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Church Life.

TORONTO, ONTARIO — JULY 3, 1913.

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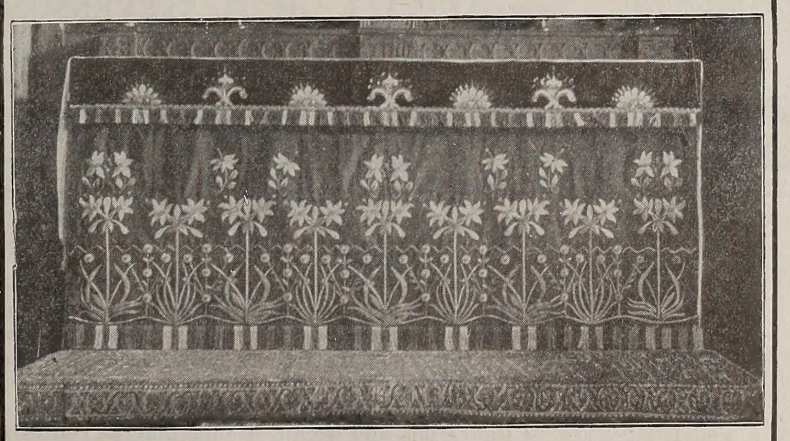

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Church Life.

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The Week

MANY curious customs centre round the festival of St. John the Baptist. Here in Canada the day is of special interest as St. Jean Baptiste is the patron saint of French Canada, and the day is kept as a holiday in the Province of Quebec, and is solemnly observed. As the day is also the day known as Midsummer Day it has had an added interest. One of the curious customs was that on Midsummer Eve it was usual to light fires, but why it has puzzled antiquarians to know. These were sometimes of three kinds, of bones, of wood, and of bones and wood mixed. Some people think that they were fires of expiation, and others that they were for protection against evil. It was also supposed that on the eve of this day the ghosts of those who were about to die during the year would make their appearance at the parish church. But the greatest interest lay in the supposed fact that on this eve maidens would be able to see the men who were to be their future husbands. In order to do this they had to go through certain forms of incantation, which consisted principally in hanging some of their clothes on a chair, but inside out. We are not told how often the ceremony failed in its forecast. The lighting of the fires was continued on the eve of St. Peter which comes five days after, but again we do not know why.

St. John's Day.

AFTER careful consideration and painstaking examination we have come to the sad conclusion that the generality of people who ride in motors are not at all interesting or beautiful. In saying this we are not trying to get even with rich relations, as we have not got any; nor are we judging motor car people from the heights or depths of a motor because we have not got one. Our remarks are the outcome of views from trolley cars, side walks, and the illuminating moments of being splashed or nearly run over by an automobile. It must be allowed that in the frenzied leap for safety there comes a piercing knowledge of the present, past, and future. The motor habit produces limpness, a sort of baggy appearance in the motorist; it also produces an appearance of contempt, indifference, and *ennui*. It may be from the disappointment at not getting a pedestrian every time you go for him, or it may come from the "nothing left to conquer" of those who own motors. People who ride in motors do not in effect get much pleasure out of them. They get speed, they get economy of time, but they lose variety, scenery, and contemplation. No person can take in views at 20 miles an hour and conversation is not easy when you may be watching out for corners or bumps, or landing on the party of the second part The jogging, or smartly stepping horse vehicle has both these charms of scenery and conversation, with the pleasure of watching the horse himself added. Of course we lie open to the accusation of "sour grapes," and there is no doubt a criticism born of "not having," but that is not ours at the present writing. Travelling on a trolley car has its drawbacks, but it is more interesting.

The Motor Face.

THE end of one season looks on to the beginning of another, though separated by the interval of two or three months. It brings us to the consideration of these problems that we hope to take up next September. Among these the future of the L. M. M. is very important, because it has done good work in the past and is capable of doing as good or better in the future if it is properly handled. It has stimulated interest in missions to a marvellous extent, it has been instrumental in introducing the Duplex Envelope with its witness to the need and duty of missionary giving, it has made an interest in missions a possibility for a business man without his being subjected to the suspicion of being a crank. But so far it has been almost overloaded with what one might call business methods. The talk of quick returns, and sure results, undoubtedly had its effect in making men enthusiastic to whom these were the watchwords of their daily work, and as time passed these men were liable to wish for something else to which to turn their attention, because they had begun to lose their interest in the thing as a going proposition. The work of God is not done in a century, or in a generation, but of all work it has this characteristic that it is sure and certain, that it lasts not for time but for eternity. And when we think of these points we must recognize that for such a work the Duplex Envelope is not all sufficient. Such a work needs men of prayer, of chastened conscience, and of patience that only prayer can give. For us it should be enough privilege to take our place in the ranks of workers and wait, but that is just what many a supporter of the L. M. M. is not altogether inclined to do—he wants results or something else. For the next season we need an opening of devotion that will lift the movement to a position which it has not as yet reached. We want men of prayer who will feel that there is more to be done in the realm of spiritual things than in the way of money.

The Laymen's Missionary Movement.

AN Archdeacon—no less—has been criticising hymn tunes in an English Church paper. They are feeble, but then so are many archdeacons; they can be set to a two-step dance if you whistle them quick enough, but so could an archdeacon if he was young enough and the music whistled loud enough. The truth is that an awful lot of trash is talked and written about tunes. As long as there are all sorts of people, there will be a need for all sorts of tunes, and if you want to uplift Jones you must set your music in the key of Jones flat, whatever that may be. Musical people are the most intolerant in the world, and nobody has any objection to their enjoyment of the highest class of music, for which we have to take their word that it is the highest class, if only they would make a little allowance for those who have a certain modicum of sense but not of music. In an ordinary congregation there is no doubt that the number of trained musical people is a minority, and we feel for them when a hymn tune is sung that under other conditions could be set to a two-step dance, but why do they not feel for the other folk who sit and listen while a tune is performed that consists of strange sounds and discords, but which they are told is very high class music? However as an archdeacon has now taken the subject up there will probably be something done and we are awaiting the result with much interest and hope. We might suggest archidiaconal tunes for rural deanery meetings as a start.

Hymns.

IT is a fine thing to be big enough to rise above party spirit and to show the real man underneath the professional one. The following is an example of this that does the highest credit to all concerned. In a Western town, what is called a High Church was set on fire and temporarily put out of business. Thereupon the rector of a neighboring Low Church offered the use of his church for the High Churchman to hold his own service in his own way. Then the pastor of the nearest Presbyterian Church sent word that his congregation during the evening service had passed a resolution placing their schoolroom at the disposal of High Churchman. Thirdly, the neighboring priest of the Roman Catholic Church telephoned to express his sympathy. Bravo the West! There was not any union, but there was a lot of first rate Christian feeling. East and North-west Canada please copy.

The Big West.

ALL healthy people need amusement, demand amusement, and will have amusement, so the only thing is to provide it of a proper sort. Considerable discussion and controversy have lately been roused in the English papers over the latest fad in dancing, and it has brought to light the fact that these dances—the Turkey Trot, the Tango, the Bunny Hug, and the Grizzly Bear—are of very disreputable origin—in fact, are the characteristic dances of savages and negroes. They are said to be very ugly, entirely lacking in grace of movement, so we are led to suppose that their popularity and attraction lie along other lines than these. We are told that they are becoming very much in vogue in our own country, and are likely to be the popular amusement at most of our summer hotels. Dancing is one of the oldest arts. In fact, the history of dancing

A Revival of the Primitive.

is the history of manners. As soon as man was man, he without doubt began to gesticulate with face, body, and limbs. How long it took to develop bodily gesticulation into an art no one can guess—perhaps a millennium. The connection between dancing and religious rites dates a long way back, and was very common in the sixteenth century—then, dancing, music and poetry were inseparable. It seems a pity to allow this newest fad for debased antiques to usurp the place of some of our pretty dances, noted for their grace and elegance; or even those more lively steps danced with great spirit. The more dignified English hostesses are discouraging them, and it is hoped that our own society will do likewise.

❦

DANCING seems to have been always associated with joy as we read of "A time to mourn, and a time to dance;" "We have piped unto ye and ye have not danced."

DANCING TRADITIONS.

That the angels danced is an old tradition, and is constantly set forth by the old Italian masters. The early Christians allowed mystical dances in their churches, but abuses crept in, and it was given up. The dance of the angels in Botticelli's famous picture of the Nativity has been said to refer to the tradition that angels dance in a circle for joy. The idea of dances in Heaven has indeed existed from very early days, and we find Saint Basil writing that as dancing is the principal occupation in Heaven, it had better be practised on earth. With reference to Fra Angelica's picture of the Last Judgment, the following beautiful verses are often quoted:

Dance they in a ring in Heaven,
All the blessed in that garden,
Where the love divine abideth
Which is all aglow with love.
In that ring dance all the blessed,
In that ring dance all the angels,
Go they all before the Bridegroom,
Dancing all of them for love.
In that court is joyfulness,
Of a love that's fathomless,
All of them go to the dancing
Of the Saviour whom they love.

THE CHURCH'S OPPORTUNITY.

The Bishop of London, speaking at the Mansion House, on June 23rd, said he believed the Church may have started too late in North-West Canada, but he was satisfied they were not too late in British Columbia.

Canada was the garden of the world, and was absolutely a God-given cure for England's own overcrowded population. The Dominion was not for wastrels, but for that great cheerful mass who would be a splendid folk if only given a chance. If the Church at home during the next fifty years did its duty, Canada would become the most Godfearing nation the world had ever known.

Our Old Country Letter

June 18, 1913.

IT will be remembered that we have once or twice alluded to a declaration of the English Bishops that in their opinion a university degree should be considered essential to all candidates for the ministry. Vigorous protest from the Principal of King's College, London, and from the heads of other theological training colleges,—which have always received and prepared for the ministry men of suitable attainments and character, and of decided vocation, whether or not their previous life included qualifying for a university degree—led to a postponement, if not abandonment, of the Bishops' declaration.

—

St. John's Hall, Highbury, London, has been having "jubilee" celebrations, to which much space is given in the current "evangelical" papers, as it is one of the best known of these colleges. Several of the leading Bishops were either present or wrote their warm good wishes. But the point of most general interest—in view of the recent discussion alluded to above—would seem to be an increasing recognition that, when all is said and done as to the undoubted equipment for life, and for the exigencies of clerical life and successful dealing with men's minds in particular, offered by a university training, yet there is certainly a place in the ministry for many men who have not had this advantage. Vocation is the first essential, and it does not always come to a man in his youth. St. John's Hall has done good service in the past; but, under its present principal, one may predict for it even more extended usefulness. Dr. Greenup is one of our greatest present-day scholars in the theological world.

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In these days of easy travel, it is becoming quite frequent for the secretaries or friends of the Foreign Missionary Societies of the Church to make distant voyages in order personally to see and report upon the work in progress. The value to the societies concerned, and the satisfaction to their supporters, of such tours, by one intimately acquainted with all the aims involved, known and trusted, can hardly be exaggerated. Our Bishop Montgomery, of the S.P.G., went out in this way to Canada, as you will remember, not so many years ago, and his eloquent pleading since to the old mother Church for the needs of her young daughter in the far West has borne much fruit, as you know. Now he is about to visit India, with similar aims, the expenses of his trip being borne, not by the society, but by an anonymous friend. Bishop Montgomery is an Irish landlord of the best type, who has never had trouble with his tenants, spite of long absences. He is a prelate of the Order of St. Michael and St. George, and it was owing entirely to his statesman-like initiative that the wonderful Pan-Anglican Congress — of world-wide fame and benefit—took place a few years back.

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The work of the Actors' Church Union is a very interesting development of our time. Clergy, actors and actresses mingled freely together on the stage of His Majesty's Theatre, London, last week, at its thirteenth annual conference. The past year would seem to have been one of hope and progress in the Union. The numbers in its report are 847 members, 591 associates, 340 chaplains. Details are also given of the good work of the Union in Canada, America, and on the Continent of Europe. Such modern efforts of the Church to meet men on their own ground and help them in the common ways is surely more like Christ the Seeker than the sanctimonious passing by with averted eyes of a former time.

—

Another kindly idea is the "Welcome Home" to missionaries, which takes the form of a great social gathering each summer at the Church House, Westminster. This is organized by the Central Board of Missions, and the host is the Archbishop of Canterbury, to whom each of the many workers from foreign or colonial fields is presented in turn and received with a genial handshake of welcome. After tea, and many meetings and greetings, there are some very short addresses. As the Primate said in his few words of general welcome, "there is an embargo upon long speeches at this reception." It was no small gain to the Church at home—His Grace said—that year by year they should have the opportunity of their wishing God-speed to those upon whose work so much depended at the present time. The Archbishop of York had made a flying visit to London to be present, and was obliged to leave immediately after his few words. It was an occasion, he said, not for speeches, but for heart-warming and hand-shaking. "If it is not an egregious bull," he added, "I shake your hands most heartily with my heart." Interesting personalities were present from all over the world, and one realized how we are indeed "all one in Christ Jesus."

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To revert to less happy themes: The Government shows no signs of yielding or conciliation about either Home Rule for Ireland or the spoliation of the Church in Wales. Decisive steps about both are imminent, and both must be of the very keenest interest to Church folk of whatever nationality. As for poor Ireland, she can but say now, whatever may have been her prejudices in the past: "Thank God for Ulster;" for if the sturdy sons of the North there do not save this situation, no one else will. We like not their narrowness—true,—we have often called it bigotry; but now that our freedom, if not our very existence, is threatened, we feel what a hope and shelter is their strong arm. For Wales, demonstrations and protests are in full swing all over the country, but till the end of this month no one can really foretell the result.

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An excellent movement is that for the organized training of women church workers. This has, of course, long been undertaken in Deaconess Homes and other institutions on a limited scale. But now the London Diocesan Conference has initiated a much wider scheme, under which a full two years' course is recommended. We must reserve details for another letter.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. What steps should an adult member of the Roman Catholic Church take in order to become a member of the Church of England?

A. G.

A. They should apply to some clergyman of the Church of England for instruction with a view to being reconciled to the Church which they desire to join. If we can be of any use in the matter we shall be glad to offer our help.

—

Q. Are the words, "Wait for me at heaven's gate, sweet Belle Mahone," written in verse form, or as a song, or a parody of a song?

G. A. S.

A. They are the refrain of a song that at one time had a considerable vogue, but is more or less out of date now. The song, we believe, is called "Sweet Belle Mahone."

REVELATION.

"It is Love, not Law, that is the hope—half smothered and inarticulate—of all who live and suffer; and this we know only by the crash of Christ's coming to earth and showing once for all the real 'splendeur de Dieu'—so often misconceived. For while miracles show that God has a freedom like to man, and can make nature an instrument of spirit. Jesus Christ's birth and His death and rising again for us have shown the one immutably rigid law of things to be the fact of God's love . . . . And if that be, if God's love be the truth of all, bereavement and pain, disaster, and gloom, though hard, may yet be borne; and hope is once more possible." Fr. Figgis. (The Gospel and human needs.)

SAYING THE SERVICE

HOW do you enjoy the service at the church you attend? Probably you do not know whether you enjoy it or not, for it has never occurred to you to think about the question. You may or may not enjoy the singing; you may or may not approve of, or be interested in the sermon, and these will be the things you will talk about when you leave the church, and launch into criticism on the way home, as most of us do. Without this criticism our friends would think that we were either inattentive at church, or that we were dull, witless, or asleep. But the service itself claims but little of our attention. We do not expect to be moved by it, it is as old as the hills, we know it off almost by heart, and yet it is that for which we ought to go to church, for we can get hymns galore and sermons of any pattern at any other place of worship, but our old church liturgy and offices only in the old church itself. Why, then, does it not impress us more than it does? Why does it not speak to us with the faint remembrance of those other millions of souls who have used it for the centuries of the past, and who have loved it, guarded it, and fought for it? One reason is that so often it is mangled by the person appointed to recite it. We saw in a paper just lately that a man complained that he went to church early one Sunday morning, and could hear very little of the service generally, and none of the Prayer of Consecration in particular. He was very indignant, and quite rightly. Another complains that his clergyman preaches the service with so much dramatic effect that he was disturbed by it. He, too, was indignant, and with justice. Yet another says that his clergyman combined hurry and indifference to such an extent that he finds it hard to go to church at all. These complaints are all aimed at the class of persons who are called the officiating ministers. On the other side we hear that the worshippers appear to take no interest in the services; will often not trouble to make the responses; make them inaudibly; make them in an eccentric or in an exaggerated manner; and disregard the rubrical directions for worship such as kneeling, for which they substitute a new kind of crouching effect that is without authority. When we sum up the complaints we come to the conclusion that a good deal of blame rests upon the clergy. They do undoubtedly often fail to give due regard to the beauties of the Book of Common Prayer. Some of them cannot read even decently, and alas, some of them do not even try. The worst offenders are the mumblers, and their coadjutors the gabblers. What makes it worse in these culprits is that some of them actually justify their conduct, as being the proper way to do things. To disregard the people, for whom they are appointed to officiate before God, is to insult the congregation, and to discredit themselves. The mumblers ought to be attached to asylums for the dumb, and the gabblers should be made to say the service to the satisfaction of an exceedingly deaf person every day until they are cured. When the services are said reverently, sensibly, with a recollection of the Divine Presence, and the right of the congregation to hear and understand every word that is said, they have an attraction that makes them helpful and beloved. There is nothing like them in the whole world for beauty of diction, for piety, for guidance in private devotion, and for paying honour to the Almighty. They are redolent with the fragrant associations of the past, and the prayers of the faithful through many centuries. They require a spirit of solemnity and of acquaintance with their history. But what shall we say of the man in the pew? He also has much to learn, and not least that the attitude of prayer to God is one of kneeling. We know that it is a position that is hard both on his trousers and on his sense of being criticized, but duty and reverence for God ought to be big enough forces to enable him to get over these troubles. He also has to learn that if he does not take his part in the office he is spoiling it as an office, and is not doing his duty, nor getting the blessing that comes to those who worship. When he scolds, or orders, or wants a thing, you can hear him all over the house, or the warehouse; but when he is in church he is tongue-tied. If he would only think that the heavenly hosts rejoice to hear his voice, even if it is not a musical one, and that if he would give the lead there are many others who would follow his example and rejoice also. But he does not think, and he does not want to think, and so he goes on sitting as a critic, or looking bored by what ought to be the very joy of his heart. We all then have something to learn, and something to do, in the way of improving and of commending the services to our fellow men, and we hope that some of us will make a new beginning.

Book Review

Father Ralph—G. O'Donovan. Macmillan Co. of Canada, $1.25.

A very able and interesting book, but one that is very painful to read. It is an indictment of the seminary training, the ecclesiastical administration, and the methods of the clergy of the Church of Rome as exemplified in Ireland. In all indictments we have to remember that there is the other side to be heard, and no doubt disclaimers and counter evidence will be forthcoming. But the evidence given is so matter of fact, so painstaking, and so minute that it is almost impossible to doubt the truth of its general trend. There is nothing of bitterness, but only a collection of facts that make a very pitiful story. That some of the things are true about seminary training we know from other evidence, and we gather more from the methods pursued at the Vatican in the present day. One of the saddest features in the book is the estrangement of Father Ralph's mother, who is led to deny him even a sight of her, because she is persuaded that to do so would be opposed to her religion. Any religion that could countenance this, or even tolerate it, stands self condemned. In these times, when to some temperaments Rome seems the last resort, and the perfection of unity and discipline, it would be of service to read "Father Ralph," and see how the appearance of union is sometimes bought at too high a price. We should imagine that the book will give rise to a good deal of heartburning and some searching of conscience.

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Defence of the Bible—Canon Renier, M.A. Hunter-Rose Co., 50 cents.

This book is one that is not easy to review, for while one respects the motives that led to its production, and feels that the writer has his subject very much at heart, there is not much more to be said. There are so many books on the subject that one more seems difficult to justify, except it were for scholarship or for new and valuable light. We do not suppose that the writer would claim either of these as the cause of his "parvum opus."

Lessons on the Commandments—W. Hume Campbell. Renouf Publishing Co., for Longmans Co., 60 cents.

There is much in this book that is interesting. It is fresh and bright, and the illustrative stories are well told. For example, there are six lessons on the "Joy of Duty" illustrated from the "Knights of the Round Table," and they make a happy and telling mode of impressing the youthful mind. If we must criticize them, it would be to say that they are not perhaps definite enough. The directions for teachers and for the use of the blackboard are very suggestive. The best we can say of it is that we are thinking of using it in the Catechism instruction, and believe it will be again in that particular work.

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Malcolm and Other Poems—G. A. Mackenzie. Wm. Tyrell Co.

The principal poem is the story of a soul's life—well told and interesting. The work is apparently a reprint, and if so, it implies that the story of Malcolm has won some listeners, who have spread the need, and so made the reprint necessary.

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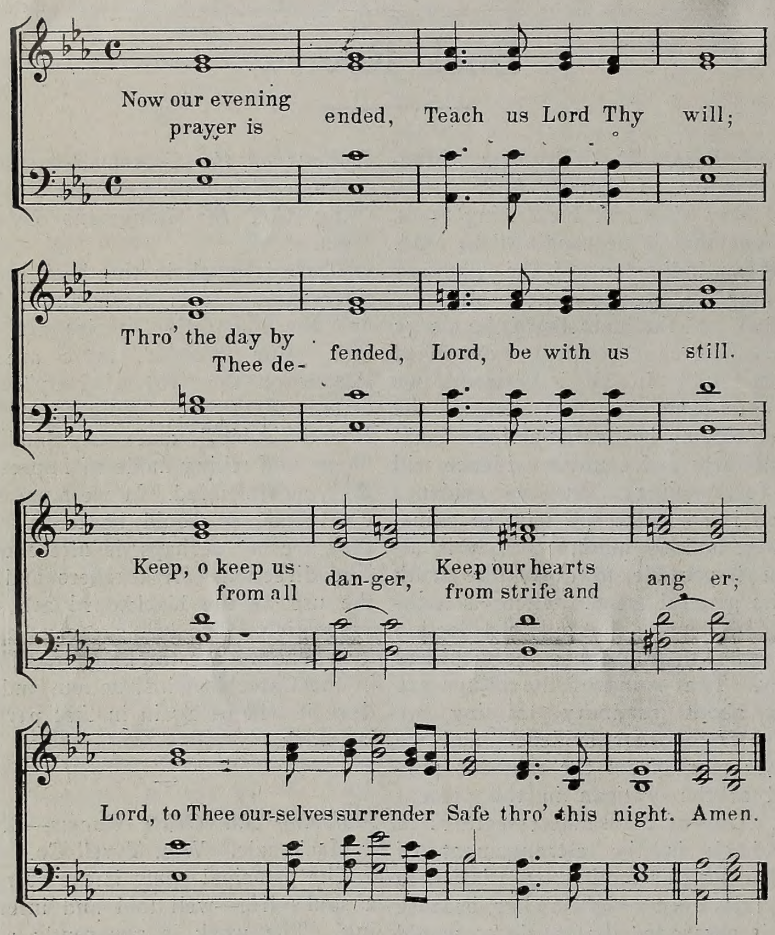
Theosophy and the Coming Christ. —E. R. McNeile. S. P. G., London. 1d.

The writer of this booklet, a friend of Mrs. Besant, went to India to assist in promulgating the teachings of theosophy, but on becoming more fully acquainted with its teaching and effect in that country, was completely disillusioned and became the head of a Christian school. The chief aim of the book is to dispel an idea, which is becoming only too prevalent, that theosophy and the Christian Faith are reconcilable to one another, and to show that the one is absolutely opposed to and incompatible with the other—in fact, that the expression "a Christian-theosophist," is a contradiction in terms. This the writer does clearly and convincingly. She points out that the only way in which theosophy and Christianity are at all compatible is when an entirely new

meaning is given to the latter word. Theosophy explicitly denies the Incarnation, denies the Atonement, denies the death of Christ, denies the claim of Christ to be the only way to the Father; also, Christians who identify themselves with theosophy must deny the exclusive claims of Christ. He is only one of many who have already appeared, and another is shortly to appear, making use of the body of the boy of Krishnamurtis. One other point is worthy of mention—the writer attributes the idea that Christianity may be an ally of theosophy to the fact that the Catholic Church—the true home of mysticism—at the present time is failing to teach it.

An Evening Hymn

Words and music by Rev. S. B. Holmes.


Now our evening prayer is ended, Teach us Lord Thy will;
Thro' the day by Thee de- fended, Lord, be with us still.
Keep, o keep us from all dan-ger, Keep our hearts from strife and ang er;
Lord, to Thee our-selves surrender Safe thro' this night. Amen.

Now our evening prayer is ended,
Teach us, Lord, Thy will;
Through the day by Thee defended,
Lord, be with us still;
Keep, O keep us from all danger,
Keep our hearts from strife and anger;
Lord, to Thee ourselves surrender,
Safe through this night.

When we wake, O still be near us;
Fill our hearts with love:
Holy Spirit, then attend us,
Guide our every move;
Enemies our path surrounding;
Tempters on all sides abounding;
Jesu, Lord, our God, defending,
We shall never fear.

The Tragedy of The Blossoms

ALL through the winter, with the snow drifted almost up to their lowest branches the plum trees had stood, stiff and bare in the shadows of the willows. Very early in the spring the sun had shone out bright and warm, and had amused himself by making criss-cross patterns and caricatures of the long branches on the snow. He was so interested in this game of noughts and crosses, that he stayed longer than he intended—and suddenly the snow was gone.

Soon a stirring began in the plum trees, the stirring of a thousand little sleepers in the buds, who stretched and shivered and yawned and made a gentle noise. In vain the mother-trees whispered: "Be still my dears and go to sleep again, it is too early, the frost will return." Like good little mites they obeyed for a few days longer, but the sunlight danced upon their faces and made them smile in their sleep, and then blink, and open their eyes. So one by one they came wide awake, and threw off their tiny brown and purple blankets. Then the warm breezes came and kissed them, and rocked them in their soft arms. But the winds did not feel quite comfortable about what they had done, and so they glanced tremulously over their shoulders at the anxious old trees, and then tripped off over the hills and far away with a regular swish.

One warm day followed another, and finally the mother-trees themselves began to think that possibly the spring *had* come to stay. And so when the baby buds, now grown into sweet little blossoms, coaxed to have a fete with the fairies, the old trees gave their slightly reluctant consent. What a bustle, and what preparations took place in the garden! The willows undertook the decorating and some of the music, and hung out thousands of little green leaves like flags for the walls, and asked the wasps to come with their bass viols to contribute some of the music. On the floor the white and yellow violets arrayed themselves in groups in their best, and sat up very straight with their eyes very wide open to see what was going to happen. As for the plum tree blossoms they were gorgeous in their whitest frocks with new red shoes and stockings. They swayed backwards and forwards on tiptoe, for they and the fairies were to dance in the sunlight all through the days of the fete to the music of the breezes, the birds, and the bees. The music started as the fete began. The breezes sighed and sang; the robins perched on the branches and whistled; the canaries like flashes of gold flitted from tree to tree and sang a song on every branch, while overhead sounded the booming bass viol notes of the wasps from the dear old willows. But the bees—naughty fellows—mixed up in the dance, and buzzed all over the plum trees, in and out among the fairies and the blossoms as they danced. Now and then a bee would blunder up against a blossom and have to apologize, and according to the custom of fairy land, whenever they said, "I beg your pardon," they kissed the blossom, because they were nice little girls. They would have kissed the fairies too, only they were so light on their feet that they could not catch them. Then all was still in the garden. The bees and the wasps went to sleep. For a while the mother-trees gently rocked the blossoms and the fairies in their arms, but gradually they, too, fell asleep, and silence hung like a mantle over the world. Only high up in one of the hills, the whippoorwill kept watch all through the night, for he had a presentiment of evil to come.

As dawn began to break his call grew louder and louder, faster and faster, so that he seemed to be anxious to wake all the birds, lest even one should not be ready to greet the sun. So his warning sounded Cassandra-like in their ears, as birds and blossoms, bees and flowers awoke, and with glowing faces saluted their much loved sovereign, the sun. Thus began the second day of the fete.

Meanwhile, what of the other king—King Frost? From the cold blue line of the distant hills he was watching what had been his own little kingdom rendering its homage and allegiance to another king, and he was very angry. He knew he must soon be defeated, but he muttered, "Not yet." And he vowed to himself that he would have one more day of rule, were it only for a night, before he was banished to the cold bounds of the far north.

Just then a little breeze in the garden moaned and shivered slightly. An old tree asked it, "What is the matter, my dear?" But it only muttered to itself, and danced away without reply, soon forgetting the momentary sadness. All the day the fete continued.

But at sunset what a change! The wind came up in a very, very bad temper and sent the gentle breezes home; the bees departed without being told; and the old willows tossed their giant arms in distress. The poor violets whimpered, "The poor baby blossoms;" and the fairies ran home helter-skelter, in tears. All the garden children knew now that the frost was coming to punish them for their fete. They implored the wind to stay and protect them, and the wind for a time did its best. But as the frost grew stronger it drove the wind away, though it returned again and again, only at last to die out in a sob. So the frost had sway for one night more. Then he smiled a bitter smile to himself and went. The poor baby blossoms were brown and dead; the violets drooped, with eyes tight shut; the lilies of the valley stood with folded hands, and little yellow night-capped heads drooping. For they too had loved the blossoms, though they had loved selves been too young for the fete. The birds were hidden and still, and the bees were warming themselves in their hives. So the old garden lay in silence. Some of its folk had fled; some were hidden and sad; and the others—the sweetest and fairest—were dead.

J. L.

THE WORKER TO HIS CREATOR.

If there be good in that I wrought,
Thy hand compelled it, Master, Thine.
Where I have failed to meet Thy thought,
I know, through Thee, the blame is mine.
One instant's toil to Thee denied
Stands all eternity's offence;
Of that I did, with Thee to guide,
To Thee, through Thee be excellence.
Who, lest all thought of Eden fade.
Bring'st Eden to the craftsman's brain,
God-like to muse o'er his own trade,
And man-like stand with God again.
The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest Who hast made the fire.
Thou knowest Who hast made the clay.

The Consecration of the Co-Adjutor Bishop of Ontario

The Cathedral at Kingston Scene of Most Impressive Ceremony

ON Tuesday morning, June 24th, in St. George's Cathedral, Kingston, at eleven o'clock, the Very Rev. E. H. Bidwell, Dean of Ontario, was consecrated Co-Adjutor Bishop of Ontario, and Bishop of Kingston, by the Archbishop of Ottawa. The ceremony was performed with all the dignity and beauty pertaining to the Church's service for such an occasion. The Cathedral was beautifully decorated with pink and white blossoms.

Mayor Rigney was present and wore his chain of office. Ald. Fair also represented the city. The military was represented by Major Bennett and Lieut. Dunbar. Queen's was represented by Rev. Robert Laird and Prof. Grant. The following ministers of other Christian bodies were present: The Rev. Dr. Macgillivray, Rev. J. W. McIntosh, Rev. R. Jones, and the Rev. John Webster. There were six Bishops and fifty clergymen in attendance.

Just as the procession was gathering, Canon Grout presented the Bishop-elect with his ecclesiastical and pectoral cross on behalf of the clergy. The Dean thanked the clergy.

The choir, lay delegates and clergy formed in procession in the Synod hall, and marching by way of Wellington and Johnson streets, entered the Cathedral by the main entrance. As the procession moved slowly up the aisle, the organ pealed out the processional hymn, "Hark, the Sound of Holy Voices."

Choral Communion was celebrated by His Grace the Archbishop of Ottawa. The Bishop of Huron read the Epistle from 1st Timothy, 3rd chapter, 1st verse. The Bishop of Ontario read the Gospel from St. Matthew's Gospel, 28th chapter, 18th verse. The Rev. Canon Starr, Dean-designate, read the notices. Hymn No. 487 was rendered.

The sermon was preached by the Very Rev. J. P. D. Llwyd, D.D., Dean of Nova Scotia.

Then the

BISHOP-DESIGNATE WAS PRESENTED

to the Primate by the Bishop of Ontario and the Bishop of Algoma.

The Chancellor, Judge McDonald, of Brockville, read the record of the elections of the Bishop-designate, together with the declaration that the oath of Canonical obedience had been duly administered. The Rev. William Roberts, Mus. Doc., Precentor, sang the Litany, after which the metropolitan put the usual questions to the Bishop-designate. Gounod's anthem, "Send Out Thy Light," was sung by the choir, while the Very Rev. the Dean of Ontario retired and returned fully robed in his ecclesiastical attire as Bishop. The "Veni, Creator Spiritus" was rendered, after which the Bishop-designate was consecrated by the metropolitan, assisted by the Bishops.

The offertory was taken up, after which the choir sang "And Now, O Father, Mindful of the Love." The Archbishop of Ottawa continued the Communion service. The procession re-formed and marched back to the Synod Hall, singing "All Hail the Power."

Among the dignitaries present were: The Archbishop of Ottawa; the Bishops of Toronto, Huron, Niagara, and Algoma, and Dean Llwyd, of Nova Scotia, and Rev. Provost Macklem, Trinity College, Toronto.

Reading from left to right:—The Bishop of Toronto. the Bishop of Huron, the Bishop of Algoma, the Archbishop of Ottawa, the Bishop of Kingston, Dean Llwyd, the Bishop of Ontario, the Bishop of Niagara.

SUBJECTS FOR SERMONS.

A Methodist preacher in Minnesota sent out 500 letters asking for subjects for sermons. This answer, signed "One of the Congregation," came, among others:—"I should not presume to suggest to a minister of the Gospel what he should preach upon. However, if you are so hard pressed for subjects, I would suggest that you buy an Episcopal Prayer Book, in which you will find texts for every Sunday in the year. If this should not be enough, I would advise you to buy a Bible, in which may be found thousands of good subjects."—Living Church.

The Practical Value of the Episcopate

Sermon Preached by Very Rev. Dr. Llwyd, Dean of Nova Scotia, at the Consecration of Dr. Bidwell to Bishopric of Kingston.

Men that had understanding of the times to know what Israel ought to do.—1 Chron. XII, 32.

OUR line of argument for this consecration sermon aims at the conclusion that some such order as the Episcopate must needs arise out of the practical necessities of the Church's experience. Moreover, that it has so justified itself in history as to set its value beyond dispute in the eyes of careful students of the life of Christendom. This line of argument may perhaps help to reinforce the argument from Scripture as fact always reinforces dogma, and may also help to explain a certain drift towards more centralized authority to be discerned in Christian bodies whose growth began at the Reformation with a protest against any sort of Episcopal order.

Every organization of men which aspires to do permanent good for the human race is exposed to certain perils, perils arising out of our human nture as perverted by sin. There is the peril of Disintegration—the break-up of the society into its parts and the consequent destruction of its unity. There is the peril of Infidelity to the ideal—either in the form of the corruption of the true ideal, or the substitution of a false one in its place. There is the peril of Time,—which is ever at work to imprison within a few generations an influence meant to be of enduring service. There is the peril of Sterility—arising from the want of directive intelligence to centre activity upon one aim, and so arrest the drift towards the scattering of power.

Hence every society banded together to accomplish the lasting good of man must possess within itself a safeguard against these perils. There must be some factor to represent the thought of unity; something to act as a centre and a rallying point around which the otherwise scattered elements may gather and co-here. There must be something to represent the principle of Fidelity to the ideal, some authority able to define the fundamental law of the society and to wield the spear of Ithuriel for the detection of error. There must be some power competent to resist the corroding effect of Time, a power equipped so as to perpetuate the society from generation to generation. There must be a directive mind to compact the power of the organization, and to project the influence of many men like that of one multiplex man upon the common work. A centre of unity, a guardian of fidelity, a reproducing power, a guiding and directing mind—these seem to be the external things demanded to resist disintegrating forces, and to maintain healthy life in every brotherhood of men.

This universal statement is no less true of that greatest of all societies—the society which is blent at once of earthly and heavenly elements—the society which is human and yet divine, the Catholic church of our Lord and Saviour, Jesus Christ. He wills its Unity: "That they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us." He wills its Fidelity; "Sanctify them through Thy truth, Thy word is truth." He wills its Perpetuity: "Lo I am with you alway even unto the end of the world." He wills its Serviceableness: "If I then your Lord and Master have washed your feet ye also ought to wash one another's feet." And He wills all these things because His will is the expression of the eternal necessities of the situation; the demands which are inherent in the structure of any and every society framed to do lasting good. Moreover, He deliberately permits His Church to grow in harmony with the laws acting in other purely human bodies—He exposes her to the perils that spring from the human nature of the saints as well as from that of the unbeliever—He launches the frail craft to meet the heave of the swell, the sharp teeth of the rocks, the buffets of the storm. No charmed circle of peace is promised, no immunity by miracle, the influences threatening lower organizations operate also here, the foes are just as deadly, the seductions equally tempting, and equally fatal in the last result.

Schools of thought have existed both within and without the Church emphasizing as her one and only safeguard the inner principle of Life,—the Holy Spirit, the Alter Ego of Christ. Without this "vital spark of heavenly flame" the Church would be indeed a dead affair. His presence alone explains her astonishing power of self revival after catastrophes which seemed to have rung her death knell. The kingdom of God is before all else the kingdom of inextinguishable resurrection life. But there is an obvious yet necessary distinction between the principle of a body's vitality and the organs through which that vitality manifests itself in action. The Church is not only leaven, she is the world's mustard tree, not only a Life Divine but a Life Incarnate; and as such she clothes herself for the due performance of her work with the ministerial organs through which Spirit is actualized upon the outward world. A mere association might be fortified for a time against shocks from without by the fact that its members shared a common experience. But the Church of Christ's founding is not a mere association—she is Christ's physical self on earth—the means through which He wills to express himself and to become a living power among men—not an organization but an organism—a body differentiating herself into countless forms of ministry—chief among which stands that of the Episcopate. All over her history is seen the interplay between these protective necessities and the ministerial supply. In the beginning the power in question is the Historical Christ. He is the visible point where disciple feels his oneness with disciple, and the forces that would shipwreck unity find checkmate in his personal Presence. He is the Ideal clothed in flesh as the perfect criterion of Truth—

And so the Word had breath and wrought
With human hands the Creed of creeds
In loveliness of perfect deeds
More strong than all poetic thought.

He is the power which decrees the Church's permanence, and the pilot steering the little ship across uncharted seas towards the eternal harbour.

To this immediate rule of the Redeemer succeeds the Apostolate with its special energies for the work of laying foundations, and its solemn charge from the Church's Lord to plant the kingdom in every nation—so to inaugurate a converting and sanctifying work until the end of time. Then follows what has been called the tunnel period of her history when the Church passes out of recorded knowledge until she reappears in the letters of Saint Clement of Rome and of Saint Ignatius.

Here comes the outstanding fact of the whole matter. When the Church emerges from her wilderness experience and stands before us in the blaze of second century record the only form of ministry, with one doubtful exception, which she knows as central in government and authority is the Episcopal. In the middle of the second century the position and claims of an order of men known as bishops are accepted as valid beyond dispute. All the world over wherever the Church of Christ springs up it organizes itself in one way. Controversy may exist upon matters of faith, Montanism or Donatism may bring into debate the ultimate nature of the Church herself, but of dispute as to the organization fashioned for itself by the Catholic body there is scarcely a trace, if any, no, not in Jerusalem, Antioch, Ephesus, Rome, Carthage, Marseilles, Malabar! Augustine crosses the channel to evangelize England in 597 only to find already in existence a British church whose beginnings are lost in the mists of antiquity and an episcopate similar in all essentials to his own. It is much as if the political world of our era were suddenly chloroformed for a generation, to find on regaining consciousness that every civilized people on the globe had somehow come to adopt one form of government, say, constitutional monarchy. That is the fact about the Church when it emerges into the light of history in the first decade of the second century—it knows one system and one established mode of administration. The question in hand is not how this came to be; whether by devolution from the Apostolate as the result of an express command of Christ, or whether by development out of the Presbyterate under the guidance of the Holy Spirit; the single, startling, overwhelming point is the absolute fact that the Church's order when she comes to full consciousness of herself is not Congregational, not Presbyterian, but Episcopalian. It may fairly be questioned whether any less compact order could have withstood the shock of the tremendous onset of a mass of heresy which would have poisoned the Gospel, or of a barbarian attack which would have annihilated it. And this remarkable fact is followed by another almost as surprising. No sooner does the Episcopate show itself than it stands forth as in full possession of the equipment called for by the situation. It is a centre of unity: "Do nothing without the Bishop," is the cry of Ignatius. It is a guarantee of truth and of historical continuity: "Trace back the tradition of our faith down the line of Bishops to the Apostles," is the message of Irenaeus and Tertullian. It is the acknowledged pilot of the Church ship, launching its missionary work among the heathen in the same manner as when Gregory sent Augustine, the bishop going forth with his handful of clergy to the planting of each new work.

Look on down the ages and this argument for the Episcopate is strengthened by the further witness of history to its practical working value. Luther wanted it but failed to get it, and there is a statement to the effect that Doctor Coke, first superintendent of Methodism on this continent, offered Bishop Seabury to bring his entire following into the church in return for episcopal consecration. Nor is it surprising that this order should find favor with our brothers of the irregular army of Christ. Allowing for all defect in the earthen vessels that have held the treasure we possess a roll of illustrious names sufficient of itself to establish the world wide usefulness of any order. It has been graced by such preachers as Chrysostom, bearding an imperial court and shaking Constantinople to its foundations; by statesmen like Theodore of Canterbury, whose arrangement of the church in parishes and dioceses has formed the mould of England's political divisions; by defenders of ecclesiastical liberty like Hugh Greathead of Lincoln, the first protestant against Rome; or by champions of civil liberty such as Stephen Langton of Canterbury, the first name on Magna Charta; or by apostles of the primitive gospel such as Ridley, Latimer, Cranmer: by masters of English theology such as Anselm, Butler, Andrews and Bull;

by historians like Thirlwall, Stubbs, and Creighton; by poets like Ken and Heber; by pioneers of the Cross like Hannington, Selwyn and our own Machray; by orators like Wilberforce, Magee, Alexander; above all by saints and spiritual experts like Cosin, Wilson, Jeremy Taylor and King of Lincoln. If any other institution of similar character in the secular realm could show as many names high in honor, learning, and self-devotion, the verdict of a grateful world would surely be "Esto perpetua," "mayst thou last forever."

Turn your eyes away from the past to the all important present, from history to the problems at our feet, from achievement to peril and to opportunity. Survey the tumultuous ocean of human life as the storms of opinion and religious conflict lash it into foam. Amidst the sweep and welter of social and political forces around us, amidst the creaking and groaning of the ship of humanity as it rushes on to the fulfillment of its fate, is there not evidence in abundance to justify our loyalty to an institution whose pilotage has been so tried and tested by the experience of the past, and whose practical value commends it most of all to an age where everything is judged from the standpoint of utility? If we will not endorse it as Scriptural or as primitive, let us at least concede its value as proven from the presence within it of so many men who have had understanding of their times and knowledge of what Israel ought to do.

Students of the Time-spirit tell us that the pendulum swings to-day between two chief tendencies, the tendency towards individualism and the tendency towards absolutism, the tendency towards the distribution and towards the centralization of authority. In church, in commerce, in culture these instincts are at work. It needs no preacher to point out the prevalence of the former. Individualism has been part of the air we breathe ever since the Reformation. Its good and evil influence are shown in each newspaper record of the doings of the world as well as in the doings of the Christian churches. It is the main spring of the growth of divorce from fifty thousand to one hundred thousand per annum in our neighboring republic during the last ten years, as well as in the growth of from six hundred to sixteen hundred in our own country during the same decade. The struggle for individual rights has banded working men together into organized labor; has given birth to legislation against undue organization in business; has brought into being countless works of mercy for the protection of age, or poverty, or childhood, or even animal life itself. In its extreme form the tendency becomes Anarchism, the protest of the individual against all government whatsoever, the final assertion of the will of each man to live his life without thought of the life or rights of any other. In religion it has worked both blessing and disaster. From this tendency has sprung the grand idea of Protestantism of the imperishable value of every soul in the eyes of God; the doctrine that life is a problem to be worked out by each of us in the light of one supreme responsibility, that which we owe to the Creator and Father of our spirit; the faith that liberty of mind and conscience are the right of every member of the race. Individualism, however, is responsible also for the vice of Protestantism in the shattering of Christendom into a thousand sects, and is responsible to-day for the self-assertion which at one extreme degrades man into a mere speck of protoplasm, and at the other extreme looks upon salvation as one's own affair without reference to the church.

Opposed to this is the tendency towards absolutism, which would sink the man in the system, crushing out all right to think, to investigate, or to interpret, beneath the iron heel of a Curia; so erecting a despotism instead of a government, and sacrificing that variety and interplay of individualities in one unity which is the loveliest feature of the Catholic church as planned by Christ.

Is there not here then a call for a mode of government that shall link together the truth in these rival points of view while shedding away the evil which mars their service? Is there not here an opportunity for an order which shall give the world the lesson of a true centre of unity for the Church and for society, a true rallying point for both the Protestant believer in individual ideals and the Roman champion of one man power? Will anything less than the ancient conception of a ministry at once democratic and kingly, at once authoritative and yet serviceable, satisfy the twofold current in these aspirations of Christendom?

Or if we look at truth; is there no need among us at this hour of an order of living men to connect us directly with the Historic Christ, and to assure us of the integrity of our Gospel? Amidst the chaos of voices trying to define Christianity from Ritschl and Harnack, or from Strauss and Renan, to the Modernist in the Church of Rome; each founding his view upon his own interpretation or perversion of the scriptures, need the inquirer be without the aid of a series of voices reaching back to Christ himself, and testifying with the accent of authority; "These Creeds of Christendom do hold the substance of what our fathers taught and of what the Apostles learned at the feet of the Beloved and Blessed?" Can we afford to weaken the value of an institution which stands like an arch spanning the centuries from the first to the twentieth, and acting as a King's highway across which the faith of Christendom has come? Do we not need rather to emphasize the importance of an order one of whose functions is to remind us of the ideals and the credenda of the primitive days?

If it should be felt that the continuity of the Episcopate as the guarantor of truth might easily be so exaggerated as to bind the church hand and foot in the chains of conservatism, the antidote to this will be found in our point as to directive intelligence. Part of the practical value of any such order must of course lie in its relation to our modern doctrine of progress. A church whose leaders only face the past, indifferent to the problems of the present hour, and careless of the fresh demands and the new responsibilities born out of the changing of the times might champion its faith until the end of days, but would never command the loyalty or devotion of the modern man. The Eastern Church has many excellencies: orthodoxy, self-sacrifice, love of the people and so following; but its prime defect is that *it is not a progressive institution;* it is content to be a city in the valley rather than a city on a hill which cannot be hid; its light is under a bushel instead of being on a candle-stick and blazing in the forefront of life. Hence its influence is feeble, and its service to humanity is confined rather to the task of holding its own than to that of carrying on a sweeping campaign for the salvation of the world. A directive intelligence is needed in its episcopate for the strong ordering of affairs at home, but more for the planning of new and ever larger ventures of faith abroad. The Episcopate ought to be the corporate mind of the church at work, and the embodiment of the will of Christ to conquer. Is it this to-day among ourselves? Here if anywhere a note of interrogation might creep into the voice of an inquirer. Here if anywhere a doubt might shadow the subject of our practical efficiency. If such a question had been asked a hundred years ago during the high tide of the great Evangelical movement under Simeon Venn, and Cecil; or a little later when Keble, Newman, and Pusey were striving to rekindle the fires of piety in the Church of England; our answer must have been in the negative—the bishops of that period could not honestly be called forces for God. Good men, learned men, princes in the ecclesiastical perhaps, but not the spiritual leaders of their days, not men who had understanding of the times and knowledge of what Israel ought to do. Rather brakes upon the wheel of progress, than the inspired drivers of its chariot; rather the timid onlookers upon the battle than the eager Athanasiuses and Leos of the van.

Thank God our answer to-day may be pitched in a different key. That strange power of revival out of seeming death so often revealed in the kingdom of Jesus, reveals itself also in the organ and function of which we speak. Not once nor twice has the power to shake off apathy; to rise equal to a new emergency; or to adapt itself to new conditions been made manifest. Was it not so when the blow of affliction struck the life of Samuel Wilberforce, Bishop of Oxford, stunning him at first, then leaving him a man resolved to bear himself as under eternal vows to Christ? He founded an adaptation of his office to the needs of the modern church, he gave the world an example of spiritual leadership which has set the pace for most of our chief pastorates ever since. No longer the semi-feudal dignitary of awful port and presence, but the shepherd of clergy and laity alike, the advance guard of missions, the friend of social reform, and the patron of philanthropy. His example has had noble successors. In theology we look to Lightfoot, Westcott, Gore; for the devout life to Moule of Durham and King of Lincoln; for heroism in sacred adventure to Rowe of Alaska, to Brent of the Philippines, and Bompas of the Yukon; everywhere in the Anglican communion the note is changing from dignity to daring, from timidity to courageous wisdom, from emphasis on the position and the rank, to emphasis on the opportunity and the service.

My brother, those words "opportunity" and "service" recall us to our own beloved country, and to the problems which are nearest home. Never was opportunity greater than ours, never was service more in need, or more abundantly crowned with result. A new nation is coming to birth on these prairies and among these noble forests and mountains, a nation whose polyglot tongues must at last settle into our English speech, and whose alien elements must be taught the rational liberty and sober faith which make up our Anglo-

(*Continued on Page* 12.)

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ALGOMA

LITTLE CURRENT.

The Sunday school of Holy Trinity Church was recently re-organized. The following officers and teachers were appointed: Rev. C. C. Simpson, superintendent; Mr. Ray Martin, assistant superintendent; Mrs. Geo. Bower superintendent of the font roll; Miss Nina Coughill, organist; Miss Ruby Ferguson, secretary-treasurer; Miss Isobel Marshall, Miss Ruby English and Mrs. C. C. Simpson, teachers.

HURON

At St. Paul's Cathedral, London, on the 25th June, 1913, by the Right Reverend David Williams, D.D., Bishop of Huron, the Reverend Ashlyn A. Trumper, rector of St. Thomas' Church, Dover, Ontario, was married to Helen Mary Chinnery Dillon, daughter of Mrs. S. Kelso Davidson.

NORWICH.

Rev. John Ward, a former rector of Trinity church, was present on Sunday for the re-opening. Large audiences were present at each service and special music was contributed by the choir.

MONTREAL

The Rev. J. Ellis Ireland officiated in Grace Church, Point St. Charles, on July 1st in succession to the Very Rev. Archdeacon Ker, recently resigned.

NIAGARA

GUELPH.

Sunday, June 22nd, was the anniversary day at St. George's. The preacher for the day was Right Rev. David Williams, Bishop of Huron. He was assisted in both services by Ven. Archdeacon Davidson and Rev. C. A. Sparling. The music of the day was of a special character, and the services very much enjoyed throughout.

PORT DALHOUSIE.

The Bishop of the Diocese confirmed a class of twenty here on the fifth Sunday after Trinity. The Bishop also dedicated the beautiful memorial chancel windows.

JORDAN.

A class of eight were confirmed here on Sunday, June 22nd, by the Bishop of the Diocese. The Bishop's address was very helpful.

HAMILTON.

The appointment of an Immigration and Institutions Chaplain for the city seems to have been justified. Since the beginning of May 300 newly-arrived English families or individuals have either been visited by him, or reported by him to the city clergy upon receipt of lists from the port chaplain at Quebec. The number is sufficient to form two or three ordinary rural congregations. The Anglican patients in the General Hospital have numbered 120, many of them having recently arrived and attached themselves to no congregation. A few have been in the city several months, and have not made themselves known to any of the clergy. On Sundays the chaplain either acts as *locum tenens* or assists the Brotherhood of St. Andrew in services in the hospital and gaol.

St. John the Evangelist.

The memory of a devoted Churchwoman and late member, Miss Louise Brown, was recalled on Tuesday, 24th ult., when a committee of ladies was elected to decide the most suitable form the memorial of Miss Brown's unselfishness and kindness should take. It was decided to invest the money, $1,600, and divide the interest in half, so that two of the charities she was most interested in might share annually in this benefit. Last year St. Peter's Home was the recipient of many useful gifts; this year the children of the Home on Caroline Street were generously remembered. "She being dead, yet speaketh."

ELORA.

On Sunday, the 22nd of June, the services here and at Alma were taken by Canon Spencer, of Hamilton, who had the satisfaction of meeting some of the people to whom he ministered from 1880 to 1887. He was pleased to find the parish in such a prosperous condition. The new rectory in Elora, although not situated near the church, is a well-built and conveniently arranged parsonage, being thoroughly modern in style and equipment. The rector, Rural Dean Naffel, like several other clergymen of the diocese, spent the 22nd in the performance of such duties as fall to the lot of a military chaplain in the Canadian volunteer force, being under canvas at London, Ont. On the previous Sunday he preached to the members of the local company, and the village cadets. The river scenery of this parish is extremely picturesque and well worthy of a visit, either in summer or in winter.

ST. CATHARINES.

Rev. Dr. Miller, Principal of Ridley College, announces that the capacity of this educational institute is over-taxed. An enlargement is much to be desired.

NEW WESTMINSTER

KELOWNA.

The Bishop of New Westminster performed the opening ceremony of the new church of St. Michael and All Angels on Sunday, June 15th, in the presence of a large congregation. The assisting clergy besides the rector and curate were Revs. H. A. Solly of Summerland and A. V. Despard, late of Vernon.

The service consisted of matins followed by the procession of church officers and clergy from the west door to the chancel during the singing of a psalm. The bishop and priests proceeded to the sanctuary from where the appointed prayers were read.

The clergy then took up a position near the south door for the purpose of dedicating in memory of William Cameron, a stained glass window, which had been placed there by the members of his family at Guisachan.

The Bishop preached and the service concluded with a hymn and a celebration of the Holy Eucharist.

To many the interior capacity of the building was a surprise, ample room being provided for at least three hundred persons. The nave is 72 feet wide and the chancel 28 feet long by 20 feet wide, the height from floor to apex of ridge is 36 feet. There are two large vestries and an organ chamber. The west vestibule is part of what is eventually intended to be a tower. The bell is now in a temporary belfry at the northwest corner.

At present the seating from the old church is being used but it is intended when funds are available to have new oak altar, reredos, stalls and pews.

The foundation stone was laid by F. A. Taylor, Esq., nearly two years ago. Early this year it was decided to complete the building so that it could be opened in the summer and several handsome donations were given to complete the roof, do the plastering, place the floor, and finish the chancel. The contract was let to G. A. Bowser, who has carried the work through under the superintendence of Mr. P. Edmund Corby, architect.

A confirmation service took place in the new church at 7.30 on Sunday evening when the Bishop of the diocese administered the rite to about twenty candidates.

Latimer Hall.

The third annual formal closing of Latimer Hall on May 7th was successful in every detail. The audience taxed the seating capacity of Christ Church school-room. The "Platform" was a most representative one, including the Bishops of Caledonia and New Westminster, the Dean of Columbia representing the Bishop of Columbia, President Falconer of the University of Toronto, the President of the Hall, and several local clergy. The singing was heartily led by the choir of St. Michael's. The Principal's address showed progress in all departments of the work. Bishop DePencier spoke of the kind of men needed for the ministry in the West, and President Falconer gave a strong address on the meaning of a university education. At the conclusion of the meeting the Woman's Aid served refreshments. On the whole the meeting was the most successful yet held under Latimer auspices.

The Women's Aid has had a most successful year. They have spent over $250 on new furnishings, added $100 to the sinking fund for future work, and have a fair balance in the treasury. They have raised over $1,400 since their organization less than three years ago. In addition to this, they have given many gifts of furniture, fruit and flowers.

The annual meeting of the Trustees of Latimer Hall was well attended and very enthusiastic. The Hon. Treas. showed that the year's

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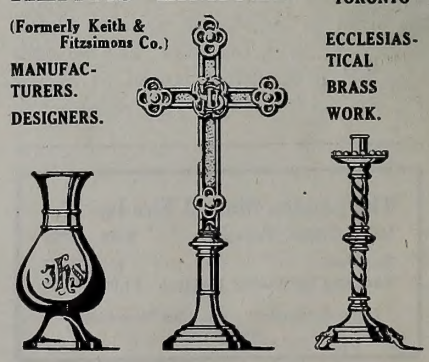

receipts were three times as large as two years ago, and fifty per cent. larger than last year. Prof. Trumpour was elected Registrar in place of Rev. A. H. Sovereign, who is spending a year abroad. Judge Bole, New Westminster; F. L. Beecher, Vancouver, and D. R. Ker, Victoria, were elected to the Board of Trustees. A resolution was passed expressing appreciation of the interest of the late Dr. Lawrence.

The Primate of Australia was an interested visitor to the Hall recently.

ONTARIO

The Rev. C. W. Harris, Marmora, has been appointed rural dean of Prince Edward County, and the Rev. Alfred Creeggan, Tyendinaga, rural dean of Hastings.

KINGSTON.

Last Tuesday the Rev. George Lothrop Starr, M.A., was inducted as rector of St. George's Cathedral, and Dean of the Diocese of Ontario. At the same service the Rev. Francis Woodward Armstrong, rector of Trenton and the Rev. George Ross Beamish, M.A., rector of St. Thomas' church, Belleville, were installed as Canons of St. George's Cathedral.

The services were conducted with all the dignity and solemnity which had marked the consecration of the Bishop of Kingston in the morning. The choir and clergy marched into the church to the strains of "O God Our Help in Ages Past." The Bishop of Ontario conducted the service. Canon Starr then read his declaration and reaffirmed the necessary oaths required by the Canons. Judge McDonald, Chancellor of the Diocese, read the Bishop's mandate of induction. Mr. R. J. Carson, churchwarden, said the prescribed formula of handing the incumbency of the cathedral to Canon Starr, while Mr. Jeremy Taylor, churchwarden, handed the rector the keys of the cathedral which were reserved with the usual formula. The Bishop then presented the Rev. G. L. Starr with a Bible and a Book of Common Prayer. The inducted rector knelt at the Lord's Table and acknowledged his unworthiness to serve under the roof of the House of God and prayed for grace.

After the singing of the hymn, "Lord, speak to me that I may speak," the Lord Bishop's grant unto the Rev. George Lothrop Starr, M.A., of the Deanery of the Cathedral Church of St. George's, and the Diocese of Ontario was read. The Bishop then read the instrument of institution, investing Rev. Mr. Starr with all the rights and privileges of his office which he promised to faithfully perform. The Chancellor then said the usual formula of admitting the Rev. G. L. Starr to the office of dean. The Bishop's mandate was read after which Dean Starr wearing his surplice, scarf and hood, and holding in his hand his square cap approached Canon Grout, Senior Canon, who conducted him to his stall.

About 300 Free Masons attended the service at St. Paul's on Sunday, June 22nd.

Last Tuesday afternoon a luncheon was held at St. George's Hall, which was beautifully decorated. There were about 120 present. Judge McDonald, Chancellor of the Diocese, presided. At the head table were the Archbishop of Ottawa, Provost Macklem, Bishops of Huron, Toronto, Kingston, Algoma, Niagara and Dean Llwyd.

After doing full justice to the good things provided, by Mrs. Hambrook, the chairman welcomed the guests on behalf of the laity.

Replies were made by the visiting Bishops. Judge Reynolds spoke words of sympathy to the Bishop of Ontario, on his illness and congratulated him on his recovery. He referred to the splendid work done by Bishop Mills and congratulated the Co-Adjutor Bishop on his elevation. Bishop Bidwell made a suitable reply.

The Rev. W. F. Fitzgerald, on behalf of the clergy, congratulated the new Co-Adjutor Bishop.

PRESCOTT.

Two very beautiful memorial windows have lately been placed in the church. The one on the west side is given by Mrs. Greenwood, of St. Catharines, Ont., in memory of her father, the late William Ellis, C.E., for many years a valued member of the choir and congregation. The one on the east side is given by the rector in memory of his daughter. The former window contains the figures of St. Paul and St. Peter, with their appropriate symbols. The latter the "Angel of Faith," and the "Angel of Praise." Both windows were furnished by the McCausland Co., of Toronto, and greatly add to the beauty of the church.

FRANKVILLE.

The Rev. J. Cantrell succeeds Mr. Radcliffe as rector of this parish.

OTTAWA

OTTAWA.

The Archbishop conducted a solemn ordination service at St. Barnabas church on Sunday. The church was beautifully decorated. The special preacher was the Rev. A. W. Mackay.

An interesting program was drawn up for the summer school in connection with the M.S.C.C. and the Sunday school commission which opened at Ashbury college on June 23rd. In the evenings addresses were delivered by Rev. T. B. R. Westgate, of Eastern Equatorial Africa; the Bishop of Toronto; Rev. A. P. Shatford, St. James the Apostle, Montreal; R. A. Hiltz, general secretary, Sunday school commission.

At the sessions during the day there were courses of lectures on the Church's opportunity in China, bible study, missions and subjects connected with Sunday school work, and ecclesiastical history.

Another meeting of St. John's church council was held for further consideration of the plans for the extension of the hall.

BRITANNIA.

The annual conference of the Women's Auxiliary of the Deanery of Carleton was held in St. Stephen's church, with Mrs. W. J. Muckleston in the chair. The meeting was called by Mrs. Alan Muckleston, of Russell, the deanery secretary. The morning session opened with the celebration of Holy Communion, which was followed by a missionary address by the Rev. Mr. McKay, of All Saints', Ottawa, and by Rev. Mr. Steacy, Westboro. Their addresses were of a missionary nature, and described the work done by the Anglican missionaries all over the world.

In the afternoon the minutes of the last Deanery meeting were read and adopted. This was followed by an address by the Bishop of Algoma, who graphically described his duties and the many hardships he had to endure when he first went to Algoma, and the difference to-day. Many of the towns, like Port Arthur and Fort William, were then very small, while to-day they are large cities. The means of traveling in his early days was by boat, and it often happened that when the boat would arrive at the towns the captain of the boat would blow the whistle until somebody would arrive with a lantern.

Reports of the branches were read and adopted, and were followed by the report of the deanery secretary. Mrs. Alan Muckleston was elected deanery secretary for the following year. Mrs. Taschereau entertained the visiting delegates, who numbered about twenty, to tea at her cottage on the cliff.

EGANVILLE.

The formal opening of the new church took place on June 10th. A very large congregation assembled and participated in the services. The interior of the sacred edifice was suitably decorated with plants and

DAD'S VISION

Dad was a traveller, away most of the time—and the dull days of coming winter brought him a vision. He saw his wife engaged in the dirty, dusty and unending job of trying to make the furnace heat the house, in his absence. He saw her shivering at her meals—her health impaired and the children uncomfortable, because of the lack of heat, and yet, he saw his coal bill growing and growing like the Evil Spirit in the Fairy Tale and eating a big hole in his savings.

He returned home one bitter morning, down-hearted and chilled to the bone and expected little comfort at home. Entering the house he was greeted by his wife—bright-eyed and happy, the children playing around on the floor—he found every room warm and cosy. Astonished, he asked his wife "What's the answer?"

She took him down to the cellar, saying:—"I got this PEASE FURNACE in while you were away, and that is where all the heat comes from. Mr. Smith, next door bought his wife a new fur with the money he saved on his last year's coal bill. See that large combustion chamber and that ingenious air blast in the fire-pot that actually burns air and all the gases, that in ordinary furnaces go right up the chimney and are wasted from the coal—and that vertical shaker relieves me of the back-breaking stoop when shaking the furnace. Oh! it is lovely."

Dad was overcome with joy, and what was a cold and cheerless house is now a warm, cosy and happy home. and Dad's PEASE "ECONOMY" FURNACE *"Pays for itself by the coal it saves."* **Write to-day for free booklet.**

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flowers. The services were conducted by the rector, Rev. A. E. Ferguson, who was assisted by Rev. Rural Dean Whalley, of Arnprior, Rev. W. H. M. Quartermaine, of Renfrew, and Rev. W. H. Greene, of Richmond. The sermon was delivered by the Rev. W. H. Greene, formerly rector of this parish, from the text: Genesis 28:16 and 17. At the close of the sermon Holy Communion was administered.

Last Tuesday the Archbishop administered the Sacrament of Confirmation to twenty children. The church was informally opened on Christmas Day of last year. There is yet a small debt to be wiped off, and it is expected that a grant of $1,400 will shortly be made by the British F.T.C.K., of England, when further improvements will be made to the premises and when these are completed the church will be consecrated to the Glory of God.

QU'APPELLE

SUNDAY SCHOOL CONVENTION.

The second annual convention of the Qu'Appelle Sunday School Association took place at Indian Head on June 25-26, when there were about a hundred clergy and delegates present. Evensong was sung in the Grisdale Hall, by the Rev. W. B. Parrott, rector of Indian Head. The sermon was preached by the Ven. Archdeacon Wells-Johnson, B.D., rector of Moose Jaw, who illustrated how first impressions remained in a child's mind longer than later impressions.

Holy Communion was celebrated by the Bishop of Qu'Appelle, at 7.15 the following morning. Matins was said at 7, and the morning service was from 9.30 to 12.30, and the afternoon session from 2 to 5. One of the most interesting papers of the day was that on "The Sunday School as a training ground for communicants," in which Miss Smith, of Cupar pleaded for definite Church teaching on the lines of the Catechism, and the encouragement of children to attend the Holy Communion. The Rev. T. H. Blodgett, of Caron, gave most interesting information on the Home Department. The Rev W. D. Fyles conducted the Round Table Conference. Evensong was at 7.45 p.m.

SWIFT CURRENT.

On Saturday afternoon the girls of the Junior Girls' Mission Guild in connection with St. Stephen's Church held their first bazaarette and tea in the schoolroom, which had kindly been placed at their disposal by the school managers, whose sympathy with the Mission was sincerely appreciated. These girls are earnestly working under the leadership of Mrs. G. Fordyce (president) and Mrs. T. Francis (vice-president), with a very worthy object in view. They are making an effort to provide for the maintenance and education of a little Cree Indian girl named Mabel Tapaquan (Laughing Eyes) at the Gordon Indian School, near Punnichy, Sask. Mrs. Argue, the mayoress of Swift Current, graciously consented to open the bazaar, which ceremony she performed with much feeling of expression and with well chosen remarks. Brief addresses were made by the Rev. J. Swalwell (rector), and the Rev. A. C. Calder, LL.B., who gave an account of the Indian mission at Punnichy and its great work. The bazaar was well patronized, considering the inclement atmospheric conditions, and a goodly sum was realized, the proceeds amounting to $55.00.

The ladies of the St. Stephen's Church Guild held a most successful and enjoyable strawberry and ice cream social on Thursday evening, June 19th. The profits realized amounted to $80.00.

CHURCH LIFE is being vigorously canvassed in Swift Current and district by our energetic secretary and treasurer, Mrs. J. K. Smith. This good and alive Church paper is, we are pleased to hear, supplying a long-felt need. We wish it the success it well deserves.

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RUPERT'S LAND

WINNIPEG.

At the annual bazaar of St. Cuthbert's a sum of $300 was realized which will greatly help the building extension fund. Mrs. Matheson, of Bishopscourt, officially opened the bazaar. The ladies very artistically arranged eight stalls in which were displayed many useful articles.

Among the most interesting was a stall showing the church work all over the world by means of curiosities from Jerusalem, Hindoo idols, from India, carved wooden elephants from Ceylon, made by the natives. The central feature was a typical altar of a church after the Sarum use, A.D. 300. The object of the stall was to advertise the paper, CHURCH LIFE, the publishers of which are giving 40 per cent. of all subscriptions to the church.

TORONTO

TORONTO.

The Synod offices of the Diocese have moved from the old position on Wellington Street West to 60 Front Street West.

—

In Wycliffe Chapel, Toronto, on Tuesday, June 24th, 1913, by the Rev. Canon Greene, father of the groom, the Rev. Heber Hannington Kerr Greene was married to Jean Emily Esther, daughter of Thomas E. Moberly, Esq., of Toronto.

BOLTON.

The Rev. Mr. Westney was so far recovered from his recent illness as to be able to assist at the celebration of the Holy Communion in his parish last Sunday.

THE PRACTICAL VALUE OF THE EPISCOPATE

(*Continued from Page 9.*)

Saxon ideal. In this young nation's mind are kindling high ambitions—ambitions reaching out at their best towards a national life based upon righteousness, self-control and godliness; towards a Christianity united in body as well as spirit for the working out of the best that it is in Canada's power to be. Providence alone can forecast the future unfolding before us. We of the Anglican Church must be loyal to our opportunity. Comfort and good cheer will be ours who do our work in the lesser ministries of the church to see you and others like minded with you at the wheel as the steersmen. Greater still will be that strength and comfort if we see you content with nothing less than the highest. If we see you standing, as the best of the long and glorious line of your predecessors have stood, as a centre of unity, reconciliation, and peace, among our parties and schools of thought. If we see you refusing to be the bishop of a section or a class, aiming ever to have a soul wide and a heart large enough to take in High, Low, or Broad; clergy as well as laity; childhood as well as adult life; poverty no less than wealth. If we see you standing as a witness to the Eternal Truth, dwelling much on the great things that matter, and less upon that which is not of the essence of the Faith, witnessing to the living Christ in whom all our discords fall into music. If we see you rejoicing to stand as a representative of the continuity of Christian History, asserting the value of a steady and orderly evolution as against the spirit of separatism and secession. Most of all will the spirits of your brothers be encouraged, most of all will your service to the church of our love merit the "Well done" of the Lord if we see you standing as the spiritual leader of the Hosts of God. If we see you refusing to capitulate to the executive, at the expense of the intellectual and the religious; if we see you keeping open the windows of the soul to the inflow of the heavenly vision; sympathetic to every effort to plant the cross in the darkness of midnight lands across the sea, yet not unmindful of the call of our Macedonians here at home; praying, urging, beseeching, commanding; and so helping to convince Christendom amidst its divisions of the value of that order of which you are the latest and the youngest son.

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DISCIPLINING THE EDITOR.

The trials and tribulations of a country editor are manifold, but are borne with fortitude because the country editor has a sense of humor. The recompenses of his life are many, however, and one of these came to us the other day in the shape of the following letter from an old friend and subscriber:—

I've stopped my paper, yes I have,
I didn't like to do it,
But the editor he's got too smart,
And I'll allow he'll rue it,
I am a man that pays his debts,
And will not be insulted,
So when the editor gets so smart
I want to be consulted.

I took the paper 'leven years
And helped him all I could, sir,
But when he came to dunnin' me.
I didn't think he would, sir,
But that he did and you can bet
It made me hot as thunder,
Says I, I'll stop that sheet, I will
If the doggone thing goes under.

I hunted up the editor,
And for his cunnin' caper
I paid him 'leven years and quit—
Yes, sir, I've stopped the paper.

—Parkhill Gazette.

[Our editorial brother of the country secular weekly must not think he suffers alone. Life is occasionally made happier for us by the receipt of such communication as the above: they are not quite so practical in form but they are just as powerful and as charming in other respects.—Ed.]

MIRTH.

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life ought to be scoured off by the oil of mirth. Blessed is he who has a sense of the humorous. He has that which is worth more than money

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Women's Work and Social Service

"IT would be hard to find any responsible person in the province, who takes an interest in the welfare of the community, and remains unaware of the greatness of the burden of the feeble-minded."

Moreover, the problem of the feeble-minded is one which has been pretty thoroughly investigated by expert enquirers, who have verified and classified the results of prolonged observation, and have based upon their researches conclusions which it is scarcely possible to dispute.

* * *

A regular mine of information has been made available in the series of reports presented to the Ontario Government during the last six or seven years by Dr. Helen MacMurchy. In these valuable and also most interesting and readable documents certain facts stand out very clearly, and it is no doubt largely due to this work that public opinion in Canada has been gradually enlightened, not only as to the serious nature of the problem, but as to the possibility of its being solved and remedied, at least to a large extent. Let us consider some of the facts which we may learn from these reports.

* * *

Who are the feeble-minded? They are "those whom it is useless to protect for part of their lives only; their bodies grow up, their minds never do. They always remain children, and therefore must have the care and supervision we give to children, not till they are 14, 16, or 18 years of age, but all their lives. They should never under any circumstances be allowed to go out into the world. No training, no education, no care, no supervision, will ever change a defective into a normal mind."

What about their numbers? That is hard to estimate, but in 1905 there were 1,505 in Ontario identified as feeble-minded, which had risen in fifteen months to 1,760, and the special commissioner says "there are not less than 2,000, and probably there are 4,000 in Ontario." One of the most serious aspects of the question is the rapid increase of this class of people; feeble-mindedness is very largely an hereditary quality, and no checks, "prudential" or otherwise, operate to restrain the number of off-spring of feeble-minded persons who are at large. If they are not cared for and restrained, their numbers increase at an alarming rate; every feeble-minded person, too, becomes ultimately a care on the State, in one or other of the State institutions. The average cost of an inmate in one of our charitable institutions is 31 cents a day; the annual cost of maintaining 206 who are reported as inmates of such institutions in no less than $23,308.90, and we cannot comfort ourselves with the reflection that this money is well spent, because institutions of a general character are not the right places for the feeble-minded.

* * *

Are not many of the feeble-minded best cared for in their own homes? No doubt a good many are cared for there, but only at a terrible cost in anxiety, and at the sacrifice of the home's order and peace. For them to be adequately cared for in their homes is practically impossible. The most sleepless, unceasing care and watchfulness on the part of parents or elder brothers and sisters, is not able to prevent distress. And even if it were sufficient for this, it is not right that the home should be destroyed by the constant anxiety of a feeble-minded inmate, "wearing on the whole family." "Many parents have written to this department, year after year, begging that the Province will care for their feeble-minded children, who should not and cannot be kept at home, and who cannot manage for themselves."

Remember that feeble-mindedness has all sorts of manifestations—sometimes "irregular but recurrent outbursts of passion, often violent and destructive; unnatural offences; the constant tendency to wander away; murderous tendencies from pure cruelty,"—and you are not surprised to read that "one poor mentally-defective child ruins the happiness of a home—even a well-to-do home. That one child occupies almost all the attention of the mother, and the other children, one may almost say, have no mother. As soon as the children are older, they begin to feel the social isolation such circumstances involve. It is not possible to have social intercourse with any comfort. No one can be asked to the house. . . . A home is intended to care for children through one childhood. No home can care for children who will always be children. The task of caring for the feeble-minded withdraws one normal person practically all the time. This is the height of economic folly, especially when unnecessary, and it is no kindness to the feeble-minded."

* * *

For these same reasons, no feeble-minded person should be in a foster-home, or in an institution for those of normal intellect, but all should be in institutions especially designed for them and for their needs.

This is necessary both for the sake of the feeble-minded and of the community to which they are a perpetual danger and which is a danger to them. As long as they are at large they are the prey of stronger minds, and easily slip into the criminal class. Dr. Charles Clarke, for instance, remembers to have seen in Ontario no less than 13 mentally defective persons tried for murder. Here is a sad story which seems more or less typical. "The boy M. was in a public school till the age of 14; he was not a bad boy, but shewed marked mental defect. He could read a little, but could not write nor make change for a dollar. He got a place as errand boy but was discharged because of his frequent mistakes. His father had beaten him repeatedly, hoping to make him good. He had got into trouble with the police through doing things at other boys' bidding. He could do a good deal under constant supervision. As it is—without this—he will remain unemployed. He will commit some petty offence; at 18 or 20 he will be a jail bird—and from that his career will be downward.

"It will cost us a good deal of money to secure M.'s conviction, and to pay the policeman, the magistrate, the crown attorney, the jailer and all the rest, and to keep him in jail or the house of refuge, and at the end of it all, M. will be a spoiled citizen and a spoiled man, when he might have been nearly or quite self-supporting on a farm colony, and have been happy and useful and decent." We are spending about $50,000 a year in maintaining feeble-minded inmates in houses of refuge, jails or elsewhere. Why not spend it in increasing accommodation for them of the right kind?

* * *

But can much be done for them? Yes, indeed, that is the cheerful side of the subject, though it makes it all the more blameworthy to neglect to do what can and ought to be done.

There is our own hospital for the feeble-minded at Orillia where about 800 are cared for; there is Waltham, Massachusetts, with 700 inmates; Vineland, New Jersey, with 400; Sandlebridge near Manchester, with 265; Starcross on the Exe, and others of a similar kind, not to mention the care that is so abundantly and self-sacrificingly given them in industrial refuges and other places where they form merely one class of inmates.

The very same persons who are dangerous when at large; who then develop all sorts of terrible tendencies; who destroy the happiness of any circle to which they belong; who suffer endless misery from careless and unscrupulous persons — these same persons when under kindly restraint, when in institutions where they are cared for and understood, become not only happy but useful members of their little communities.

* * *

Feeble-minded children who cannot learn in the ordinary way, are often very clever mechanically: they can draw and write and do anything in the cutting line, and this very often when they cannot read or spell, or even articulate so as to be understood. Among women in one of our institutions, is described one "dusting and polishing the floor with evident relish, enjoying her job." P. A., a very difficult case, has actually made a place for herself and is quite an important person here, though such a lamentable failure outside. When she is given something to do as part of the daily routine, that work is always faithfully done; she can be trusted a good deal." Another, who though she has to be managed exactly as a child, "scrubs beautifully with her left hand, and can sew fairly well." Another who, when she came, "sucked her thumb, nursed an old doll, and wept copiously, now has learnt to do house-work well, to mangle and iron, and to sew neatly." Here is one who "though she would probably set the house on fire if left to tend the range, yet can cook a good meal. Another who will do neat and dainty work when alone, becomes absolutely useless if anyone else is in the room; while another who will drop the most important task in the middle if left alone, will work beautifully if someone is near to put in an occasional word."

"Ask the mother of a feeble-minded child if he can put on his own clothes, and the almost invariable answer is, no, Not that he cannot learn. Give him a gigantic upper of a boot with big eyelets you can put your little finger through, and a big lace with a point on, and he will learn to lace it up. But it is such a task to teach the child, that the poor mother thinks it cannot be done."

* * *

Here is testimony from another quarter: "Some of our boys who cannot learn to read or even to count up to 20, will quickly learn to make a pair of boots, a suit of clothes, or a fancy basket. In addition to the farm and garden work in which the boys are beginning to take an intelligent interest, we are now commenc-

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ing to teach them mat-making, basket-making, sash-cord and rope-making. Several of them are doing good work in painting and decorating the new buildings now being erected at the school. One of the chief points in the treatment is to keep each boy constantly occupied. The dull and apathetic are thus roused to activity; the restless and noisy are restored to order, and the more intelligent develop habits of attention and diligence.

It is scarcely necessary to say that under such conditions the feeble-minded are happy; they are useful; they have a place in life, in the little community of beings all handicapped in a similar way, but all sharing the same sheltering yet bracing care, and all contributing to its efficiency.

* * *

Here is the opinion of Miss Dendy, who has worked out such a famous system at Sandlebridge: "Weakness of intellect is not a curable disease. No one can make the faulty brain into a perfect one, change the diseased, rickety body for one glowing with health, and strengthen the feeble will so that it has all the power of the highest of God's creatures. But we can develop the faulty brain in those directions in which it has power; we can minimize the weakness and suffering; we can give the feeble will right guidance and support, so that for every sufferer who comes under our care life will be made as pure and holy and happy as his physical and mental limits will permit. More than that, we can guard and protect that life that those terrible limits shall not be handed on to a third and fourth generation."

With regard to the training, this same authority says: "All the training should be practical. Hand and eye should be trained on tasks which are useful in themselves, and which when completed give the child the feeling that he has achieved something. Let him learn to black his boots, to dress himself, to put his buttons on, to knit and mend his stockings, and in a residential school, to prepare his meals and make his bed. Let boys and girls alike enjoy the pleasures of gardening, poultry and pig-keeping. I have in mind 20 little lads who two years ago could not wash or dress themselves. Now all can dress themselves; they behave like little gentlemen at table; they black their boots and are very proud to black mine; some begin to be of use to the gardener; some can attend to the poultry; some can peel potatoes and clean taps. I cannot say that their intellects have improved much, but their habits and manners and health have and will go on improving so long as they are under a wise and kind control."

* * *

Well, there is a problem; there is also a remedy.

It is estimated that in the six years since the Provincial Secretary ordered the first report on this subject, at least 600 feeble-minded children have been born in Ontario of mothers who need expert care and have it not. The Orillia Hospital can take about 800, and has a long waiting list; there is at present no other special institution. Yet under a system of medical inspection feeble-minded children can be identified in school, and should then be drafted into special schools where they could be cared for in the way that experience shows is needed.

* * *

It is a matter of public congratulation that the Ontario Government has appointed as special inspector for the feeble-minded, Dr. Helen MacMurchy, who has earned the position of a continental authority. No one can study her splendid series of reports without realizing that the new inspector will bring to her duties not only a wide, a detailed and scientific knowledge, but also that Christian spirit of sympathy and loving-kindness which urges those that are strong "to bear the infirmities of the weak."

I am going to watch with great interest for her recommendations. Won't you do it too, and let us prepare to give them whatever support may be in our power.

Honour Bright.

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men, so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

DIOCESE OF ST. HELENA.

The Bishop of St. Helena, in speaking of the work and needs of his diocese, says: "Under present circumstances the people are supplied with the ministrations of religion by the work of three clergy, besides the Bishop." The amount the people are able to give is hardly enough to pay the stipends of two clergy, with other expenses of maintenance and without the help received from the S.P.G. the necessary work could not be done. The Bishop says: "I feel sure that in each parish the people, led by the churchwardens, are doing their best to support the Church; and that they are learning more and more the privilege of giving for God's service; but the greater part of the people are very poor, and none rich, so that money is collected in small sums. In the parish of Jamestown, by subscriptions of a halfpenny carefully collected, they raised the sum of £6, 13s. 6½d. to meet an expense for which they had no revenue.

"There are in St. Helena five schools under Church management and teaching, not helped by missionary grants, but doing most valuable work.

"My visits to Ascension Island continue as before, twice in each year, and are full of interest, but without any special event. During the year I have had no intercourse with the people of Tristan da Cunha, and since my last report the Rev. J. G. Barrow has been obliged to give up all hope of getting back to the Island. But I keep in touch with the naval authorities and I hope to get to Tristan some day."

MEDICAL MISSION BREAKS DOWN ARMED HOSTILITIES.

At the annual meeting of the C. M. S. Medical Auxiliary last month emphasis was laid upon the now universally accepted truth—among those who are engaged directly or indirectly in the fields — that Medical Missions are the most valuable of the Church's activities in the foreign field. The chairman, Sir Francis Champneys, Bart., M.D., said: "The combination of medicine and religion was regarded as quite natural everywhere except in Christian lands."

Dr. T. W. W. Crawford spoke of his work in the Kenia Province in British East Africa.

The A-Kikuyu, a branch of the great Bantu family, are an exceedingly primitive people. In the early days of the work the authorities insisted on placing an armed guard outside Mrs. Crawford's hut, but the medical work has now broken down the barriers of opposition and the people are most friendly. Mount Kenia had a religious significance to the people, for it was believed that God lived on the summit, and in the heathen mind the worship of the Deity was associated with the art of healing. The religion of the people centered around the medicine-man of the village, who had great power, but their opposition was met by the efficacy of the medical work of the missionary as compared with the crude and often worse than useless methods adopted by themselves.

The Rev. Cyril Bardsley having pleaded for efficiency in medical mission work, the meeting was closed with the blessing, given by Bishop Banister.

SOUTH AFRICA.

A MASHONA MARTYR.

The steady and determined way in which the Church is carrying on her work, witnessing unto Christ among black and white; among the former those who were avowedly Pagan twenty years ago, and among the latter those who were nominally Christian, but whose lives had become a reproval to the race and Christian religion: the evidences of this which we are able to chronicle from time to time in this column must, we are sure, bring their own message of encouragement to Churchmen in Canada. In remembering and in frequent recollection of the real things that have not only been essayed but accomplished for the Saviour of the world is one of the best antidotes to the depression which will sometimes settle over the most earnest workers, as it did over Elijah, when the apparent failure of their own efforts or of others around looms large before them. The missionary history of Mashonaland for twenty years teems with the impressional.

In his journey to Mashonaland, in 1891, Bishop Knight-Bruce was accompanied by Bernard Mizeki, a native Christian of a tribe some distance south. Bernard had been baptized at the first service ever held in St. Philip's School Chapel, Capetown, on March 7, 1886, the Feast of St. Perpetua, one of the earliest of the African martyrs (third century). On the journey the Bishop and Bernard visited the great chief Mangwendi, at whose village, fifty miles east of Salisbury, Bernard was stationed as teacher to his people. Bernard gathered together a few who

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desired to be instructed for baptism (the name used for such by the Church in very early days, and still used, is "catechumens"). Although the natives were of a low type, Bernard soon made himself respected. The first Mashona convert, Shoniwha Kapuza, owed, under God, his salvation to Bernard's loving teaching. Shoniwha was baptized, after Bernard's death, by immersion in the river at Umtali, on July 18, 1896, under the name of John. And now he is a catechist (or lay instructor) in the Christian religion. The Lord has thus raised up a spiritual son to carry on Bernard's work. Bernard used to visit the neighbouring chiefs to teach their people; and because he was the best Mashona scholar did much to help the translation of the New Testament and Prayer-book into the language of the people. But the witch-doctors hated him because his teaching was undermining their influence; and, one night, during the Mashona rebellion in 1896, two sons and a nephew of the chief attacked him with an axe and spear and left him for dead. He recovered consciousness, and crawled away and hid under a rock. His wife Nutkwa (one of the Mashona) who had been taken prisoner, managed to get out each night for five nights, and, in company with one of the catechumens who was in hidng, nursed and fed her husband. On the fifth night when she came Bernard was dead; God had given him a place in "the noble army of martyrs."

The mission at Umtali (which had moved when the whole town was moved a distance of ten miles from the original site) was afterwards in charge of Archdeacon Upcher. His hut afforded such poor accommodation that once, when the Bishop was staying with him, His Lordship had to drag his bed into the middle of the room, and to make use of his umbrella. He said afterwards that he didn't get *very* wet!

There are now three distinct branches of the work—the town work among the whites; the work among the natives, who crowd the services on Sundays; and the railway work.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

A CORRECTION.

To the Editor:

Dear Sir,—In your report of the Toronto Synod, on page 9 (June 19), you state that, in reference to my motion on women's votes, "logic and eloquence failed to capture a majority. The Synod preferred, etc." I rang up the clerical secretary, and he corroborates the impression I carried away from the meeting, viz., that the Synod referred it back to the Executive Committee to look up the question of the proposed change, and gave the committee power to act. As a great many people are interested in this matter, I will be glad if you will make this correction.

Yours,
F. G. PLUMMER.

Toronto, June 27th.

MAKING BOYS INTO CITIZENS.

To the Editor:

Sir,—Our present system of educating and training boys is so inadequate and expensive that it seems to me time that the attention of the public and the various educational authorities of the country were seriously directed to better means of turning out efficient citizens. As one who has served over twenty-one years in the British Army, twelve years being in India and China, who has had to do with the drilling of men and children all that time, and who has closely watched the present methods of training the young in this and other countries. I trust you will allow me to place before your readers the results of my experience, and to submit an outline of my own scheme for consideration.

First, let me say that in my opinion a proper scheme of training for the boys of the nation must include the children of all classes. At the basis of any really efficient system of national training must be the principle that the influence of the more fortunate children should be utilized to improve the others and bring them up to their own level. This principle is followed with success in the training of soldiers, and until it is observed in the training of children, the state, as represented by the mass of citizens, cannot be efficient.

The system of education and physical training which I propose as necessary requires, in brief, that the children of all classes should be educated together in national residential colleges for three years of their life. I propose that they should be so trained from their tenth, eleventh or twelfth year, or, later if found more desirable. The only boys exempted would be the blind, the deaf, and dumb and the imbecile.

My proposal involves the establishment throughout the country of large Government Colleges equal to anything we now have. The education and physical drill given must be the best.

The training of the boys would consist of the following subjects:—(1) the usual educational subjects; (2) physical training; (3) temperance education; (4) miniature rifle shooting (Government pattern); (5) company drill and squad drill, with and without arms; (6) battalion drill; (7) swimming; (8) religious instruction on Sunday, each boy being taught in accordance with his own creed; (9) moral principles.

For two months in the last year of training all the colleges in one district would camp at one large training ground and be drilled and manoeuvred all together.

One of the most important results of this system would be that the orphan boys would have an excellent chance, at the end of their three years, of being distributed among good homes throughout the country, instead of drifting on to the farms in outlying districts, as at present, and growing up unfit for any other occupation.

The system would introduce the greatest measure of Temperance Reform ever known in our country. The boys from drunkards' homes would be permanently removed from their evil influences. Ninety per cent. of them, after their three years' training, would not want to return to them again. The business men of the country would be only too pleased to employ such lads at the end of their training.

The poor man's boy would come from the Training College fit to make a far better, stronger and healthier citizen than the present system makes possible.

The middle class boy would be made healthier and more physically fit for the work of daily life.

The son of the rich man would benefit greatly. Should he in later years become a master in business he would remember what it was to live among other classes of people, and

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he would be a sympathetic employer and a good friend to his men, many of whom might have known him in their own college days.

Now, it is upon the co-operation of the fathers, mothers and sisters of the wealthy and middle class children that my whole system for the training of citizens depends. I ask parents of these classes to give up their sons for three years, in order that the good they have taught their children may be communicated to the children of the less fortunate, and so to the whole nation. Good and religious men and women cannot well find grounds for refusing to make such a sacrifice, for did not God himself show the example of giving his only Son for us all? Those who pay less regard to religious motives can refuse just as little, for on the grounds of patriotism—the welfare and safety of the country—the benefits are obvious and enormous.

Three years after its initiation my scheme will have accomplished these results:—

1. It will have removed all orphan children from the orphanages and distributed them among proper friends throughout the country.

2. The children of all drunkards will have been removed from their evil surroundings and transformed into the material of the best citizens.

3. The greatest system of physical and military training will have been established, and every child, rich and poor, will be subject to it.

4. The greatest temperance movement will have been set on foot.

5. A great factor for peace will have been introduced.

6. The physique of the whole nation will have been improved.

7. Every boy of the country will have been educated in moral principles.

8. Within fifteen years every male in the country between 13 years and 30 will have had a sound education and a good military training.

I shall be glad to hear from anyone interested in forwarding such a national scheme of training. Consideration for your space has compelled me to exclude many details and to refrain from meeting certain apparent objections which may possibly be advanced. Thanking you for the courtesy extended to me, I remain, sir,

Yours faithfully,
W. Fawcett,

Late Colour-Sergeant Instructor, 93 Princess Louise, Argyle and Sutherland Highlanders.
22 Bagg Street, Montreal.

BIG VIEWS.

To the Editor:

Sir,—The Rev. Dr. Herridge in his sermon before the Presbyterian Assembly in Toronto made the very wise assertion that we need to take a "telescopic view of Church matters as well as a microscopic." And I was reminded of this when I read the remarks in your issue of 29th ult. in reference to the New League, against which so many of our Bishops have protested as calculated to hinder rather than help Church Union. If the members of the New League had taken a telescopic view of the Church they would hardly have failed to see that their plan, as you point out, "lops off about 378,000,000 Christians from the Unity movement at one fell swoop." So that their so-called liberality and charity are in reality both narrow-minded and bigoted, instead of comprehensive, in their effects because of the limited outlook they assume.

And we should not forget that whatever modicum of the Gospel the various sects severally retain they owe, with the very Bible itself, to the piety, learning and faithfulness of the ancient historic Churches, who Christianized our forefathers and the then known world. This thought makes more inexcusable the unchristian and uncharitable attitude thus assumed toward the overwhelming majority of the Christian Church to-day.

That this assumption of superiority on our part is resented by these good people when they come to live among us, was shown recently in a letter to one of our daily papers by a Ruthenian priest, who points out very moderately and reasonably how much Protestantism owes to the ancient Churches of the East. And indeed our own Archbishop Theodore in the seventh century was from Tarsus. And it was he who united the several missions in Britain, with the remains of the early British Church, into our own one Church (the Ecclesia Anglicana of Magna Charta), which it has remained to this day, and it was while England herself as a nation was still divided in seven petty kingdoms that this was done. So that the nation was but following the example of her Church when the Heptarchy was merged into one United Kingdom. This narrow, pharisaical view which ignores the great body of the Christian Church, as it exists in the world to-day, has a most injurious effect on the mind and character of those who hold it. It gives a distorted idea of facts. Losing sight of the vast majority of Christians, who are doing the Master's work more or less perfectly throughout the earth, this League gives too much importance to what is immediately before their eyes, producing in its members precisely the spirit of the scribes and pharisees of our Lord's day, which he so continually and severely rebuked, declaring that because of that spirit the publicans and sinners would go into the Kingdom of God before them.

J. M. B.

FUNDAMENTALS.

To the Editor:

Dear Sir:—A correspondent of your contemporary, "The Canadian Churchman," states that he has learned from articles which have appeared in that paper that there is to-day, whatever may have been the case in the past, "no fundamental difference as regards doctrine between the churches."

By the expression "between the churches" the writer means between the Church of England and the non-episcopal churches.

I am a diligent reader of The Canadian Churchman, and I think I have read all the various articles which, during the past six months, have appeared in that periodical, and are referred to by Mr. Davidson, but I

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have gained from them no such enlightenment as seems to have illuminated his mind.

"No fundamental difference" and, "this means that our separate existence is now being maintained only on account of such superficial differences as we all can see."

Let us see.

The eminent Russian theologian, Macarius, traces the process of the ministry from Christ's Commission of the Twelve with an authority similar to His own: "As My Father hath sent Me, even so send I you."

The Apostles transmitted this divine power to others by sacramental imposition of hands.

According to Macarius, Mission is essential to Ministry; everything else is usurpation. "How can they preach except they be sent?"

"Are all Apostles? are all Prophets? are all Teachers?"

Cyprian is quoted as saying: "We are successors of the Apostles, and govern the Church of the Lord by the self same power."

The primitive writers leave us in no sort of doubt on the divine institution of the Episcopate.

Another Eastern theologian, Mgr. Ormanian, formerly Armenian Patriarch at Constantinople, writes as follows: "All Christian denominations are comprised within two main branches, of which one is constituted on the basis of a hierarchy and of ritual. All the ancient Churches, without exception, were connected with that branch. The others are comprised in the category of Churches which sprang from the Reformation of the sixteenth century"; and he claims that the "Anglican Episcopal Church," notwithstanding its historic connection with the Reformation, having "accepted both hierarchy and ritual, can be classed in the category of ancient Churches."

We must draw a distinction between Episcopal Catholicism and Papal Catholicism.

For the latter, the fount of authority is the Pope; for the former, authority is vested in the Episcopate.

The Vatican decree of 1870 was a revolution of the constitution of the Catholic Church.

The Roman Church, and it alone, thought it necessary to take away the prerogative of Councils and fix it on the person of the Pope.

We have seen that Ormanian allows that Anglicans recognize a particular hierarchial authority; he says she "has accepted both hierarchy and ritual."

Now Protestants do not recognize that the Church, as they conceive it, is so constituted, and herein lies a fundamental difference between them and us.

Again, according to the Protestant theory, ministry is delegated not from above but from below, i.e. by the congregation, this being the contrary to the doctrine of the Church.

Once more, the Protestant theory of salvation is individualistic, and contrary to the Divine intention which, as set forth in the New Testament by our Blessed Lord Himself, is to save men by making them members of Himself through spiritual regeneration in the womb of the Church.

God is adding to the Church daily such as are being saved.

(See this point enlarged upon by Bishop Gore in "Orders and Unity.")

"The purpose of the Church's existence," as Bishop Macarius says, "is to be the means of sanctification, and the re-establishment of the union of men with God," and he follows St. Augustine in teaching that the two great human defects are ignorance of religious truth, and moral weakness, both of which it is the function of the Church to meet; the former by instruction and the latter by grace.

"Hence membership of the Church is necessary to salvation."

The Episcopate is of divine institution. This, Bishop Gore reminds us, was never seriously questioned for 1500 years after Christ. It lies at the root of the constitution of the Church of Christ.

It is the keystone of the sacramental arch, and at the present time there is unquestionably an attempt being made to remove this keystone and to cause the sacramental arch to crumble.

If we open our pulpits to teachers from the non-episcopal churches, what guarantee can we have that only true and evangelistic doctrine will be preached? What mission have they?

It was only to the Apostles, and implicitly to their spiritual successors, that our Blessed Lord delegated His own authority.

Such authority is quite another from an authority delegated by the congregation, or transmitted in any other way than through the divinely appointed channels.

"The differences as regards doctrine" are, then, not superficial, but fundamental.

The Church in England did good work in the Reformation period by insisting upon an appeal to Holy Scripture to confirm every dogma of the Faith, but she did an equally good work in resisting the persistent attempts on the part of the Puritans to eradicate from her vitals every vestige of Catholic vitality that might be left throbbing within her in those perilous times. She will continue, we may be sure, to offer resistance to all present attempts to tear down the Catholic structure upon which she is founded.

Yours truly,
SUTHERLAND MACKLEM.

VOICE CULTURE FOR THE CLERGY.

To the Editor:

Sir,—One thing is especially distasteful to me personally, though enjoyed apparently by some of the laity whose good manners and commonsense are not apparent—criticism of the clergy. It is a cheap kind of taunting, and I have made it a rule to give no applause whatever, no matter what its merit, to any play, dialogue, or entertainment in which the "foolish" curate is pourtrayed. That kind of miserable sneering is contemptible — the strongest word one is allowed in print. But a mild rebuke to those who minister, or help in the ministry, will, I hope, be taken in the right spirit, and that is, the absolute necessity for correct and therefore intelligent reading or singing of the services.

Some years ago I remember a young priest reading the lessons and an impediment in his speech was so painful that I could never go to that church again. Such a man should never have been ordained. As a contrast I remember an early celebration in a country church. All was still around, and a service never to be forgotten—the intense earnestness, spirituality, if one likes to call it, and solemnity—not a word missed or hurried over. Slovenly enunciation in private life is rudeness in business life unpardonable. Every priest, every layman called to help in Holy Church should read slowly, deliberately, and thoughtfully. Even the Eucharist until the canon of the mass is reached is occasionally read anyhow—slipshod and positively not much removed from insult to the Almighty, and the careless may well say "I don't believe that man is sincere."

Why all this hurry? If the service is likely to be too long as on a slightly hot summer morning, rather than give the impression of "getting through it," cut some out—say the commandments, or have less elaborate musical settings. But whatever is done, remember no church can succeed, no church can be convincing or the power for good it should be, amongst the laity, if the priest is careless. Root this out as an insidious evil. There is no excuse, in the Church of England in particular. It comprises a body of educated men, often very highly, and they should know better. Few things in my life have given me greater pleasure than a remark made to me by an old man who came regularly to the services. He said: "I do love to hear you read the lessons. It does me good." Nothing against the elaborate ceremonial which I know he did not approve of, but just this, "It does me good."

E. T. C.

Toronto.

SYNOD OF NEW WESTMINSTER.

To the Editor of Church Life:

May I be allowed to reply to the article of your zealous correspondent under the above heading in your issue of June 19th?

Your correspondent is entirely welcome to his opinions regarding the merits of the respective speeches. My only concern is that he should not misrepresent them.

He refers to my address as "almost wholly an attack on Episcopacy, supported by an immense number of quotations from writers who take that point of view, but none from any who take the other side." My address did not contain a single attack on episcopacy. I did attack what I considered an unreasonable view of the origin and necessity of episcopacy as the only channel of grace. I quoted from Headlam, Frere, Gwatkin, Gibson, Drury, A. J. Carlyle, Blunt, the Bishop of Madras, Sanday and Gore. Your readers will judge whether I discriminated unfairly.

Your correspondent further states that I "flatly denied that Latimer Hall has any intention of entering into any scheme of co-operation in theological education with Ryerson College and Westminster Hall." This is absolutely untrue. I explained that so far we had co-operated in the matter of obtaining light and heat at reduced rates, and regarding certain concessions in tutorial work and the maintenance of a theological section in the university library, but I pointed out that, in accordance with the constitution of the Anglican Theological College, we reserved the right to make our own arrangements for teaching those subjects which are not specifically assigned to the Board of Governors. In other words Latimer Hall would manage her own internal affairs.

If your correspondent was anxious to record the outstanding features of the Synod, it is a wonder he did not mention the fact that the discussion of College affairs arose under the item in the agenda of "Notices of Motion," where the seconder's name was used (as he manfully declared on the floor of the Synod) without his knowledge or consent, a fact which did not reflect much credit upon the mover.

As to the veiled threat of your anonymous correspondent, I have nothing to say.

Yours truly,
W. H. VANCE.

Vancouver, June 25th, 1913.

A QUIET MIND.

Every morning compose your soul for a tranquil day; and all through it be careful often to recall your resolution and bring yourself back to it, so to say. If something discomposes you, do not be upset or troubled; but, having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself: "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness and seeking to be calm even in the most trifling things. Above all, do not be discouraged. Be patient; wait; strive to attain a calm, gentle spirit.—Francis de Sales.

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(*Continued.*)

"NONE," whispered Ruby, with a smile breaking like sunshine through the rain of her tears.

"And you must be joyful and happy too, dear," continued her companion. "The Christian life is such a glad life. Why, how can we be otherwise than happy with such a God of joy for our King, as I told Doris yesterday, when she came to me with that difficulty. I think she and Myrtle have started with that false idea that they mustn't be joyful or merry since they are Christians. But being solemn and sour will hardly recommend our 'glad tidings of great joy' to others, will it?"

"Then you think Christians ought to be gay like other people?" queried Ruby, gradually regaining her composure and sitting up. "Do you dance or go to balls? I thought real Christians ought never to do things like that."

"I don't think Christians ought to be 'gay like other people,' but gay like Christians," answered Eleanor, smiling. "I certainly can dance—anyone can, on the tips of their toes for pure glee, and I often do—but I don't go to balls at all. I never have since I was converted, and though that is nearly five years ago I have never once felt my old love for them. Apart from their being not at all conducive to perfect health, and one ought to keep the temple of the Holy Ghost as beautiful as one can, and apart from the fact that having strange men pawing one about is very objectionable, I don't think that attending balls is a thing that Christians can go through unscathed. We have the King's business to attend to, and so have no time for frivolous dances that only waste time without improving one's health and intellect. There, what a sermon I have been preaching to you!"

"And you think the same applies to theatres and card playing and all that sort of thing?"

"I do, but I don't want to lay down the law to you or anyone else about anything. If these questions puzzle you at any time, dear, and I expect they will often crop up in your new life, the best way to solve them is to bring them to the great test: what would our Master do if He lived now, and in your station of life? That has been our motto, Mervyn's and mine, all along our way and we have found that it solves all difficulties always."

She smiled up at Ruby lovingly and, though the storm she had passed through had reddened the girl's eyes, and puffed her nose up like a cherry and otherwise impaired her features, as is usually the case when tears have been shed though some would have us believe to the contrary, yet looking at her, Eleanor thought she had never seen her so beautiful before with the beauty of a new-born soul shining through the disfigurements of her face.

A light nervous tap sounded on the panels of the door, breaking into the blissful silence, and a moment later a golden head was inserted timidly into the room, and Myrtle's eyes looked inquiringly at her sister.

"Am I disturbing you? May I come in?"

Ruby turned quickly to her sister and held out her arms with something of Eleanor's impulsiveness.

"Come here, Myrtle darling," she said, in a voice utterly unlike that of the elder sister of old. Then, as Myrtle came forward wonderingly and sat down on the rug at her feet, she laid her hand on the sunny waves of hair with a tender touch. "I have something to tell you that will add still more to your joy, dear little sister," she continued. "Guess what it is."

Myrtle looked up at her with slowly widening blue eyes and caught her breath in a great gasp.

"Ruby is it—oh Ruby, have you seen Jesus at last?" Oh, you have, I see it in your face!"

And as she sprang up to meet Ruby's down-bending, and they were locked in each other's arms, Eleanor went out softly looking through a veil of tears, and shut the door behind her, knowing that all was well between the sisters.

Chapter 16.

Something of an Earthquake.

After that evening there seemed to be no time left for quiet talks, or indeed for quiet anything else, since Lloyd had only a month or so in England before returning to his own country, and as he was anxious to take Myrtle back to Canada with him, and she was willing to go, it was decided that the wedding should take place as soon as possible.

(*To be continued.*)

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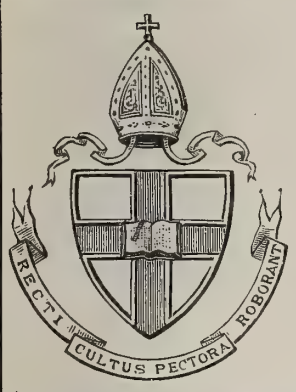

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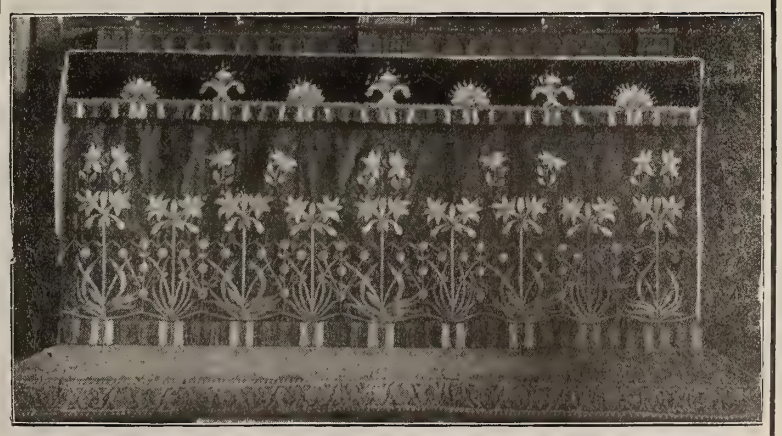

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The Week

A SHORT while ago there was an interesting article in an American paper on the peculiarities and drawbacks of the individual who always wants the end of the seat in a trolley car. People have to climb over him, to anathematise him, to wish him out of the way, but they cannot move him, because of his nature. The paper called him the end-of-the-seat hog. To want an end seat is a kind of instinct, and this trouble is one that has to do with the nature of the human animal. In a theatre there are lots of people who ask for a seat next to the aisle, and if they cannot get it they wait for another day. It is a prehistoric trait, like lack of clothes, vermiculture, and rudeness. Every monkey wanted to sit at the end of a branch so that he could get off and away in case of danger. For the sake of that advantage he would let other monkeys climb over him, abuse him, and pinch him, and then congratulate himself on his self-respect and smartness. We find the unfortunate remains of this monkey trait even in our churches. There are people—lots of them—who make for the end of the seat and then hold it at all costs, or like a fort against all comers. They are there first, and what they have they hold; they can get out a shade quicker than anyone else, therefore they rejoice. They do not think of the rudeness to which their conduct gives rise, the inconvenience which they cause to other people, the utterly unnecessary reason for what they do. We are sure that there are many church wardens and sidesmen who would like to frame this paragraph and put it at the end of every pew in the church. We forbid them to do so for it is not couched in ecclesiastical language, and would not do any good, for it is not written in the language of the end-seater.

THE LIMPET.

❦

WE congratulate the Ontario Rose Society on their brave beginnings. To cultivate the rose, to draw near to nature, to find a delight in the green and coloured plants superior to the tint of the greenback is a laudable effort. Most of us let others grow our flowers for us, and so we lose one of the greatest joys of life. To ring the telephone and say, "Hullo! what price roses to-day? Send me up the cheapest you have!" is a way to get flowers that will not last, for they may have been cut over night, or even the day before. It is somewhat of an insult also to the gardener's nature that we all have inherited from Adam and Eve, the original gardeners. Gardening is in the reach of all of us. Window gardening is there for the man who has only one room to live in; actual gardening is possible for the majority, and it is a taste that grows by use, that never disappoints, and that never fails to repay with beauty. This society, therefore, that is trying to induce the cultivation of the beautiful deserves the best thanks of all of us, and we wish it every success in its undertaking.

ROSES.

❦

FROM roses to vegetables is a natural transition, as the rose garden is often next to the vegetable one. The United States are making a study of several new kinds of vegetables. These kinds are very prolific, very hardy, and require little skill or attention to make them profitable. They are being collected from all corners of the world, and they have therefore the weirdest sort of names. But then vegetables have weird names anyway. Take the potato from the old American word "batata"—whatever that may have meant in the original. More curious, take the cabbage, a word that really means a "head," for the plant was formerly called cabbage-cole, or head cabbage. Cole comes from the Latin word "caulis," a cabbage, still found in the name cauliflower, and less noticeable in the name of another cabbage called the sea-kale. To make it more curious, we still talk of head-cabbage, being completely ignorant that we are saying "head-head." It is odd, is it not, that we should have kept for daily use the part that has nothing to do with the vegetable? Carrot probably means a "head" too, while parsnip means a digging fork, and parsley is rock-parsley. Broccoli, a hardy variety of cauliflower, is a connection by derivation of the brooch with which a lady fastens her dress. The enterprise of the United States is looking forward to the redemption of large tracts of land that are at present unproductive. It also points to the general tendency of the race to vegetarianism. The English-speaking race has been one of the largest consumers of flesh food, but it is steadily drifting towards a greater use of fruit and vegetables, and the demand creates the supply.

VEGETABLES.

❦

WE hear talk of tightness in the money market, and to many of us it seems an incomprehensible expression. You have your salary coming in regularly every week, and you cannot understand why there should be any tightness in the market. The people who realize the tightness are the ones who for business purposes, or for investment reasons, want to borrow money from a bank. Banks lend out a proportion of the deposits that they receive from their customers. If you have a standing current account that never goes below a hundred dollars—you give your bank that much money to play with, to lend at six or seven per cent. to other depositors who want an overdraft or temporary accommodation. Then the bank begins to foresee bad business times, or a bad wheat crop, and so it either refuses to lend as easily as it did, or it shuts down on the depositors who have overdrafts. As a great deal of business is done on paper which the bank discounts, the tightness is soon felt in every direction, though the amount of money in the country may be as large as usual. The banks control the trade in various ways, and many a man in business knows that he lives or dies financially on the nod of his bank manager. The word goes forth to call in short loans, to reduce overdrafts, and distress is felt in every direction. There are, of course, other causes, such as periods of national extravagance, speculation in stock and shares, or real estate. These seem to be governed by laws of ebb and flow, for which there is no accounting. A time of slump is followed by a boom, and that again by a slump. So the man with a fixed and stable salary is perhaps far better off than he thinks.

TIGHTNESS.

❦

IT is an open question whether people do not get more out of the misery of their fellow men than out of their joys. To watch the spectators at a wedding does not convey any idea that they are having a good time. They look glum, and even at the reception their joy is decidedly forced, except perhaps during the discussion of the refreshments. You will hear them debating the possibility of getting away as soon as they decently can. If we take into account the bitterness of viewing the wedding presents, which belong to some one else, and the grievance of seeing a better dress, or a more stylish outfit there is little left for an expression of joy. On the other hand, to take one of the saddest events, a funeral, one cannot but notice that the spectators get more reality out of it. Their feelings of sentiment are touched, a sense of awe is induced, the problem of the great hereafter is placed vividly before them. There is not the same desire to rush away as soon as possible, and it is sometimes astonishing to see how the mourners stand about at the graveside as if loth to go. Among the very poor a funeral is undoubtedly the greatest event in the history of their fellow man. A birth is a small thing, a wedding has little or nothing of melodrama, but a funeral is full to the brim of melodrama and perhaps of tragedy. It is not easy to explain why this should be so, but when we remember that the word sympathy means fellow-suffering, it tells us that while joy comes in flashes, sorrow is a fellow wayfarer of humanity. To share a great joy is hard, for we have so little of it, and only the joyful can share it with us. They may not be in tune, or they may not be unselfish enough. But sorrow we are glad to share, and others will share it with us, for what is yours to-day may be mine to-morrow.

FELLOW-MISERY.

❦

FROM time immemorial it has been a custom to bestow flowers upon the dead either as a tribute of esteem or affection, or as a means of expressing sympathy with sorrowing friends in time of trouble. It certainly seems a very beautiful custom. We saw recently that a clergyman deplored the fact

FLOWERS AT FUNERALS.

that members of his congregation—a very poor one—spent more than they could afford on flowers for funerals. But there is this to be said in their favor, that they spent for *others,* not for themselves, with an unselfishness that many in wealthier circumstances would not begin to imitate. However, it does seem unnecessary to add to the present high cost of living an equally high cost of dying. If the lavish display of flowers so often seen at funerals and afterwards on the grave, are sent only in a spirit of emulation or vieing with one's neighbors, and the money spent is actually needed by the family, it certainly is a useless and extravagant expenditure. We have always thought it a beautiful idea to send the flowers to the church to beautify the altar on the day of the funeral. Flowers even for a funeral are surely typical of hope and joy, and it is not at the grave that this thought is uppermost, but at God's altar where we remember that in the communion of Saints, all, both living and departed, are *one* in Him Who overcame death and opened unto us the gate of everlasting life.

Our Old Country Letter

June 24th, 1913.

THE burning topics here are, of course, "Home Rule" for Ireland, and Disestablishment of the Church in Wales. And, though primarily political, the former cannot be omitted from this letter, any more than the latter, because it touches most vitally, not only the prospects of the Irish Church as an Institution, but the whole welfare and happiness, the possibility of any peace or progress, not to say any holiness, of a great majority of the members of that Church, and of the whole coming generation of "Protestants" in Ireland. But before this reaches you, Canada will know by the daily press that the Bill has been carried, yet against such steps as remain before it can become law, time and vigorous protest must, we trust, still have effect; since undoubtedly there is an ever-increasing wave of sympathy and admiration for the resolute attitude of Ulster, now spreading over England. This was evidenced, amongst many other instances, by an immense gathering in the Albert Hall, London, last week, organized by many religious bodies, and of overpowering enthusiasm. There are, as you will know, a host of great political meetings being held in an organized campaign all over the country by Irish Unionists evoking warm fellowship, as they bring much-needed information regarding the real state of things in Ireland, and the steadfast loyalty—unstirred alike by calumny of foes or aloofness of friends—of her Northern Province; but we are here concerned only to chronicle the direct efforts of the Church and her religious allies for this movement.

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The Irish correspondent of the "Guardian," one of our leading Church papers, writes: "Any further work in connection with the incomplete Cathedral of Belfast has been suspended during the present crisis. Churchmen feel that the struggle for life and liberty overshadows all else. Much as all, clergy and laity alike, shudder at the thought of civil war, they are prepared. It is well known that, since the signing of the Covenant by seven Bishops, the Unionist Clubs have secured large quantities of modern weapons, and even machine guns. Canon Hannay, the well-known 'George Bermingham,' and a pronounced Home Ruler, thinks civil war is possible, and asks whether it is wise for England to run so great a risk. Many months of drilling and discipline cannot mean nothing, and the steady persistent working out of plans week by week, with grim determination, shows the mind of Ulster. An ex-Cabinet Minister has expressed his doubts whether the Government could secure an army to march against the Northmen. The seizure of large quantities of rifles shows the danger ahead; and Churchmen of every shade of opinion, in Ulster, believe that their liberties are now gravely imperilled. A visit to Ulster is necessary to realize the intensity of this conviction."

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As regards the "mean little Bill" for Wales, one can but regret that the tremendous demonstration against it—on a purely religious basis—which took place in Hyde Park last Saturday, voicing the detestation of a multitude of English churchfolk, could not have been held one week sooner. No doubt this was impossible; but, though it would probably not have prevented, it would certainly have influenced, the majority of the Government. Even as things are, it must affect public opinion and increase the chances of a future repeal of this measure—perhaps not long delayed—by the Unionists.

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After these strictly home topics, our Church papers just now give a leading place to a many-voiced one from your side—the problems in Church Life, of British Columbia. No doubt you know how some months ago its three Bishops addressed a long, most interesting and heart-stirring appeal to our Bishop of London, as President of the British Columbia Church Aid Society, for help from the Mother Church in the manifold needs and wonderful expansion of her Daughter of the Far West. Well, now that appeal has just been published broadcast, because, as the Bishop of London says, "I think that this letter addressed to me merits the attention of all church people; and I commend it to the prayerful consideration of the Church." We earnestly hope that, notwithstanding all our own pressing cares, yet, as the Church is one, and in this case especially so, a warm response may be forthcoming; for "Westward the path of empire takes its way," and if we can be privileged to help the empire builders in establishing firmly and enduringly the Church of Christ in the great "coming" territory of British Columbia, it will be the best witness that the young and strong and progressive in humanity can still receive from the old, the quiet lessons of goodness, purity and truth.

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The preliminary programme for the Church Congress, which is to meet this year at Southampton, September 30th to October 3rd, has just been published; and we note with satisfaction that one of the subjects for discussion is "The Kingdom of God and the Sexes." In reply to some protesting correspondents, who fear that this may open the door to political or possibly rancourous debate, the Bishop of Winchester, as President of the Congress, says he is "very deeply convinced that altogether beyond and below the suffrage question, and on the part of those who take differing views of that, there are deep thoughts stirring, and serious questions being asked, about what women's sphere, education, usefulness are; and that Christians ought to consider this quietly and in Christian light." The Church at any rate ought to do so, long and illogically as she has excluded women, her best helpers, from her councils. As Lord Robert Cecil said the other day, at the Canterbury Diocesan Conference, "The onus of proof is upon those who would exclude them. If women are qualified, morally and intellectually, the privileges of government must be granted to them, and the Church will do well to recognize that fact."

—

The "King's Messengers," or Children's Division of the S. P. G., has grown astonishingly of late years, and is a movement full of hope for the future—quick and warm with eager young life and love. It is, in fact, delightful, and a most valuable educative influence for the workers themselves. St. Paul's Cathedral was simply packed with them at their Annual Festival Service, last week; and that is only London. All over the country are similar happy gatherings of children who have earned their membership.

DUTY.

Duty is far more than love. It is upholding law through which the weakest become strong, without which all strength is unstable as water.—Mrs. Jameson.

FELLOWSHIP IN THE ALL SOUL'S DAY EUCHARIST.

1.

We reach out wistful hands, and grope for yours—
"Where are ye, Our Beloved? afar, or nigh?"

. . . . . .

Comes the swift answering touch that reassures—
"Lo, here am I." . . . "And I."

2.

"How fares it since ye left our mortal lot?—
Say in what state and place, Beloved, ye dwell?"—

. . . . . .

The answer comes (O accents unforgot)
In CHRIST . . . and all is well."

3.

"What of the old, blest bonds 'twixt heart and heart?
Have they grown slack, Beloved, or come undone?"

. . . . . .

"IN CHRIST . . . and all is well." drift apart
While CHRIST, our Life is One?"

4.

"Say, O Beloved, what thing this death may be—
This solemn passing-out from mortal bars?"

. . . . . .

"An instant's closing of the ice-cold sea. . . .
And then . . . . . you touch the stars."

5.

"And how, Beloved, lay hold on CHRIST that day,
If, in yon Deeps, no Creed we can recall?"

. . . . . .

"Who daily walks with CHRIST hath no long way
Into HIS Arms to fall."

6

"And where, Beloved, may hungering souls keep tryst?"

. . . . . .

"O ye of little faith, of vision dim,
Here, on the Altar, throbs the Heart of CHRIST—
And here . . . we meet in HIM."

—Queenie Scott-Hopper, in English contemporary.

Book Review

The Canadian Library of Religious Literature.

We understand that Messrs. Hodder & Stoughton of London, New York and Toronto have in preparation a series of books under the above title. The books will be issued simultaneously in Great Britain, Canada and the United States. Amongst the contributors we find the names of Professor T. H. F. Duckworth, M.A., Trinity College, Toronto; and the Rev. Herbert Symons, D.D., Christ Church, and Professor Abbot Smith of Montreal.

A SOUND MIND

THE old Latin adage of a sound mind in a sound body was one of the most frequent as a quotation in speeches at the closing exercises of schools, or upon occasions when it was meet to offer advice to the young. It had the merit of being incontrovertible, and it was such simple Latin that the classic wayfarer, though a fool, could not err, and it was easy for the audience to understand. The advice it contains ought to be applied to a larger range of people scattered through wider walks of life, for the fruits of civilization make both ends of the maxim more difficult of attainment. The sound body is a rarer thing than it was fifty years ago, and the sound mind is becoming extinct. That the two have a relation necessary for the well-being of both is slipping out of sight and remembrance. Yet the cultivation of the sound body is almost a fetish for some people, especially for some mothers, who cultivate their children's bodies as if they were exotic flowers. The sound body is a great asset in life, though some of the world's greatest men have been without it, and it is the centre of a variety of dangers in the present conditions of living. Among them are unrest, neurotic tendencies, mistaking varieties of energy for recreation, and the lack of moderation. The bodily mechanism is expected to stand driving at forced draught, and instead of periods of real rest it is stimulated by all kinds of methods which keep it going, but at a serious cost of vitality. As a result we find a great mortality of men in middle life, and a reckless waste of vital materials. It is not that we suffer so much from immoral dissipation as from vital dissipation, from a failure to consider that we have only a certain amount of energy to deal with. When we come to consider the sound mind we feel that we are reviewing a state of affairs that is almost non-existent. Among types of the sound mind we have perhaps only one to think about. We have the business mind, magnificently developed, though even there we are often coming across the unbalanced judgment that confounds speculation with justifiable risks, and mistakes short methods to affluence as economically reliable. The sound mind has certain characteristics. In the first place it is modest, and does not suppose that noise is argument, or sentiment logic. When minds are not sound, their owners are captured by the weakest forms of sentimentality, and shew a heated dislike of anything except that which is pleasant and attractive. Quiet arguments, historic precedents, future possibilities, mean nothing to them. The past is dismissed as probably wrong, the future does not count, and the present mixed with slushy sentiment is everything. The sound mind is also governed by a sense of fairness. Nothing shews lack of balance more than intolerance, or the disregard of the other fellow's point of view, or, what is worst of all, the impugning of other men's motives. The average man means well, and has a regard for duty and conscience. The sound mind does not rush in where angels fear to tread, for it knows some few things, and chief among them that a little knowledge is a dangerous thing. To lay down the law is possible for two classes of minds, the one that knows all that there is to know, and the many that know a little, and that usually second hand. These many minds are apt to talk as if they were using a sledge hammer, for they do not know the mechanical principles of the wedge. They consequently make a great deal of noise, knock off many fragments, and have nothing left but chips, to the admiration of their friends. They are bound to attract attention, and their perspiring efforts are too often mistaken for inspiring calls to discipleship. But they pass away, having done their little damage, and come to a final condition of either positive neglect or cutting indifference, unless they feel driven, for the sake of support, into wilder methods. The need of our time and generation is learning, reading, willingness to be taught, patience to judge, and a recognition of the infinite smallness of one life or of one generation in the making of national life and history. Our forefathers did more lasting work in the world because of their quieter lives, their humbler outlook upon life and its problems, and their more general acceptance of the providence of God. And now it may be said, what is all this apropos of, and why this scolding? It is because one who has read all that has been written and printed about matters of controversy in the last six months, and a great deal more that has not seen the printer's press, has come to the conclusion that we have a tendency to lack of balance in the way we both regard and discuss matters that interest us, or appeal to our prejudices.

The Church in the West.

SOME information concerning the work of the missionaries working under the Archbishops' Western Canada Fund should prove of interest to readers of CHURCH LIFE. In connection with this movement there are at present working in Western Canada some forty priests, twenty laymen and eight women. They are distributed among three associated missions,—Edmonton and district, under the Rev. W. G. Boyd; Southern Alberta, in charge of Rev. Canon Mowat, and the Railway Mission of Regina, until recently under the leadership of Rev. Douglas Ellison.

Some facts gathered from the Occasional Papers published by the Archbishops' Council will throw light on the conditions to be faced and on work cheerfully undertaken by the missionaries in spite of hardship and privation.

Soon after he began work, Mr. Mowat described himself with his associates as being responsible for a district a hundred and fifty miles by fifty. At that time there were but three or four workers in a tract of seven thousand square miles, and he estimated that he required four additional men in priests' orders and one layman with a further contingent two months later.

One great difficulty in this part of the country is the large and increasing number of Mormons. Between Cardston and Milk River were found only large ranches in the hands of Mormons. Farming operations were beginning, and it was thought possible that when the large holdings were broken up Christians might be among the settlers, though it seemed more likely that Mormon colonies would be formed. Cardston was described as a little gem of a town, but ninety-five per cent. are Mormons. The Mormons, adds the writer, are the great trouble here, creeping up further and further into the country, and no one can live among them.

The centre of the Rev. W. G. Boyd's work is far to the north in Edmonton. There a hostel has been built, the chapel of which served at the outset as the parish church. Mr. Boyd was responsible also for St. Andrew's Parish, which included the poorest part of the city and the flats of the river where the miners and lumbermen live. In addition, this group of men became responsible for two outlying districts of the city about two miles from the hostel. Those in priests' orders also go to rural districts at intervals to minister where there is no resident priest. Mr. Boyd at the outset had ten or eleven men, clerical and lay, working under his supervision, and now has more than twice that number. Consequently it is not strange that in the early days one of his assistants wrote, "I am beginning to see an absolutely endless field of work."

An extract from a letter will justify this view. "While they are new at the job, they naturally refer every question to him (Boyd), and are constantly coming and going. He has to make all their arrangements, and makes a point, if possible, of seeing them off and meeting them at the station, whatever time it may be. Then he is building four churches in the city and neighbourhood and one big hostel, besides seeing about getting various churches built in the country districts. Then he has to send in reports to headquarters and make all financial arrangements. In fact, the more I think of it the more enormous and complex the work appears. He also puts in a good deal of visiting and a good deal of Sunday work. He never seems in a rush and pressed for time. Besides he is gradually getting into relationship with all kinds of societies and organizations, religious and otherwise."

A brief outline of a visit westward to the then end of steel on the Grand Trunk Pacific will shew the trying conditions under which work is carried on. The clergyman in question rode twenty-three miles and reached his destination at 2 p.m. The town three years earlier was a busy railway town at the end of steel, then dwindled away to very little, and at the time of the visit was settling into the second stage of its existence, a small country town serving the needs of a thriving farming population. The resident lay reader lived in a one-roomed building, 14 ft. by 18 ft. At Wabanum is a nice Mission

House, 24 ft. by 28 ft., a story and a half high. Half the ground floor is church or reading-room or boxing saloon according to the day and hour. The altar and tiny chancel are screened off when it is used for the latter purposes. The other half is divided into two—the living room and study. By means of a ladder ascent is gained to a fine room which has four beds in it, and has on occasion housed a good many more than four people. At the Mission Houses there is generally hospitality for visitors or stranded travellers.

In these towns the great difficulty is to forecast the future. They may vanish with the army of men and camp followers engaged in the construction of the railway; they may dwindle almost to the vanishing point and then begin a more healthy development. While they last they last. There are no places where the Church's ministrations are more needed. But when the first stage is passed, it is a question whether it is best to move on, or hold a position that may be of strategic importance.

G. H. B.

The Programme of the Laymen's Missionary Movement for 1913 - 1914

DURING the nearly six years of its existence in Canada, the Laymen's Missionary Movement has made more than one notable contribution to the life and work of the Christian Church. The following advances are due in large measure to its efforts:—

1. Financial methods in the parish have been revolutionized, and hundreds of congregations have adopted the Scriptural and business-like principles embodied in the weekly offering to parochial purposes and to missions, through the Duplex Envelope.

2. Thousands of laymen have been enlisted in definite organized activity in their own parishes. They have, by means of the Every Member Canvass, persuaded large sections of their congregations, hitherto contributing nothing, to give regularly and systematically to missionary work.

3. The amount given for all missionary purposes in Canada and abroad has increased from $1,492,660 in 1908-09 to $2,512,809 in 1911-12, or 66 per cent. in 3 years. It is safe to say that givings to parochial purposes have increased in even greater amount.

4. New conceptions of "the central place of missions in the life of the Church" have become current among men, and to-day there is a new realization of the vital importance of Christian missions in relation to political, economic and social movements in non-Christian lands.

5. Diocesan Synods are strongly recommending the methods which have proved so successful.

The Synod of Niagara has recently passed a resolution favoring a simultaneous missionary campaign of education and an every-member-canvass over the whole diocese in November next. The Synod of Toronto also passed a resolution urging the adoption of the Duplex Envelope and the annual every-member canvass in every parish in the diocese. The Synod of Ottawa Diocese offers to supply Duplex Envelopes gratis for the first year to any parish which will adopt the system. The Synod of Huron in 1912 passed a resolution advocating the use of the weekly envelope system throughout the diocese.

All this is great gain, for which we give thanks to Almighty God. Yet much more remains to be accomplished. It is to be doubted whether as yet there has been made a really adequate effort to induce *every* congregation to adopt the best methods, to enlist every member of the Church in active service, and to arouse the *whole* Church to the unparalleled missionary opportunities of our day. Thus, out of 270 parishes reporting from the five dioceses in Ontario, 161 use a weekly system of giving to missions, in 112 the laymen have made a personal canvass of the parish, and 95 have missionary committees. In one of our largest cities it was reported in 1912 that out of 13,900 communicants in 33 parishes only 5,059 gave regularly (i.e. by envelope) to parochial expenses, and only 3,136 were giving regularly to missions. "There remaineth yet much land to be possessed." These conditions, which are to be found all over the Dominion, call for serious attention on the part of clergy and other leaders whose duty and privilege it is to lead the Church at home to world conquest for missions.

After very careful thought, the Canadian Council of the Laymen's Missionary Movement has decided for the coming season upon the largest and most far-reaching plan of campaign which has yet been undertaken. A systematic effort will be made to reach every congregation in Canada and to persuade each to carry out a personal every-member canvass. The following are the essential parts of the programme which has been adopted:—

"The campaign to be in the interests of the missionary work of the churches, aiming at the enlistment of the entire membership.

"Its object. A nation-wide canvass for Home and Foreign Missions in the season of 1913-14, on the part of as many churches as can be led to undertake it.

"To emphasize the value of such a canvass and study methods used in various churches, County Conferences shall be held in every possible county in Ontario, and District Conference in Montreal, Sherbrooke and Quebec, to be followed by a simultaneous canvass of the churches of Ontario and Quebec the first week in December. (The responsibility for deciding upon and conducting the canvass must, of course, finally rest with the individual congregation.)

"On Wednesday and Thursday, October 1st and 2nd, representative clergymen and laymen shall be asked to come to Toronto for a conference with Mr. J. Campbell White and others, concerning these conferences and the canvass to follow.

"The campaign in the West to reach at least 50 cities and towns as centres. The programme to be a conference in the afternoon on committee work and the canvass; the evening to be inspirational. The canvass to be in March and April.

"The united work for the Maritime Provinces to be deferred until April and May, 1914.

"The campaign aims not only at securing larger missionary contributions, but at the development of the latent spiritual resources of the Church. Prayer, Bible study, personal service and stewardship will be emphasized in their relation to Christian efficiency.

The National Committee of the Laymen's Missionary Movement in the Church of England will co-operate in the simultaneous campaign outlined above. It will endeavor to secure the largest possible attendance at the nearly 100 conferences which will be held throughout Canada. So far as may be possible, special meetings will be arranged in different districts for leaders in our own work. Literature suitable for general distribution throughout the parish previous to the canvass, as well as leaflets to assist canvassers in their preparation for their work, will be prepared, and laymen speakers for men's missionary suppers will be provided where such are desired.

Gordon's Indian School, Punnichy, Sask.

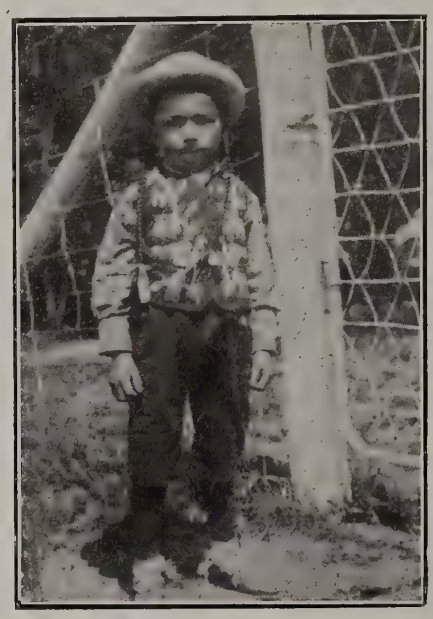
GORDON'S Indian Boarding School, situated (unfortunately) on Gordon's Reserve, in the Touchwood Hills, is, apparently little known outside of a very limited circle.

It is a Government establishment, erected by the Government, and supported by a capitation grant of $100 per pupil, out of which a teacher's salary must be paid, which has been $480 a year, and the wages of a washerwoman or laundress, which has always been $104.

The school is conducted under the auspices of the Church of England, and is in the diocese of Qu'Appelle, which pays a grant of $800 a year, as salary for a principal ($500) and a matron ($300).

An assistant matron's salary is provided for by a grant of $250 per year, from the Women's Auxiliary.

"There is accommodation for 30 pupils and a staff of 4 persons," the reports of past years say, which would make thirty-four boarders, and deducting the fixed charges upon the capital grant of teacher's salary and laundress' wages, we find an average of $71 left for support of the pupils and the staff; that is, for board, a sum totally inadequate, and utterly impossible, if clothing, boots and shoes, etc., had to be purchased for the pupils. Much, indeed, has to be, and is purchased, perhaps not more than $300 in the aggregate is deducted from the grant for this purpose. How, then, is doctoring provided?



Ready for School.

That noble band of women and girls constituting the Women's and Girls' Auxiliaries of the Missionary Association of the Church of England by their devoted efforts and self-denying contributions, provide for the wants of the pupils in this respect. Bales and boxes containing boys' and girls' clothing, boots and shoes, books, groceries, bed-clothes, medicine, men's and women's clothing, new and second-hand to be traded with the Indians for work, for wild fruits in season, and for fuel, or to be given to the helpless, the infirm, and the aged, are sent from almost all parts of Canada, but chiefly from Ontario and Quebec, to the Gordon's School, and to many other schools and missions.

It would be impossible in a short article to convey any adequate idea of the gifts of the W. A. and G. A. to Gordon's and other schools. Suffice it to say, that the Auxiliaries make it possible to keep Gordon's open, or at any rate to make the children comfortable, now that the cost of living has doubled.

More especially was this the case during the past year, when all fuel, feed, and vegetables had to be purchased out of the capitation grant.

The school is governed by a school committee, consisting of Venerable Archdeacon Dobie, of St. Chad's Hostel, Regina, convener, the vicar of Kutawa, *ex officio,* and J. Hollis, Esq., J P., of Kutawa.

It is under the supervision of the Department of Indian Affairs, whose inspector makes an annual visit, and whose Indian agent, at Touchwood, W. Murison, Esq., makes an official visit monthly and inspects the school.

Gordon's Indian School.

Mr. Murison keeps in touch with the school also, during his frequent visits to Gordon's Reserve, in the discharge of his duties.

The principal and his staff are indebted to Mr. Murison for practical assistance and advice, and are always certain of his sympathy with any plan for the improvement of the condition of the children.

The health of the pupils is supervised by a medical health officer, Dr. Phillips, of Punnichy, and a dispensary under the direction of the principal, is provided by the Department of Indian Affairs, so that first aid can always be provided "until the doctor comes."

A new industrial feature has been added to the programme this year. The diocese of Qu'Appelle provided, through the efforts of Archdeacon Dobie, the sum of $500 for farming purposes, and the Indian Agent placed land at the disposal of the school, so that we have 18 acres in crop, 11 acres in oats; 4 acres in barley (Manchurian, from the Experimental Farm at Indian Head), 2 acres in potatoes and turnips, and 1 acre in garden vegetables. The fields are fenced with wire, and some new land is being broken. A pasture is also fenced. The money provided by the Church enabled us to buy a yoke of oxen, and the necessary improvements, and the larger boys are much interested in farming operations. We have added to our live stock, and should crop prospects be realized, we shall have vegetables and fodder for the year.

There are, as I have said, 30 pupils: 15 girls and 15 boys, whose ages range from 8 years to 15 years. They are recruited from Gordon's Poorman's, and Day Star's Reserves. There are not, it is to be deplored, many of pure Indian blood, but all are technically Indians, and under "Treaty." They are of the Cree and Salteaux tribes, but there are many varieties of the Cree.

The children are for the most part tractable, and susceptible to improvement.

The services of the teacher who had been here two years were dispensed with in December last, and a man-of-all-work hired, to manage farm, garden, and stable work, and help in looking after the boys, at a cost of $25 per month. The principal being thus freed from all outside duties, except supervision and direction, added the schoolroom work to his own proper duties, and with the help of the assistant matron, at times, who is also a legally qualified and experienced teacher, is brought into close contact with the pupils for whose progress in all ways he is responsible.

The assistant matron gives much of her time to class-room work, and is especially successful in teaching vocal music. It may be added that no additional endowment is accepted by either the principal or the assistant matron, for the extra work.

The matron instructs the girls in all kinds of house work, and by a system of rotation, all, in turn receive instruction. Thus, with a small and much overworked staff, the work in all departments is systematically carried on. It may be mentioned that all of the members of the present staff had experience in an Indian Boarding School before coming to Gordon's.

One most important change has been made during the past year, important in its bearing on the character of the children, the abandonment of the time-(dis)honored custom of allowing the pupils to visit their homes every Saturday. While this was the practice, to ask what improvement was being made, was like asking how long it would take a boy to reach the top of an upright pole, if he went up 1 foot every minute and came down 2 feet.

The Industrial Schools have the great advantage of isolation, and non-intercourse with the Reserves. A boarding school in the centre of a Reserve is a garden patch in the middle of a township of noxious weeds.

The work, to be in any measure successful, requires much patience, persistent effort, and unsleeping vigilance. Children should be admitted at 6 or 7 years of age, and drafted off to Industrial Schools at 15 as a rule.

A vast amount of money, time and energy are uselessly expended in all schools on mental defectives, and victims of constitutional inferiority, and the Indian Schools are no exception.

This, in the present condition of social and political opinion cannot well be avoided, but just as, in some of the provinces intelligent thought trends in the direction of special training under a system adapted to the wants of the mental defectives, in the public schools, so we may hope, in time such schools will be provided for Indian pupils, classified as such.

In addition to the ethical, moral, and religious instruction prescribed by the Department of Indian Affairs, in the programme of studies, the pupils attend Matins and Evensong

Mabel Tapaquen.

daily, at 7 a.m., and 7.30 p.m., respectively, and are instructed in manners and morals and doctrinal truths, as circumstances or incidents may indicate, at the close of the latter service.

Three times weekly after Evensong there is choir practice, when they read the hymns to be sung, have the different words explained, and the teaching of the hymns made clear.

Biblical tales from the Old Testament, are, no doubt, very interesting, and children can be found who manifest an interest in the question of who Cain's wife was, but the foundation principles of Christian belief are more important in their bearing on daily life, and a right belief is generally more likely to produce right conduct, provided it be not merely an assent of the mind to certain truths. A dogmatic faith is very necessary in Indian Schools, as everywhere; vague generalities flit around the mysteries of religion, without alighting on any particular truth.

The diocese of Qu'Appelle last year made us a grant of Prayer Books and Hymn Books, but we are sadly in need of suitable books for the children to read out of school—not "goody-goody" books or "dry-as-dust" homilies, but interesting books for boys and girls, copiously illustrated. Books of adventure, travel, books about animals, fairy tales, etc.

Every Sunday the children attend services morning and evening, and at 2 p.m. assemble in the schoolroom for Catechism and instruction.

They are very susceptible to influences—far too much so when the iufluences are not conducive to their good.

We are sadly in need of a chapel, and until we have one, the religious work must be proceeded with under difficulties. The schoolroom is unsuitable and too small, the desks are old and broken, and few accessories of worship are possible in a room which serves as schoolroom, visitors' (in the case of the parents of the children), boys' recreation room in bad weather, and boys' bath-room in the coldest weather.

The Mission Church is two miles distant, and a walk to it through the mud or snow, to find that no fire has been lighted, is not calculated to inspire a devotional spirit, while the physical results to children who are more or less victims of hereditary tuberculosis, may be serious.

"Sermons in stones," may hidden be, but not in broken plaster and scaling kalsomine. Nevertheless, when the weather is not too inclement the pupils march to the Church, the boys under the care of the principal, and the girls under the charge of the matron. In fact the children constitute the bulk of the congregation and all of the choir.

The principal will be only too pleased to give any information concerning the school to any who may feel interested in Indian work.

Attention to detail is the secret of success in every sphere of life, and little kindnesses, little acts of considerateness, little appreciations, little confidences are all that most of us are called on to perform, but they are needed to keep a friendship sweet.—Hugh Black.

The Church in Canada

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RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.T.

ALGOMA

An interesting application has been made to the Bishop of Algoma by a body of "Armenians" in the Western part of the Diocese.

These people claim as their spiritual mother that church known as "The Assyrian Church." They hail from a country whose customs and ways change not. Their church is said, however, to be Nestorian in doctrine, which would shew change, but those who have pressed the change home do not regard the condition so seriously owing to historical considerations. They certainly hold to Apostolic Succession and have symbolized this natural Christian heritage and emphasized its inherent validity by the practice of two other "successions" if one may so call them. It is the custom for the priest to keep back one-third of the Baking of the Bread for the Sacrament to use in making the next supply. The baking, by the way, is usually done in the church. In similar fashion when a new church is being erected a portion of the mud wall of the mother church is brought and the old is built into the new. This speaks volumes on their "endeavoring to keep the Unity of the Spirit in the bond of peace."

The Archbishops of Canterbury have for some years been aiding, especially in the educational work, of this ancient church, at their own request inasmuch as they feared the proselytising of other bodies. The application is under consideration. The form in which temporary help might be given is not yet decided. The applicants themselves wish to come under the direct jurisdiction of the Bishop and to have one of their own number ordained.

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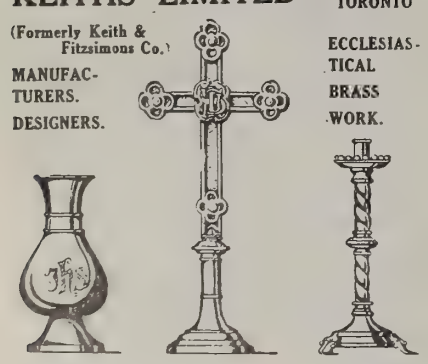

SAULT STE. MARIE.

On St. Peter's Day the Bishop was invited by the Rev. B. P. Fuller, the Principal of the Shingwank and Wawanosh Homes, to hold a confirmation service. The object of these Homes —now one real Home—is well described in that most charmingly written and excellently illustrated book *By Lake and Forest* by Miss. F. Awdry and Miss Eda Green: "to train the Indian children from an early age, both in mind and body, by giving them industrial teaching for half the day and intellectual teaching for the other half." The same book describes the buildings: "Besides the main block, the Hospital, the Gymnasium and Schoolroom..... is a most beautiful chapel, built in memory of the first Bishop of Algoma. Passing down a grassy glade, overarched by tall pines, you come to a wooden gateway surmounted by a cross; here lie the boys who have been cut down by the Indan's scourge, consumption, and here rest Bishop Fauquier and his wife, and the native boy whom he found long ago on that first visit to Nepigon." Near these of late has been laid the Principal's own daughter. In this chapel now supplying also the spiritual needs of residents and of summer visitors before a crowded congregation fourteen were confirmed, twelve being children of the Home.

At the celebration of the Holy Communion which followed the Bishop preached on The Duty of Worship and pointed out that Worship is (1) a debt to God and (2) a safeguard to our lives. The presence of so many not directly connected with the Home shows that the ministrations of the Principal are welcomed by others also. The Bishop was most earnest in his appreciation of the good work of Mr. Fuller, his family and staff of workers.

ST. JOSEPH'S ISLAND.

It will be quite a shock to the Missions on the Island to know that they are really to lose the Rev. H. C. Dunn B.A., and Mrs. Dunn in October. For more than two years Mr. Dunn has faithfully ministered to churches and families widely separated and necessitating much riding and driving. It is with the greatest reluctance that he has felt compelled to resign his charge. The call to assist in every possible manner his father, the Bishop of Quebec, has led him to yield to the latter's wishes and accept work nearer him. Mr. Dunn will leave in October to enter upon his new work in Perce and Cape Cove in the Diocese of Quebec.

WHITE RIVER.

The Rev. Harry Bruce is leaving the Missions of White River and Missanabie in August for work in the Diocese of Niagara. For the present these missions will be served from Michipicoten by Mr. H. Cox, already in charge of that portion of the Algoma Central Railway around the Harbour and Mines.

BYNG INLET.

The W. A. of the Church of St. John the Divine, are holding their Garden Party on the 22nd of this month.

CALGARY

The Rev. Fr. Sneddon, Rector of St. George's Church, Calgary, leaves this week for Edinburgh. He will take up work in one of the parishes in Scotland.

COLUMBIA

Oxford University is conferring the degree of Doctor of Divinity upon Bishop Roper.

FREDERICTON

A Maritime conference of the Brotherhood of Saint Andrew, which will be held in St. John on September 26th, 27th and 28th, is being anticipated with much interest by Brotherhood members in this part of Canada. Mr. W. A. Steiper, of St. Luke's Church, St. John, is chairman of the executive committee in charge, and Mr. E. F. Orr secretary. A number of able speakers will be present at the event which will, it is believed, be a very great source of strength and inspiration.

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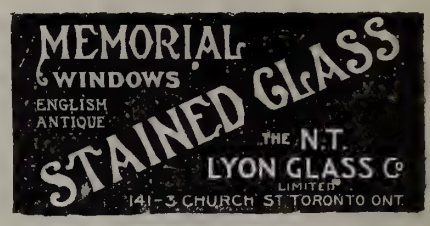
The number of weddings, rather than activity in church work, seems to have been the outstanding feature in local church circles, during the past month at least. In a number of the parish churches of St. John. June weddings have been more than usually frequent this year. Happily, however, most of the brides will remain in the home city. One exception there is, though, in the marriage, on Wednesday the 25th ult., of Miss Winifred Raymond, only daughter of the Venerable Archdeacon Raymond, to Mr. George Gardiner McNellie, of Vancouver, B.C. She was married by her father. Bishop Richardson was present and took part in the service.



Miss Raymond was an active worker, not only in the parochial organizations of St. Mary's Church, but, until recently, the very efficient secretary-treasurer of the Sunday School Teachers' Association of the Deanery of St. John. She will be greatly missed by a host of friends whose good wishes accompany her to her home in the far west.

—

The resignation of Rev. D. Convers, S. S. J. E., for several years Priest-in-Charge of the Mission Church of St. John Baptist, St. John, will be learned with general regret throughout the diocese. Father Convers has not enjoyed really good health for some time, and felt that the work was beyond his strength. Since coming to the "Mission Church," he has worked unceasingly for the advance of the Catholic Faith, and the results of his strenuous labors have been felt, not only in the city, but throughout the diocese, for, as a member of Synod, his withdrawal will leave a place difficult, indeed, to fill.

—

A new organ, to cost, it is said, about $8,000, is soon to be installed in St. John's (Stone) Church, St. John.

—

Bishop Richardson is at present engaged in his confirmation tour and will shortly visit Chatham and the North Shore.

—

The mechanism of the chimes of Trinity Church, St. John, is to be overhauled by Messrs John Warner & Son., of London, England, maker of the beautiful chimes soon to be placed in the tower of Christ Church Cathedral, Fredericton.

—

The Diocese is soon to lose another of its priests in the person of Rev. H. I. Linds, the rector of Campobello, who has been elected to Sydney Mines, Cape Breton, N.S. To the zeal and enthusiasm of Mr. Linds, is due the fact that Campobello is soon to be self-supporting, as it was this year proposed to take the step that would make it independent.

—

A beautiful new window was unveiled, on Sunday, July 6th, in St. James Church, St. John, in memory of Mrs. George Bridges, for many years a faithful member of that congregation. The memorial is erected by her husband, the subject being

"Mary at the Feet of Jesus." The work is that of the N. T. Lyon Glass Company, of Toronto.

—

Rev. Craig W. Nichols, was, on Sunday, July 6th, inducted by the Bishop of Fredericton, as rector of Westfield. Since coming to the parish, Mr. Nichols has been actively engaged conducting open-air services at various points along the river. To these services, yachtsmen and motor boat people are especially invited.

—

That the Summer School at Rothesay has, this year, been abandoned, will be learned with much regret. This however, was considered wise, owing to an epidemic of measles which has prevailed among the boys at the Collegiate School.

—

In a letter from England, it is announced that Rev. C. P. Matthews, for some time rector of Greenwich, N.B., now in the motherland, has suffered another nervous breakdown, and is now in St. Barnabas Home, Kent.

—

At a recent meeting of the Deanery of Kingston, held at Gagetown, Rev. Allen W. Daniel, rector of Rothesay, was elected Rural Dean, in place of the Rev. C. P. Hannington, who resigned. Mr. Hannington had been Rural Dean for seventeen years, during which he faithfully performed the many duties of his somewhat exacting position.

MONTREAL

MONTREAL.

Rev. Lester des Brisay, late incumbent of the church at Ste. Agathe, died at his residence on July 3rd, at the age of sixty years.

Born at Bathurst, N.B., he received his education in New Brunswick, and after ordination he came to Trinity Church, Montreal, as assistant priest, leaving that church twenty years ago to take charge of a parish at Hamilton, Ontario. Later he was incumbent at Strathroy and Sorel, going from the latter place to Ste. Agathe, and after being in charge of that parish for ten years he was obliged to retire, owing to ill health, two years ago.

CHRIST CHURCH CATHEDRAL.

Mr. W. Lynwood Farnam gave a short farewell organ recital after the service on Sunday evening. Mr. Farnam takes up his new duties in Emmanuel Church Boston, early in the autumn.

NIAGARA

HAMILTON.

One of those incidents, all too rarely chronicled in CHURCH LIFE, occurred last Friday week when Canon Sutherland was reminded by Mrs. Martin, Ballinabinck, their most indefatigable president these many years, of the appreciation in which his work was held by the members of the sewing class of St. Mark's branch of the Woman's Auxiliary. This reminder took the form of a club bag. The presentation took place at the Beach residence of Mrs. Whately, who kindly gave her house and grounds on this, as in former years, for W. A. occasions. There were quite a number of the sewing class present, who always look forward to this outing with keenest anticipation of pleasure. Refreshments were followed by a few well chosen words from Mrs. Martin, who voiced the sentiment of the members and asked Canon Sutherland's acceptance of a very handsome leather club-bag, with his initials, as a slight token of their appreciation of the rector of St. Mark's. To all of which he made a brief but touching reply. The old Union Jack waved out its appreciation of the three cheers given for him, all contributing to this happy day. All then wended their way back, for later renewed parish duties of St. Mark's.

—

Christ Church Cathedral has suffered a loss in the tragic death by motor accident of Mrs. R. B. Harris, wife of the Herald secretary-treasurer, and granddaughter of the late Ven. Archdeacon Mulholland. The funeral services were taken by the Very Rev. Dean Abbott. Much sympathy is expressed for the bereaved friends and the two small children who survive

PORT COLBORNE.

Mrs. D. Russell Smith entertained the three auxiliaries of St. James' Church on the beautiful lawn at the Rectory, on Wednesday, July 2nd.

—

Dr. J. B. Neff, who practised for fifty-three years in Port Colborne, passed to his eternal rest on Friday, June 27th.

ONTARIO

The Bishop of Kingston has paid the first official visit to the following places in the deanery of Lennox and Addington, Staunton, Clovne, Harlowe, Arden, Marlbank, Enterprise, Tamworth, Selby, Kingsford, Strathcona, Morven, Odessa, Bath, Emerald, Stella, Fredericksburgh, Adolphustown. At Enterprise and Morven the churches were consecrated. To-morrow the Bishop will visit Tyendinaga, and later on the parishes of Napanee, Deseronto and Camden East.

KINGSTON.

The half-yearly meetings of the committees of the Diocese of Ontario were in session last week.

There were present the Bishop of Ontario, the Bishop of Kingston, the Dean of Ontario, Archdeacons Carey and Dobbs, Canons Beamish, Loucks, Grout, and Armstrong; Rural Deans Elliott, Jones, Rev. W. F. FitzGerald, A. L. McTear, H. H. Bedford-Jones, Chancellor McDonald, R. J. Carson, J. B. Walkem, F. F. Miller, Rev. F. Kirkpatrick, and Col. McGill.

Several applications for mortgaging church property in different parishes were disposed of.

Archdeacon Dobbs presented the Episcopal Fund report, which showed a possible income of $3,714. It was agreed to increase the Bishop's travelling expenses from $200 to $300 per year, and also to make an effort so that the capital of the Episcopal Fund will earn a net six per cent., which will enable the Bishop of Kingston to receive $4,000 per annum.

The chancellor reported as to the securities of the investments which showed a slight increase of interest. Arrears were ordered to be forthwith collected.

Archdeacon Dobbs read the report on Mission giving.

Canon Beamish read the report of the Rectory Lands Committee. Rev. F. Kirkpatrick introduced the report on the missionaries' stipend.

Rev. A. L. McTear, presented the Finance Committee report and Rev. H. H. Bedford-Jones presented the Divinity Students' Fund, which showed two students on the fund. He also presented the Sunday school committee report, which showed that several rural dean conferences had been held recently in the diocese. The work appeared most encouraging.

The Foreign Missions Report showed that no deputations of foreign missionaries could visit the diocese during the summer.

The Mission Board report advised that the parish of Kitley be divided, and two missions formed. A small grant was given to Marlbank for special work during the summer.

Rev. Mr. Woodcock presented the Widows' and Orphans' Fund. The widow of the late Rev. Mr. Cooke was made an annuitant.

Archdeacon Carey presented the Clergy Superannuation, and Rev. Mr. FitzGerald presented the Clergy Trust Fund Committee report.

Rural Dean Jones presented the See House Fund report, which showed the present mortgage $11,326. The confirmation collections were recommended to be devoted to this fund.

GANANOQUE.

The Bishop of Kingston administered the sacrament of confirmation to a large class in Christ Church on Friday evening. It being his first official visit to this parish since his appointment, an address of welcome was presented to him. The address of welcome was signed in behalf of the parish by Rev. Walter Cox, rector, Dr. C. H. Bird and Geo. L. Johnston, wardens, and L. B. Carroll, K.C., Geo. L. Johnston and Russell H. Britton, lay delegates. Another feature of the occasion was the formal dedication of the handsome oak pulpit recently installed and the massive brass lectern installed a few months ago in memory of the late rector, Rev. John Reaby Serson.

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SHARBOT LAKE.

The congregation at Sharbot Lake presented the Rev. A. E. Smart, their former rector, with a fine Morris chair.

OTTAWA

OTTAWA.

On Sunday morning, June 29th, in St Barnabas' Church a very impressive service took place when four deacons were ordained by the Archbishop to the order of priesthood: the Rev Herbert Cary-Elwes, B.A., the Rev. Wm. S. Blyth, M.A., B.D., the Rev. John H. Dixon, M.A., B.D., and the Rev. R. S. Jones, B.A.

The service was conducted by the Rev. Henry Moore, of Douglas, Ont., in the absence of the rector, Rev. W. H. Bayley, and the music was in charge of the organist, Mr. Welsh, and was beautifully rendered, the hymns being specially appropriate to the day, St. Peter's Day, and to the ordination service. The sermon was preached by the Rev. A. W. Mackay, B.A., rector of All Saints', who chose as his text "Ye Have Not Chosen Me, But I Have Chosen You." After the sermon the Litany was sung, led by the Ven. Archdeacon Bogert, D.C.L., rector of St. Alban's, who also presented the candidates for ordination.

Mr. Blyth will shortly take charge of his new work in the parish of Hawthorn and Leitrim.

Mr. Dixon has been appointed curate at Christ Church Cathedral.

Mr Jones has been in charge of St. Mary's Church, Russell, and St. James' Church, Edwards, to which parishes he now returns as rector.

QUEBEC

LENNOXVILLE.

On Convocation Day at the University of Bishop's College, the sermon was preached by the Bishop of Algoma. The Bishop defended the Church University as being an exceptional agency for forming Chris-

tian character. Universities of other types had their own greatness, but the distinctly Church University was not compelled to keep an open mind on everything. The Church University holding to definite teaching, to apostolic orders and to sacramental grace found perforce their value in steadying men and strengthening character.

In connection with the Bishop's words, one notices the foremost place in English Church papers given to that magnificent movement — the foundation of the Woodard Schools —colleges springing up all over the Old Country through the zeal of men fired by this very ideal set forth by the Bishop concerning universities.

RUPERT'S LAND

SHOAL LAKE.

On Sunday, June 29th, the Archbishop administered the sacrament of confirmation to a class of nineteen candidates, presented by the Rev. A. G. Clark of St. Paul's Church.

WINNIPEG.

Ordination day, June 1st, was a memorable day in the history of St. John's Cathedral. Fifty years ago on that date the building was consecrated by the first bishop, Bishop Anderson. Of the four candidates ordained to the priesthood on that occasion one survives in the person of Ven. Archdeacon Mackay, the veteran missionary of the Diocese of Saskatchewan. It was very fitting that the Archdeacon, on his way back from the Old Country, where he has been supervising some Indian translations, should be the special ordination teacher on the fiftieth anniversary of the consecration of the cathedral. His sermon, which we hope to publish in Church Life next week, will be of interest to many old residents, breathing, as it does, of reminiscences of the Red River in days when Winnipeg, as we know it, was not yet born.

TORONTO

TORONTO.

St. Paul's.

The Ven. Archdeacon Cody stated to the congregation last week that the treasurer of the building fund of the new church authorized him to announce that subscriptions to the amount of $102,000 had been reported towards the amount of $160,000 which the committee started out to raise about a month ago. He also intimated that the active canvass would be discontinued during the summer months, but would be renewed after the holiday season, when he had no doubt the desired amount would be realized, as a great many of the congregation still had to be called upon when they returned in the fall.

The new church when completed will cost $300,000, so that there only remains about $58,000 to be covered.

EGLINTON.

The St. Clement's branch of the Woman's Auxiliary have presented Mrs. Thos. Turner with a life membership. The presentation was made as a token of the members' appreciation of her long and faithful service as secretary of the branch. Mr. and Mrs. Turner leave shortly to make their home in Moose Jaw, Sask.

OAKLANDS.

A large congregation was present at the dedication service of the new St. Nicholas' Church on Sunday morning, when the Bishop conducted the service and preached the sermon.

Maple Leaf and Oak

Or Three Sisters

By Irene Strickland Taylor.

(*Continued.*)

Therefore Ruby suspended her searchings for a home of their own at Eleanor's entreaty, and devoted her time and energies to preparations for the important day that was all too close at hand for any elaborate doings. However, neither of the blissfully happy young people desired elaborate preparations, and the little wedding was very simple and unpretentious, somewhat to the open disgust of Doris, who had leanings towards making a sensation in the neighbourhood of Bagshot.

Myrtle's feelings were very complex when the day came for saying farewell and leaving the Old World and the old life behind her. Of course she had Lloyd, stalwart and loving, with his honest good-natured face aglow with pride in her slender fairness, always as her own now, and it was with delight that she looked forward to her future in her beloved Deerlea, but on the other hand, she was parting from her sisters, the only relatives she had, and from whom she had never before in her life been separated, so it was with tears, as well as smiles, that she bade them good-bye on the deck of the westward-bound liner. Shirley Court seemed a very different place to the two girls left behind, after Myrtle's gentle presence had been removed from its historic rooms, and their desire to start life afresh in a home of their own, without memories of a life never to return as it had been, grew stronger than ever in their hearts, although they could not but feel boundless gratitude to the two who had given them such kind and willing shelter for so long.

They were all seated at breakfast one morning, busy discussing the advantages accruing to life in a little bungalow-like house a mile or so from Shirley Court, when the footman made his appearance at the door.

"Mr. Sylvester has called to see Miss Hazeldine, ma'am," he said.

"Oh!" Ruby sat upright with a dismayed and darkening face. "I don't want to see the man again ever! Tell him that I am engaged, please."

"Don't you think it would be best to see him?" asked Torrence, as the footman disappeared on his errand. "He probably has brought you the news he promised from Germany. It must be something important to make him call so early."

"But what would be the good of going to listen to whatever tales he may fabricate?" cried Ruby impetuously. "How can we believe him after knowing what lies he has told us before? It is impossible for me to hear him amicably after the way he has defamed Lloyd and tried to blacken his fair character!"

"Listen to him unamicably then," suggested Doris, but the reappearance of Jervis prevented further discussion.

"He wishes to see the other Miss Hazeldines, ma'am," he announced. "His business with them is particularly important, and he begs to see them immediate, he told me to say, ma'am."

Ruby raised her eyes to Eleanor in obvious hesitation as to her next action, and looked across at her younger sister's expectant face.

"What had I best do?" she inquired, but with the expression of one who knows just what the reply is going to be. "My will is altogether against seeing the man, but I want to do what it is my duty to do, and that I can't decide upon."

"I think like Mervyn that you had better give Mr. Sylvester a fair hearing," announced Eleanor, with a wise little nod of her silky head. "If you feel dissatisfied with him and his news, turn him out of the house without mercy and refuse to have anything more to do with him."

"I am perfectly willing to conform with that last clause of yours," responded the perplexed girl. "But I will go and hear him as you suggest."

"I will come with you," remarked Doris, rising. "I am just dying to hear what he heard about us in Germany."

"You still look alive enough," observed her sister, severely, but nevertheless glad of her proffer to accompany her on her distasteful mission. "Come along, then."

"Give me a call when you want to get rid of him and come to the throwing-out stage," said Torrence drily. "Only give me warning first, that I may have a few minutes practice with the Indian clubs prior to the great feat."

"His defeat you mean," laughed Doris, pausing at the door. "I'll come and tell you when things are getting warm"; then she ran after her sister, and they entered the room together with expectant hearts, though neither would admit this to herself.

Sylvester rose from the depths of an armchair to greet them with a deep bow, but when his eyes lighted upon the two defiant young faces confronting him without a trace of flinching, his conscience reminded him of the deception he had practiced upon them when he had last been in this room, and told him that the same deception had been detected without his assistance.

(*To be continued.*)

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Women's Work and Social Service

ONE of the constant features of the summer holidays—and one which seems a contradiction in terms—has come to be the summer school. Summer schools are held at different centres, under various auspices, for various purposes—there are university summer terms, holiday courses for teachers, library schools, schools for playground management, and so on, each offering tempting opportunities to those who are able to profit by them.

The Y.W.C.A. has just been holding what has evidently been a most successful summer school or conference at the Elgin House, Muskoka, city and student work combining, and missionary and city problems receiving each a share of attention. This conference was made particularly notable by the presence of Miss Rouse, Madame Modjesky, Mr. R. L. Pelley, and other delegates to the Lake Mohonk gathering.

* * *

There is great value in such inter-denominational conferences, where members of the various Christian communions meet on equal terms, and discuss their common difficulties and common efforts. But inter-denominational conferences will not cover the need, as we have been learning since the establishment of the summer schools held under the joint auspices of the Missionary Prayer and Study Union, and of the Sunday School Commission. We are now learning by experience of the definite and valuable place which these gatherings hold in our Church life. Several friends of mine have been attending them this year, and I have been able to glean a good deal of information from them about the special features of the schools, which have been held at Ashbury College, Ottawa, and at Ridley College, St. Catharines. The St. Catharines school is in progress at the time of writing, so I am using information in a letter supplied for the purpose of filling out this article, which deals with both schools together.

* * *

The prevailing characteristic, of course, must be common worship, common life, common study. The united services are held in the morning, the celebration of Holy Communion being the opening corporate act of the day, with family prayer before the beginning of the study programme. "Mr. Owen's beautiful little meditations at daily prayer are based on the marriage feast at Cana, and the thought of our Lord stooping to enter into the ordinary little cares and anxieties and interests of every-day life is coming home to us in a wonderfully helpful way."

* * *

After prayers the school divides into classes, first for mission study, later for Sunday school work, and unites for Bible study and for an open conference. In the evening there is an open air talk, then a lecture on Church History, and last a devotional address. The afternoons are free,—tennis matches, walks and expeditions are held, and there are many opportunities for informal talks and discussions. "Ottawa is full of so many interesting things,—the lovely park and driveway; the Parliament Buildings, Archives and Mint; the Experimental Farm; Eddy's factory, and ever so much more. The only trouble was, one couldn't take it all in."

The programme shews how varied were the interests represented, and evidently it was the same with regard to the personnel. Members were representative of the various grades of thought within the Church, and of many kinds of work,—there were clergy, Sunday school teachers, social workers, W.A. members, and others, gathered together to learn from each other, to contribute each one what was in his power, and to carry away stores of knowledge and help for the work of the next season.

* * *

Among the leaders on the missionary side were Rev. J. R. S. Boyd, Rev. W. J. Southam, Rev. Dr. Waller, Rev. A. Carlisle, Mr. D. M. Rose, Mr. Gahan, Miss Cartwright, Mrs. Griffin; on the Sunday school side, Rev. R. A. Hiltz, Rev. W. J. Sawers, Rev. T. Burgess Brown, Rev. T. B. Howard, Miss Smith and Miss Morley.

Great interest was aroused in the subject of China, which, in view of the recently created diocese of Honan, was the one chosen; the old feeling of mingled dislike and prejudice seems to be melting before the kindly light of knowledge, "and some members felt that though they had studied other fields, they had found no subject more absorbing than that of China. Canon Gould gave a splendid address at Ottawa on the life and character of Sun Yat Sen, his wonderful escapes and adventures and marvellous preservation, and this was an inspiration to all of us, leaders and pupils alike."

* * *

Admirable Sunday school talks were given on such subjects as "Childhood and Adolescence," "The Presentation and Teaching of a Lesson," "The Art of Questioning," and "one could not but be struck with the enthusiastic, capable body of teachers who were gathered together, so keen over the work, and so ready to profit to the full." The conferences were good, too; evidently this was largely due to the chairman, for there is a great deal in sympathetic and business-like chairmanship, and not everyone combines the two qualities. The junior conference was particularly good, and led to a keen discussion on work among boys through the organized Sunday school class as well as through special societies and clubs; a general feeling seemed to be that the Sunday school class was the best nucleus for such work and the Sunday school teacher the best leader. It was very interesting to learn from a member of the Y.M.C.A. how its members are throwing themselves into the Sunday school work of their respective communions, bringing to bear on it their enthusiasm and their knowledge of boy life.

Here is a note from St. Catharines: "Social work came up in our morning conference, and very effective speeches were made by Miss McCollum, Archdeacon Ingles and Rev. F. Hartley, who shewed that the end of such work was the conversion of the individual and that in social work we each had a starting point from which to begin our missionary service."

The Jew in Canada was the subject of another conference, and those who are watching with concern the Jewish invasion of Canada—and who is not doing so?—must have hailed with delight Mr. Allin's statement that the M.S.C.C. had definitely accepted the obligation of work among the 150,000 or so of Jews in Canada.

* * *

"I cannot describe to you the impression made by Mr. Craig's addresses," said one who heard him for the first time, "the depth, the outlook, the attractive power. You could not do much in the way of taking notes; you just had to listen, and then afterwards to try and gather up something of what you had learned,—the God-given vision perceived in ever-enlarging reality by successive ages; the call by which the vision becomes practical to the individual; the transforming power of the call, so that the man who has responded is never the same again; the equipment and power mediated by the Holy Ghost who brings to us the consciousness of Jesus Christ."

* * *

Well, my space is running away, and there are a number of other points which my reporters have given me; there were some splendid individual addresses; that of Rev. A. P. Shatford on "Investments,"—"impossible to give an idea of this stirring speech, of its force and power and eloquence." Canon Tucker gave a fine account of the development of the Edinburgh conference and the results of it as embodied in the Continuation Committee, of which he is one of the Canadian members.

* * *

Then there were several series,—Canon Hague's talks on the Bible, which brought home to his hearers the unity, the completeness, the universality of the sacred Scriptures; Mr. Wallace's lectures on the early Irish Church;—"I think it was new to most of us; they were a delight to listen to, overflowing with humour, and they gave a very good picture of those early days, of the intellectual cultivation of the Irish Church, its devotion to educational causes, its struggle for independence of the Roman See, and its wonderful missionary spirit to which was due in large measure the conversion of our English forefathers." Then there was Dr. Boyle's series on Mediæval Church History, "scholarly, dispassionate, unprejudiced." It is impossible, of course, to mention everything that was of interest and value, but one must speak of the enthusiastic appreciation felt for the authorities at Ashbury and Ridley, and for the household management, as well as of the never-failing courtesy and kindness of the M. S. C. C. officials, Mr. Allin and Mr. Williams, "and don't forget to mention Mrs. Williams," said more than one. "Her spirited playing of the hymns was a feature at every meeting."

* * *

One of the most inspiring features of these gatherings is always the presence of missionary guests. There was Mr. Westgate, who is soon returning to his East African field, a field so full of promise that he looks forward hopefully to an abundant and joyful ingathering of the harvest sown with the tears of toil and sacrifice. There were Mr. and Mrs. Whitaker, who have served so nobly and faithfully in untold loneliness and difficulty and privation, and who are able to tell such a wonderful story of transformation wrought by God's blessing upon their labours. There was Dr. Archer, a devoted physician, a devoted evangelist, who gave a most touching picture of his hospital

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work in Ranaghat, Bengal, and who is returning after furlough to join the staff in Kangra, where he hopes to have a hospital established at Palampur; and there was Miss Bowman, who told in a very winning way about her Japanese friends. "It is all teaching and learning about Christ," she said, "not arguing, which they are always ready to do, but simply presenting Him."

The Archbishop of Ottawa paid a flying visit between two Confirmation tours, and the Bishop of Toronto found time amid many engagements to address the St. Catharines members on "Some of the Secrets of Peace." Last, but not least, was the Bishop of Algoma, who said he came both as Bishop of our first Canadian mission field, and as Chairman of the Missionary Prayer and Study Union; —"his presence itself was a benediction, with his worn face, his gentle aspect, his record of devoted self-sacrificing work, and his story of hope and achievement under the blessing of God."

* * *

What is the chief value of such schools? Well, said one of whom I asked the question, "I can only answer it by saying, come and see. It is the fellowship in purpose, the fellowship in work, the friendly spirit of helpfulness, the happy intercourse one with another, which makes each of our schools a possession to cherish with thankfulness, and an experience to look forward to with hope."

Honour Bright.

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men, so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

CHINA.

CHRISTIANITY AS "A POLITICAL IDEA."

In the chapter "Our Diocese in Honan," in that excellent little volume "Our Opportunity in China," published by the S. P. G., and intended primarily for the use of Missionary "Study Circles," the writer, discussing recent political events and the possible resultant relationship of Christianity with the future political life of China, says:

Christianity is now one of the many ideas intertwined with the new political regime.

As in Europe in the sixteenth century, the Renaissance of Learning, Political Revolution, and the Reformation of Religion, came hand in hand, so it is to-day in China. A new life demands a new philosophy of life: and herein lies to-day the unique and transient opportunity for Christianity in China.

For the old religions cannot meet the demand laid upon them by the new regime.

Confucianism has ceased to be the State religion of China. It is in reality a system of philosophy, not of faith; it does not satisfy the needs of the soul.

Buddhism is a ritual rather than a religion: its very priests do not understand the prayers and ceremonies which they mechanically perform. This is no religion for an awakening nation.

Taoism is an antiquated scientific system; and modern science has read its death sentence.

Mohammedanism, which elsewhere is equalling and out-distancing Christianity in the race to capture the heathen for an inheritance, is hindered in China by the very fact of its success. On the Republican flag of China are five stripes, each representing one of the five nations of the Republic. The bottom stripe is black, and represents the Mohammedans. If a Chinaman becomes a Mohammedan he therefore changes his nation as well as his creed, and this is likely to act as a deterrent to the patriotic Chinese.

The educated classes are openly discussing the form of religion which shall be adopted in China, and the newspapers almost daily refer to Christianity as the universal religion for all people.

What, then, can hinder the acceptance of Christ in China?

Nothing but the apathy of the Christian Church. How can the Chinese hear without a preacher? And how can they preach except they be sent? And how can they be sent unless we send them?

We must, however, guard ourselves from the error of thinking that the old things have entirely passed away in China. The new leaven is working in the large towns, and among the educated classes, but China is a big "lump"; and the old ways—some bad, some good—still exist in the remoter parts of the country and among the unlearned people.

When Bishop White wrote his report from Kaifeng in December, 1912, he could say: "On the walls of the city are hanging heads of men who were executed without trial and under the ghastly and barbarous methods that have prevailed for hundreds of years."

The same testimony is borne by missionaries in other parts of China. There are thousands of Chinese to whom the Revolution is merely a name, if indeed they have ever heard of it, and who are still as bitterly opposed to the Westerners as were the Mandarins in older days.

Nor is the coming of the new regime an unmixed blessing. Christianity is not always the better for its connection with modern civilization. The commercial dealings of Christendom are not always governed by the principles of the Sermon on the Mount, and the British missionary has sometimes to blush when he recalls the connection of the British nation with the opium trade!

The very speed with which new ideas are being adopted is a source of danger. Take for instance, the change in the position of women.

In one part of China, women are sitting in a House of Representatives; in another, they are still binding up the feet of the baby girls.

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tear off the bandages from the deformed feet and bid the women walk and run like the athletic Western girl. This would be to expose her to unnecessary suffering, and perhaps danger. So it is also when a class, long tied and bound by custom, is suddenly freed from all trammels and sent out, all unprepared, into a new world of experience. A Chinese statesman said lately that the greatest need of New China was education for its women.

It is for Christian women to see that that education shall be founded on the Christianity which can guide the women among the perils of a new and unexpected freedom.

AFRICA.

MEDICAL MISSION WORK IN BUNYORO.

In "Uganda to Khartoum" Albert B. Lloyd gives a graphic description of the really loathsome conditions under which superstition and ignorance of the first principles of sanitation cause the natives of some of the districts to live—and die.

"No country in Africa, so far as I know, needs the benefits of medical work more than Bunyoro. The mortality amongst the children alone, before the age of one year, has been reckoned at 80 per cent. It is pitiable to see some of the poor little creatures that are brought to us.

Once a tiny fellow was carried to us wrapped up in filthy rags, one mass of burns on head and chest, and fearfully lacerated on the little legs. He had had fever, and to drive away the evil spirit that troubled him the parents had burned him in this awful manner with a red-hot iron, and cut him about with knives. Poor little creature, he was almost dead, and nothing could be done for him.

When we told the mother that by this cruel custom she had killed her child, she almost wept and said, "I did not know, what could I do?" Another tiny mite had a string tied tight round its wrist, to which was fastened a small charm on account of a little sore on one finger—the idea being to keep the evil spirit from entering farther into the body. The hand was almost bloodless, and dead. A woman who was visited complained of great internal pain, and it was found that her husband had already burnt her over the place with a hot iron, making a frightful wound. A man was carried to the dispensary with the abdomen literally opened, exposing to view the smaller bowel, by the cutting of a knife, to dispel the evil spirit.

Some of the grown-up folk, on account of their dirty habits and their disregard for the spread of infectious diseases, are in a most corrupt state. I have more than once seen in a hut a smallpox patient covered with the most horrible sores, reclining on the bed, while little children and grown-up men and women pass in and out of the hut, utterly regardless of the terrible nature of the disease.

Syphilis, and scabs in their worst forms are so common that no attempt whatever seems to be made to prevent their spreading; indeed it is a fact that little children are often smeared with the virus of those diseases so that they may have the worst symptoms while yet young. It was not long before we got a little dispensary built, and invited the people to bring their sick in the early morning that they might receive treatment. A short service was usually held before any drugs were given out, and the people were all told of the One who alone had power to heal the sick and raise the fallen. We told them we would do *our* best, but without God's blessing upon the means we used no good could come of it. It was sadly impressive to see the collection of diseased humanity kneeling in the open air, simply asking the Great Father to help them, and to heal their sicknesses. A hymn was sung, a favourite being, "What a Friend We Have in Jesus" (of course in the Bunyoro language). Then the work of distributing medicine commenced, and it was often no easy matter to attend to all. They could not understand that they must tell their troubles one at a time, but thought it quite the right thing for about six or seven at a time to state their ailments. We found it somewhat difficult at first to hear, but gradually they learned that we took no notice of more than one at a time, and so waited patiently until we addressed them. First, "What is your illness?" Answer—"It is inside." "Yes, but where?"

"Inside, and it goes tic-tica-tica all the time." "Yes, I understand that, but where is it—your head, eyes, ears, chest, stomach, or where?" Then they may consider it advisable to tell you, and greatly wonder all the time why you are so particular. It requires all the patience you possess, and when you are not feeling well yourself, or are worried perhaps by some tiresome boy who has burnt your morning porridge and so spoiled your breakfast, it is hard to be gentle and kind. An old man comes up to you and says he is very bad with a "snake gripping at his heart," and you tell him to put out his tongue, and he most indignantly replies: "It is not my tongue that is ill, it is my heart."

Others will say that a "devil is inside them gripping their vitals," reminding me of a poor insane fellow in a home hospital, who told the doctor he had swallowed a *brick*, and nothing the doctor might say would make him believe otherwise.

That which we are we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.—Emerson.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

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CHURCH UNITY.

To the Editor:

To the man in the street, the question of Church Union is simplicity itself. The breadth of his charity is co-terminous with the haziness of his convictions. We are always willing to compromise on matters indifferent to us.

Church Polity, to ninety per cent. of church members is a *terra incognita.* They have accepted the particular form to which they are attached without investigation. They argue, that as all Christians are presumably striving for the same Heaven, it is a matter of indifference by which path they proceed. Therefore, one church or religious body is as good as another, so long as the individual is really in earnest. A large body will dissent from including the Roman Catholics in this generalization, while a considerable number believe that it will be a matter of difficulty for most Anglicans. This current belief is a most delightful one, but unfortunately it leaves out of account one or two essential factors.

The business of a Christian in this life is not simply the accumulation of pleasant spiritual experiences; it is not alone the cultivation of desirable fellowship with those like-minded, it is not even an active and prominent co-operation in inter-denominational banquets and assemblies—it is first of all, and above all, obedience to a personal God. Obedience to a Personality.

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Now true obedience pre-supposes knowledge. A personal God must mean a definite plan, or scheme of service. It is inconceivable that an All-wise Personality could leave His people to flounder in chaos. Surely then we should seek earnestly to ascertain whether God has directly or by implication, arranged a polity for His servants *as a body*.

The reasoning man is first struck with this pregnant fact. For fifteen centuries the Church of Christ, throughout the world, had an episcopal form of government. This form can be traced back to the life-time of some of the Apostles, and continues without break to this day. We must accept one or the other horn of the dilemma; either Episcopacy is of God, as the voice of the Church, the teaching of the Fathers, and the simple words of the New Testament lead us to believe; or the reasoning, All-Wise God we worship, cared so little for His children of the first fifteen centuries of the Christian era, as to leave them in darkness. Have we thus known God?

But, it is objected, Episcopacy became debased; the Papacy usurped power; the Church became corrupt. Quite true, but when did God allow the contumacy and sinfulness of man to overrule His divine desires? He purified His Church, but He preserved her ancient form of Government. Men sought out many inventions, and presented their little attempts as improvements upon the Divine plan, but God preserved His Church.

But, says the man in the street, these religious bodies are doing a grand work. How dare you curse whom God hath not cursed? My friend, we don't curse them. We admire, respect and thank God for all the mighty work they have done. We rejoice in their success. As bodies of religious people serving God according to their light, God has owned and blessed them. We simply refuse to admit as true what all Church history protests against. We do not unchurch them. The facts are open to all men's investigation. Our Christ said, "Other sheep have I which are not of this fold." Should we be more comprehensive than Christ?

But when an organized attempt is made within our own ranks, to belittle what God has so miraculously preserved through the generations, true men should defend Christ's banner. It is true, that neither in numbers, nor in influence is the attack a serious one. Its leaders are not the men who are influencing religious thought either within or without the Church. But the danger lies in the specious plausibility of the appeal. It attracts the unthinking. It exalts an aimless wandering up a blind alley, into a pilgrimage to the New Jerusalem. Let us be on our guard.

THE OLD PARSON.

To the Editor:

Sir,—I am only a "common or garden" Churchman, one of the "rank and file," of no great learning or erudition, but I have been most interested in the correspondence that has appeared in your excellent paper relative to the Appeal for Unity.

It appears to me—I may be wrong and if so I hope some one will correct me—that at least one important point has been lost sight of in the discussion.

Churchmen generally believe that the Anglican Church of to-day is none other than that Church which Christ Himself created 1913 years ago—the same, that is to say, in the doctrinal and sacramental foundations upon which it stands, with a superstructure suited to the present day in such a way that it does not destroy, undermine or weaken the eternal foundations divinely laid 1900 odd years ago.

It will be generally agreed, I believe, that the so-called "Protestant" bodies with whom unity is desired by those who issued the now famous Appeal, that is to say, the Presbyterian, Methodist and Congregationalist bodies, have no Divine origin in any way, shape or form. They were not created, they were and are man's work—man's protest against God's work—man's protest against the Church which Christ left behind at His ascension—man's protest against what Almighty God in His boundless wisdom knew it was best that man should believe and practice.

I am at a loss to understand the mental and spiritual constitution of a body of Anglican clergy who, because 200 or 300 years have elapsed since certain men as good as said they knew better than Almighty God what man should believe and practice and because time would seem to have softened the awfulness of this revolt against the Divine Will, are now prepared to make terms with the successors of those who were responsible for such assertions.

An explanation as to what really lies behind this movement to combine God's Work with man's work where history shows us that man's work had its origin in a protest against God's work, would be very interesting—possibly it would be instructive as well.

Meantime I pray God that the

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Will our subscribers kindly read the notice, "To Our Readers," on page 2?

grand old Anglican Church may stand firm and resolutely defend and maintain the whole of the "faith once delivered unto the Saints"—neither condoning Roman error on the one hand nor supporting the claims of Dissent on the other.

Yours truly,
EDWIN BOOTH.

Edmonton, Alta.

CHURCH GOVERNMENT.

To the Editor:

Sir,—It is impossible under present conditions of Church government and organization for anyone, either individually or corporately, to succeed in any betterment movement, without the sanction of the episcopate.

Would it not be wise, before advocating ideas favouring the unity of Christendom, to make sure that they will not receive the episcopal veto?

There appear to be other preliminary considerations, which might take precedence of Church Unity, if the Church is to perform its mission to humanity.

The following points of reform are respectfully suggested as worthy of primary attention:

1. *Decentralization of the Bishop's powers and prerogatives.* Extreme centralization is the characteristic of the present situation. Centralization in a voluntary society is not conducive to its growth. Limit the episcopal veto. Reduce the episcopal powers of administration and organization, by transferring them to democratic assemblies. Work for the restoration of the episcopal office to its primitive simplicity, with the purely spiritual functions of confirming and ordaining. Relieve the Bishops of their accumulated foreign business responsibilities. As long as the Bishops retain their present powers, they must be content to bear the praise or blame for the success or failure of the Church. There, unfortunately, appears to be a disposition on the part of the episcopate to magnify their office and position; this tendency must be fatal to true progress.

2. *The creation of legal, responsible, and partly independent, representative bodies,* answering to Rural Deaneries or Presbyteries. These bodies should be quite capable of assuming and administrating many of the duties at present fulfilled by the Bishops. The Church is too greatly and uselessly developed in its higher legislative bodies. The more local democratic element is practically non-existent. Local, representative bodies will be efficient, create interest, and the Church will grow by natural reproduction, rather than barely exist under adverse influences.

3. *Greater independence, and consequent responsibility, for the rank and file of the Clergy.* The commission given to the apostles and disciples was a very simple one. They were not required to take oaths of canonical obedience and allegiance, or dogmatic affirmations as to their peculiar phase of religious faith. Influences such as a license to preach in a parish, refusal of a letter of transfer to another diocese, appointment to a benefice, or promotion to a dignity were unknown. There were no restrictions or red tape in connection with the manner of preaching or conducting religious worship. Growth was fostered by freedom, and success assured by fearlessness of teaching.

4. *Less materialism* in the view we take of church work. Too much emphasis seems to be laid upon the buildings: Churches, Cathedrals, Parish Halls, etc.

5. *The equality of the Clergy.* Outside the three orders of the ministry there should be no distinction between clergy. Dignitaries are unscriptural, a source of reproach, provocative of emulations, strifes, envyings and such like. Contrary to the teachings of Jesus Christ.

These ideas may be radical, but they need not necessarily be false. They are suggested as preliminary considerations to Christian Unity.

ONLOOKER.

EPISCOPACY.

To the Editor:

Sir,—After all that has been written in your columns with regard to the episcopacy and the validity of orders in the great Reformed Churches of the Continent, it is interesting to come across a little side light in the reign of James II. Bishop Burnet in the "History of His Own Times," writing of the Prince of Orange, says: "He was pleased with the worship of our Church, and thought the government thereof much better than a parity; but he blamed our divines for condemning foreign Churches, and wished some of our ceremonies, such as the surplice, the cross in baptism, and bowing at the altar, were laid aside."

After all the unanimity which we are led to believe existed between the English Church and the Reformed Churches of the Continent at the beginning of the Reformation, it is sad to find our divines in this reign condemning foreign Churches. What was there to condemn? Surely not their form of government, since the episcopacy is not essential.

M. W. H.

Let us be immeasurably glad there are days that speak, so full they are of wonder and delight, nights whose majestic beauty conquers our imagination with the sense of infinite things, men and women who speak with the authority and sincerity and personal conviction and a fresh interpretation of God's ways, books that contain the life blood of these master spirits.—John W. Chadwick.

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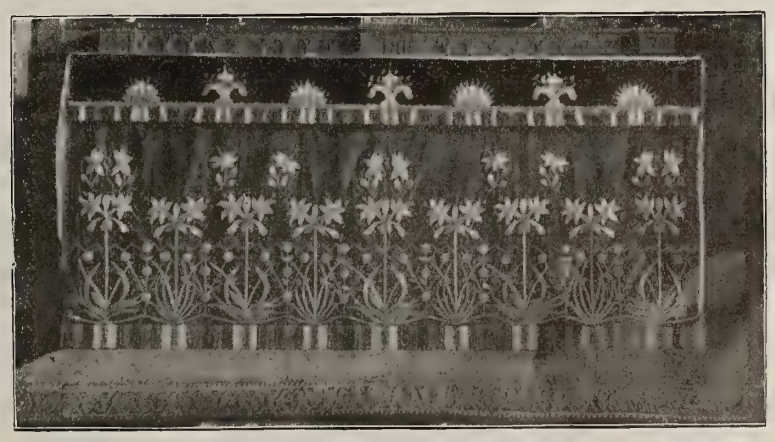

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The Week

THE annual meeting of the British Columbia Aid Society was held during the last week of June at the Mansion House, with Alderman Sir W. Morgan in the chair. The speakers were Sir Henry Craik, K.C.B., M.P., the Bishop of London, Mrs. Willoughby Cummings, and the Bishop of Columbia. The next day a Commemoration Service was held at Southwark Cathedral, at which the Bishop of Stepney preached, and the Bishop of Columbia was present. The Society are asking for the sum of $75,000 annually for the next 15 years. The needs are great for pioneer work, for preparing for the large immigration which is bound to come, and for educational purposes. And yet, somehow there seems a queer sort of flavour about this way of raising money, which is not for the heathen, but for Christians and Church people. It sometimes seems as if we had got too expensive a machinery for planting the gospel. Would it not appear as if the cost of high living were in some sense invading even the propagation of the gospel? We would not for a moment impugn the motives or the methods of the present day in the sphere of religion, but somehow we have gone a long way from the primitive ways, and not less from the ways of the middle ages. We hunt people more than souls, and we are employed in creating a longing for God, when we ought to be engaged in satisfying it.

B. C.

THE Church Congress which meets every year in England has been a great success, and the success is of an increasing character. Why should not such a scheme be started in Canada? It is true that we have Diocesan, Provincial, and General Synods but they do not take the place of a Congress. In the Congress the speakers are invited to air their views, or give their advice on subjects which they are especially qualified to touch upon. On the other hand, in a Synod the members are sent up by election, and that election does not necessarily enclose all or even many of the biggest men. Attendance at a Congress is open to anyone who likes to subscribe for a ticket, and as the speakers are usually worth listening to, they attract many who would not go to hear the very ordinary debates that characterise a Canadian Synod. So we find at a Congress members of Parliament, working men, experts in social work, and university *literati,* each in turn throwing valuable light on present day questions. A Synod rarely rises above the parochial average.

The Church Congress

THE Englishman has a hard time of it in Canada. He is frequently laughed at for his clothes, his accent, though Canada cannot strain much upon the matter of accent, and above all for his indifference. There is such a radical difference between the Canadian and the Englishman in upbringing, in outlook, and in ambition that as a natural consequence the Englishman takes a long time to assimilate, and sometimes fails altogether to do so. Why should he need to assimilate at all? Because Canada is a new country with its own ideas and its own ways of doing things. Canada belongs to Canada first, and to the Empire second, while many of our fellow countrymen across the sea think that it is just the reverse, and then there is friction. But on the score of indifference the accusation is frequently too true. When it comes to churchmanship they are very often quite indifferent, both men and women. They are out here to make money and to get on and up, and for that they spend their energies, and all else they neglect. We know of many cases where it is next to impossible to do anything with those who, in the Old Country, have been regular church attendants and communicants. If they go anywhere they are quite indifferent as to whether it is their own Mother Church. Their Sundays are given up to loafing or amusement, and to remonstrance they turn a deaf ear. Here where the Canadian churchman gives willingly and generously, they give little or nothing, and expect the church to give them financial aid whenever they want anything. The trouble lies outside Canada, for they develop these tendencies directly they arrive. There must be something radically wrong with their temperament, or with the way they have been handled at home. Partly it is accounted for by the freer life, the lack of restraint, and the breaking down of social barriers.

The Englishman

WE hear Toronto is to have a visit from Pastor Russell, the head of the Millenial Dawn movement, a particularly objectionable religious cult recently started in the United States. They are supposed to deliver lectures on the Bible, under the guise of the International Bible Students' Association, but instead of that are busy in spreading attacks on all other ministers of the gospel. "Pastor" Russell claims himself to be "that servant" spoken of in St. Matt. XXIV., 45-46.

"Pastor" Russell

THE war in Eastern Europe has extended to the calm seclusion of Mount Athos. This home of Monasticism ought to be of a quietness supreme, for it is a religious centre, and no women are allowed to set foot in it. Yet war has broken out, and the monks have divided into two factions, the cause being the statement made by one of the brethren. The latest news is that troops have been sent to reduce the brethren to peace. Well, it shews that human nature is still hard to subdue, and even good people can lose their tempers, as we all know to our sorrow. When people feel keenly about religion they are liable to leap over the barriers of self-control, if anybody happens to run counter to their views and opinions. We can only hope that, when quiet is restored, both sides will feel ashamed of themselves, and in their contrition will shew magnanimity and charity.

Mount Athos

THE Diocese of Keewatin recently held its fifth biennial synod. In his charge the Bishop said he could not understand why the Missionary Society of the Church in Canada should make such a big difference between the foreign field and that which is equally missionary in the highest sense in their own country. He felt quite safe in saying that if the diocese of Keewatin had to depend on the Church in Canada for aid, more than one-half of the northern missions would be closed or handed over to the Church of Rome, which is more than willing to take them. "This diocese," he said, "was formed chiefly for the carrying on of mission work amongst Indians and Eskimos. Thank God we are in the highest sense a missionary diocese, trying to give the means of grace and the hope of glory to thousands who but for our work would be left to sink back into their old heathen beliefs."

Home Missions

WE find a contemporary asking the question why, if the Church of England is the true Church that she claims to be, did she hang Catholic priests, suppress the monasteries, and torture laymen. We might reply why did the Church of Rome burn those whom she called heretics, why did she murder people in the Inquisition after a prolonged and abominable torture, why did she sing Te Deums for the massacre on St. Bartholomew's Day? Did the Church of Rome never shut up or suppress a monastery, say, for instance, in Spain, and turn the members out into the street? Why was the primitive doctrine that the government of the Church rested in the whole episcopate abolished or mutilated by the modern dogma of the Infallibility of

Is it a Bluff?

the Pope? This seems very like apostasy more or less complete in the matter of religion.

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Question Box

SOME short time ago we were asked for a book that would make a suitable present for a boy who was just confirmed, and we gave the names of some of which we were able to think. We have received a letter from a correspondent who suggests others, and we hereby thank him for his kindness. The books mentioned in his letter are "Letters to a Godson," by C. Bickersteth; "The Church Lad's Religion," by Richardson; "The Practical Religion," by Vernon Staley; "Counsel and Advice for the Newly Confirmed," by E. R. Sill; "I Cannot go Back," by Sweetapple, and "After Confirmation," by Joynt. They range in price from 15 to 50 cents.

Our Old Country Letter

July 1st, 1913.

Since I have studied the pages of *Church Life,* I am so impressed with the standard of knowledge in Church affairs for which it seems to cater, that I am half afraid any explanation of what we in England mean by the "Church Congress" may be thought superfluous. Yet it is for all the Home Church a matter of such interest and importance, each autumn, that perhaps the better informed of your readers will pardon me if I do explain that the name belongs to an immense and representative gathering of Church folk, lay as well as clerical, held early each autumn (or shall I say "fall') in a different centre every time. Very carefully chosen speakers address them; it is indeed a really high honour to be so selected, and the programme often has some of our very best names among the set speakers. Then follows discussion, sure to be more or less that of experts. And as the subjects are generally the working out of a scheme, with some big root thought for a centre, round which the other leading ideas are as far as possible grouped in helpful connection, the summarized results of this focussing of the independent thought of many minds tend to be in a high degree illuminating, and of practical use. Lay opinion is given full weight and value, and the sense of breadth and many-sidedness is delightful. Occasionally, however, there has been too wide a range, and the number of topics treated has been a bit bewildering.

This year, however, perusal of the preliminary programme seems to give promise of a clear system and much profit. The Congress meets at Southampton. Its changes of place are certainly a main cause of the increasing interest taken by the thoughtful public in their great rendezvous. "The Kingdom of God" is the root thought, and it is to be worked out in several connections, each again subdivided and variously treated. "The Challenge of the King" is the title of the Primate's opening sermon. Then "The Kingdom of God and the Sexes" opens several wide vistas of thought which should be of great help at the present time; *e.g.,* "Ideals of Manhood and Womanhood," "Marriage—the Christian Ideal, the Church's Law," etc., etc. Then "The Kingdom of God and Races"—the relations between civilized and backward races; the mutual relations of civilized races. And finally, "The Kingdom of God and the Social Order." All this should evolve wisdom, both spiritual and practical, if well worked out.

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I have given space first to the Congress, though really the burning question is still the Welsh Church, because I have for so many weeks alluded to the latter. And for the moment we can only await further developments about the Bill. But recent demonstrations against it have been simply splendid, especially the mighty concourse which gathered in Hyde Park a little over a week ago. The numbers were variously estimated from 120,000 to 150,000. There were ten platforms and any number of influential speakers. Not all of them could be heard! But the cumulative effect was great, and it is hard to see how a government, even nominally representative, can entirely ignore this sort of thing repeated all over the country.

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Your correspondent for Women's Work has, I think, written of Canon and Mrs. Barnett and their work in East London, and has mentioned his illness. Well, with sorrow and with honour his ashes have been interred in Westminster Abbey, of which he was sub-dean. He left some such admirable directions for his funeral that we are induced to allude to them; for, though all cannot have as he chose to have, cremation, his protest against senseless funeral customs is refreshing to those many thoughtful people who loathe the vain pomp and ugly trappings of an artificial one, and desire a more reverent simplicity. "I wish," he wrote. "that my funeral should be as simple and cheap as possible. I do not wish that flowers should spend themselves on my dead body, but in giving joy and comfort to living people." It would be easy to add a further protest—not applicable when only an urn was there—about the cruel galling at funerals, with tight bearing reins, of horses whose misfortune it is to be black! Poor creatures! It is enough sometimes to make an animal lover sit up in his coffin to disclaim such savage honour. But let us hope that in your enlightened newness you know better. Be it as it may about animals, Canon Barnett loved children and worked for them. Amongst much else, he was the founder of the Country Holidays' Fund, which has benefited such a number of poor "town sparrows."

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The Bishop of London and many other friends are inaugurating earnest appeals for Church Work in your "British Columbia," which we call "the garden of the world." May they prosper! More of this next time. I want to keep some space now to mention a recent meeting of the Indian Church Aid Association, when Bishop Copleston, lately Metropolitan of India, assumed the presidency. Special interest attached to the various able addresses on the present position of the Church in India, and the crisis in her development through which she is passing because this is the hundredth year since the first establishment of a Bishopric of Calcutta—including not only all India, but much else! Then first, too, the land was opened to missionary effort. Now there are twelve bishoprics for the one; and though missionaries are still very inadequate, yet their number is large, and churches and schools follow them. And in that vast land, like your own, the white sons of our faith depend upon the Old Mother.

Brotherhood of St. Andrew

The summer months are always the ones in which Church activities seem to be at their lowest premium and the Brotherhood, like all other organizations within the Church, try as they may to alter the fact, is not immune from this condition. News comes in very slowly from outside points and what is furnished is of the scantiest nature. One or two encouraging features, however, can be mentioned which go to show that the work is still going on.

It is gratifying to note the formation of a probationary senior chapter in the Mission of St. John's Church, West Toronto. The members of the chapter in the Church of St. John have largely been instrumental in bringing this about.

In the same diocese comes another request from Uxbridge, Ont., for full information as to the methods of the Brotherhood and there is every prospect of the senior chapter there, which has been dormant for many years, being revived.

It is hoped that the recent visit of Mr. Williams to Fort William will produce another chapter in that city and in all probability St. Thomas' Church will take steps to revive their chapter. The formation of this third chapter in Fort William will also no doubt lead to a re-organization of the Local Assembly.

From further west comes an application for a chapter—from Fort Qu'-Appelle, Sask.—and prospects look good for a strong chapter in this centre.

Pense, Sask., is another town asking for information and doubtless good news will be received from them ere long.

Much interest is being taken in the East in the Conference for the Maritimes to be held in St. John N.B. A strong programme is being drawn up and it is expected that one of the most notable Brotherhood gatherings ever held there will be a result. The Conference is to be held in September from the 26th to 28th.

WHEN IS A MAN OLD?

When is a man old? When he has lost the inquiring mind, the eager soul, and the expectant heart. When a man has lost interest in the growing world, does not arise each morning eager to see what new thing the world is undertaking, or when he has lost the habit of expecting that God will speak some new truth each day to His people, and does not await it with expectant heart—then he is old, whether he be forty or ninety. But the man who keeps his mind open to the last great word of truth, as revealed either in human experience, national evolution, or perhaps from science—for God speaks through all these channels—and welcomes it with boyish glee and gladful satisfaction, makes it his own, perhaps speaks it to those who have not yet heard it—what impress can years make upon this man?—*The Christian Work.*

THE SOULS OF THE FAITHFUL

We are not thinking of those whose pilgrimage is over, and who are now in the care of God, where no torment can touch them, but of those many souls whose faithfulness is the life and joy of the Church militant here on earth. Wherever you go you find them. In the city, and in the backwoods, in the crowded fashionable church, and in the all but empty one. Nothing can shake their faith in the House of God, in the means of grace, and in the happiness of being true and loyal to their King. One of the greatest mysteries in a worldly sense is to visit a Church that is almost down and out. It is nearly empty, there is no life about the place, the parish priest is tired or indifferent, the place looks like a remnant cast aside, and there is common talk of shutting it up, of getting rid of the clergyman, and criticism of the authorities for not doing something. And yet if you go there the chances are that you will find one or two who love it, stick to it, see all the parson's faults, and yet stick to him, realise that the thing is dead, and yet they attend it. They have very little to say in explanation, except that they have always gone there, it is their Church, and they would miss it dreadfully if it were closed or pulled down. And they do great things for the old wreck that they love. They stint themselves, they endure the cold and the draught of the place, they sit under the wheezy, dull sermons, and go through the monotonously delivered service, and they expect nothing more, rather they tell you calmly they expect it will go on just the same all their time. They are the noble army of martyrs who praise God. They are the salt of the Church throughout all the world, because they acknowledge God. We think that it would be next to impossible to find a Church where the faithful few do not remain, and what the Church owes to them no words can tell. Here comes the good fellow with his cheery manner, and his open purse, but he wants things as he likes them, and falls away to other places. Here is the tail that follows the comet, the man who sits at the feet of the brilliant preacher, but he is not found in the congregation of the remnant, for long before it becomes a remnant he is up and away. Men praise their congregations for their loyalty, their generosity, and their kind good fellowship, and it is quite right and fitting that they should do so; but we should not at the same time forget the debt we owe to the few, whom nothing will draw away, whom nothing can scare away from their parish Church. They may be neglected, they may be poor, they often are, but they are there. Long before the bell stops in its call to the wordly and the wise, the rich and the prudent, they will be found quietly waiting, perchance reading their prayer book, or just restfully thinking in the house of God. If we have not attained to their sense of vision, their comprehension of the Divine Presence, and to their silent faithfulness we have still much to learn. It is a great thing in life to be able to say, "Though he slay me, yet will I trust in him," and perhaps it is just as great to trust Him in the bitterness of neglect, or sorrowful loneliness, amidst the ruins of His temple, in the Church that lies hidden up a backwater, dull, empty, uninteresting, but still His. They are the people who sanctify the ordinary, exalt the commonplace, and render homage to God in adversity as well as in prosperity. We would like to say "God bless them," but it would almost seem somewhat of an impertinence, and so we will only say "God send us more of them."

Book Review

BISHOP INGHAM'S SKETCH BOOK

Res angustae domi

WE have just read a book in which these words occur two or three times, and as they mean "Things are limited at home," they will do very well for our heading. If ever there was a book that was limited in knowledge, in charity, and broad-mindedness, this book, "Sketches in Western Canada," by the Right Rev. Bishop Ingham, takes the prize, and as it comes from the Old Country, we may take it to prove that episcopal views of a sort at home are indeed limited. We have the honor to hold a degree at Trinity College, Toronto, which has turned out hundreds of clergy for the Church in Canada, which was founded by a Bishop of Canada, and has produced several Canadian Bishops. Yet in the whole of this book it is never once honored with a reference. The theme of praise is Wycliffe College all the time, and the reader at home might justly imagine that the only place that was producing clergy for Canada was Wycliffe. All honor to Wycliffe for what it does, and deserves, but for a visiting Bishop to take such a narrow view, and such an unjust view, and then publish it is a shame. The rest of the book, as far as it comes from Bishop Ingham's pen, has no particular call for criticism. There is nothing to criticize, as it is the usual kind of thing we expect from a man who forms his opinion on a few weeks' stay in the country, but there is a chapter in it that shelters itself under the heading "A Few Criticisms and Opinions by a Canadian," and makes use of Bishop Ingham's Sketchbook as a pulpit. The writer of this chapter asks why the Church does not hold first place among the Protestant bodies, and what is the matter with her. The real matter is that she is not a Protestant body, but, in the words of the Creed, the Catholic Apostolic Church of God. The writer says that the matter is that North of Ireland Churchmen found the clergy hard and unsympathetic, and inclined to conduct the services just as they saw fit, and so they became indifferent and many left the Church. These clergy, we are told, laid down the law that it was no business of the parishioners what the clergy did in their private lives and what ritual they employed in the services. We have no Churchmen who want to interfere in the private lives of the clergy, and supposing they did, the sooner they were told to mind their own private lives the better, and we have hitherto been under the impression that ceremonial was covered by the Prayer Book rubrics. We are told that these early settlers therefore were drawn to Methodist and Presbyterian services in their own homes. The downfall of a clergy, we learn, was pride in their culture, education, and superior knowledge, insistence on certain lines of Ritual (with a capital R), and inability to minister to the people. Did one ever hear a grosser libel on the Canadian Clergy? Not a single grace is left to them, as they could not minister to their people, and so, we presume, showed inability to baptize, communicate, visit the sick, or bury the dead. We ask with curiosity—where did he get his statistics? is he crazy, or just a simple libeller? He also asserts that any clergyman who smokes, takes his glass, or indulges in cards and theatres, has practically no influence in moulding the conduct or morals of his people, and then calmly accuses the bishops and leading clergy of not often enough taking a definite advanced stand as to temperance, gambling, and the white slave trade question. This leaves us with the delightful impression that there are bishops and leading clergy supporting saloons and enjoying the profits of the bookmaker. He then goes on to lament the loss to the Church through clergy who split and almost destroyed congregations over the inane question as to whether the clergyman should wear a cassock, or where a cross should be placed that some sentimental old maid wished to present to the Church. Where are these places, and who are these clergy? Is this the sort of stuff that is being served up to the English people in the Old Country as a type of the Canadian manner and method? What sort of a man is Bishop Ingham who lends his name to slanders like these, or is he of such an extreme old age that he believes them? Can we wonder that Canadians have no use for English people, and can we blame them when a man, who has held the position that this bishop has, even unwittingly supports the statements of such a fanatic? The next mild statement is to describe the American who comes to Canada as hard and unbelieving, but we cannot imagine that Cousin Jonathan will be greatly distressed. Among other brilliant statements we read that the liquor man, the gambler, and the society devotee have signally failed to keep the Church alive. We should like to know where these places are that have been ruined by the liquor man and the gambler. On the other hand, the Church that did not take any interest in these

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two classes of people would fail to copy her Master, who associated with publicans and sinners. Almost in the next line we are told that the Church is the fount of loyalty to the Empire. So, though fourth in number, though tainted with liquor, smelling of tobacco, and drawing a full hand at poker, she is a standing reproach to the Methodist and Presbyterian in loyalty. This matter is up to the Methodist and Presbyterian, so we leave it there. Mixed up with all this is a lot of rubbish about commercial Churchmanship coupled with righteousness. Bishop Ingham's book reminds us of the Frenchman's criticism: "Ah, these English, they say, 'Let us go out and kill something.'" Though the Bishop has not secured much in the way of a bag, he had at any rate, with the aid of his Canadian peer, done his best to give Canada a black eye. If he were a Frenchman we presume he would have said: "Ah, these Canadian clergy, they play ze pokaire, they wear ze cassock, they talk of ze cross, and ze flock, they are not loyal, they become ze Methodist and Presbyterian sheep." The book is as badly got up as the contents deserve.

Days That Are Past

Ordination Sermon Preached in St. John's Cathedral, Winnipeg, by the Venerable Archdeacon Mackay, June 1st, 1913, the Fiftieth Anniversary of his Ordination to the Priesthood

"Ask now of the days that are past."—Deut. iv., 32.

In the form for the ordering of deacons or priests the Rubric directs that there shall be a sermon or exhortation dealing especially with the duties and position in the church of those who come to be ordained to the sacred ministry. On this occasion, however, I think I may be excused if I depart somewhat from these rules, for I have been kindly allowed the privilege of addressing you to-day simply because fifty years ago I was myself ordained to the sacred office of priest in this Cathedral Church of St. John. To the brethren who are about to be ordained I would simply say a few words from my own experience. I have heard in the course of my ministry a good many ordination sermons, and I cannot say that I retain any very deep impression of any of them, but there is one thing that never fails to impress me more and more, and that is the ordination service itself, and I would ask those who are to be ordained this day to endeavor, God helping them, to make that service the standard of their lives and ministrations, and by the service I mean, not merely the solemn professions and vows that you are about to make and take upon yourselves, but the whole service; read it over and pray over it frequently when you are alone with God, and with His help you cannot fail to be able ministers of the New Testament, and while I am thankful for the way by which I have been led and for the length of time that I have been spared, how I wish I were with you this day, only beginning instead of being near the end of my ministry. You cannot realize, as I am sure I did not realize fifty years ago, the joy and privilege of being a minister of Christ.

I remember our late Archbishop, who was for many years a familiar figure in this church, in his first charge to the clergy of his diocese, shortly after his appointment, speaking of his own experience. He spoke rather regretfully of never having known to the full the joy of being a parish priest. He referred to the fact that even when he had been a priest in charge of a parish he always had other duties which prevented his devoting his whole time to the work of the ministry. If you have the opportunity and are enabled by God's help to give yourselves wholly to these things, you cannot fail to make full proof of your ministry and to find in it a joy beyond anything the world can give.

But my thoughts naturally turn back to that other ordination service of fifty years ago, and first of all to the bishop, the first Bishop of Rupert's Land, the saintly Bishop Anderson. There are probably very few here to-day who can recall him to mind from personal recollection. He impressed all with whom he came in contact with a very high ideal of what should belong to anyone holding the office of a bishop. He was a true Father in God. It was his last ordination of candidates for the priesthood. There were four presented —Thomas Cook, Henry Budd, Thomas Vincent (afterwards Archdeacon Vincent), and myself. Archdeacon Hunter presented the candidates, and among the other priests who assisted in the laying on of hands were Mr. Cowley (afterwards Archdeacon), Mr. Chapman, first incumbent of St. Paul's, Middlechurch, and Mr. Taylor, first incumbent of St. James'. It is interesting to note that these clergy mentioned represented the three English societies that have done so much for our Church in this western land, the C. M. S., the S. P. G., and the C. C. C. S., societies that were then already helping us and that are helping us still. And there were two faithful members of this congregation, who at that time and for many years filled the office of church wardens, Mr. Inkster, father of your respected sheriff, who has himself filled the office so long, and Mr. Drever, whose name and whose family are well known to all the old-timers in this congregation. In memory I see them all—the bishop, the clergy, the candidates, the church wardens, but they have all long since passed away.

That ordination service was the first service held in this church, but this place has memories reaching much farther into the past. This is the birthplace of our Anglican Christianity in this western land, and it is or should be associated in our minds with very sacred memories. It was here that the first missionary, the Rev. John West, erected his first little wooden church, and he has left on record some of his experiences. He tells us in his diary that one day as he was building a Hudson Bay officer from Fort Garry came along and said to him: "I must confess that I am anxious to see the first little church and steeple of wood slowly rising among the wilds, and to hear the sound of the first Sabbath bell that has tolled here since the creation." That was over forty years before the time to which I am trying to draw your thoughts to-day. That first little church gave place to a larger building, which in turn was removed to give place to this church, which stands on the same site, so that this building in which we are assembled to-day may well be sacred to us as the mother church of our Ecclesiastical province.

These associations are well worth cherishing, and they become more interesting as time goes on. When we visit any old cathedral or abbey or any other building that has a history in the Old Land, it is not some new addition or some modern improvement that interests us most; we take most interest in what is oldest, some old archway or even a single stone that we can feel sure witnessed, so to speak, something in the history of the long distant past, and we who now are only making history should be on our guard against the spirit of utilitarianism, amounting almost to vandalism, that can ruthlessly sweep away the things that are associated with the past, simply to make way for what is modern and up-to-date.

But to return again to that day fifty years ago. The development of this western country had not yet commenced, was not even looked for. This northwest country did not even belong to Canada. There was no Winnipeg. There was not yet even the beginning of a town or city. I doubt if anyone expected ever to see a city in this western country. There was no railway, nor prospect of any. Three years before I had come to the Red River settlement as it was then called. I came by way of the United States, and the nearest railroad then had only reached a point on the Mississippi 500 miles below St. Paul, Minnesota. St. Paul was then a small town, and where the great city of Minneapolis now stands the country was still absolutely in a state of nature, without any vestige of human habitation. No wonder then that there was no Winnipeg, and no wonder that if anyone had predicted that there ever would be a city or a railroad here, very few would have taken such a prediction seriously. But our Church was here, with this its birthplace as it were, and its one bishop and its twenty-two clergy. A day of small things you will think; yes, comparatively it was, but in a certain sense it was not a day of small things. It was a time in our Church's history in this land that we can look back upon with thankfulness.

Our Church was then the very foremost in the field. Watkins and Horden had reached the Esquimaux on the shores of Hudson Bay, and Kirkby and Macdonald had penetrated to Peel's River and the Yukon. Our Church has records in these distant spots that should be an inspiration to anyone who is capable of feeling any inspiration in the Master's service. Think of Bishop Horden, laid to rest on the shores of Hudson Bay, because he could not tear himself away from the work that was so dear to his heart. His monument is in Exeter Cathedral, in the land of his birth, but his grave is there in a humble cemetery among the children of the forest, a more glorious grave than if he had been laid to rest in Westminster Abbey. The men of fifty years ago were willing to go anywhere and take any work in the Master's service. They have all passed away except Archdeacon McDonald and my unworthy self. I do not claim that they were heroes. I do not claim that there is any heroism in missionary work in this land of ours, whatever there may be in other lands. We were never the pioneers or the pathfinders. The fur traders, the men of the Hudson Bay Company, were the heroes if there is any heroism in pioneering. We missionaries simply followed in the paths that they opened. No missionary in this country has ever done the pioneering that they did, and they never claimed to be heroes. Now surely we who profess to be servants of a Master who died for men should be able to encounter at least a few of the hardships that they encountered and not claim any heroism. But we can claim this—we have done something in our Ecclesiastical province, in northwestern Canada, to discharge the duty that we owe to the original natives of this country—the Indians; a duty that our church has largely neglected in other parts of Canada. Of the twenty-two clergy fifty years ago very few were ministering to white people; there were very few white people in the country. Outside of the strip of settlement extending along the banks of the Red River and the Assiniboine, from Selkirk to Portage la Prairie, there was not a white settler in the country. The few white people scattered through the country were simply the fur traders. Fifty years ago we were almost purely a missionary Church, and it is due to the work that was then carried on that in this Ecclesiastical province alone, of any part of Canada, our Church has not been left behind by other denominations in the performance of the duty that we owe to the heathen in our own land, a people to whom we owe not only the duty that we as Christians owe to the heathen world generally, the duty of preaching the Gospel to every creature, but the duty that we owe to them specially because we have taken possession of their heritage, and because, too, we, with our so-called civilization, have brought among them evil influ-

ences that can only be counteracted by the influence and power of the Gospel.

It is to the Church Missionary Society of England that the credit is due of placing our Church in the forefront of the work in those early days of the Church's history in this land. We, in our church work, do not always bear in mind the apostolic precept: "Mind not high things, but condescend to men of low estate." We are inclined to forget that one of the notes of the Messiah's kingdom was, that "to the poor the Gospel is preached." In this perhaps may lie, to a certain extent at least, the explanation of the fact that our Anglican Church is last, although it has had the opportunity of being first, among the leading denominations of the Christian Church in the Dominion of Canada, and if it should be accorded to our Church here in the west, as we hope it may be, to redeem its place among the leading Christian denominations, it may be because of God's blessing on our efforts to preach the Gospel to the poor. And in being privileged to offer my thanksgivings to Almighty God here to-day for fifty years of service as a priest in the Church of God, I am specially thankful that my work has been for a people whose uplifting is the most sacred duty to which our Church has been called in this land, and which, I feel sure, is blessed work in the eyes of Him who came to seek and to save that which was lost.

St. Chad's, Regina

ITS HOSTEL AND PARISH

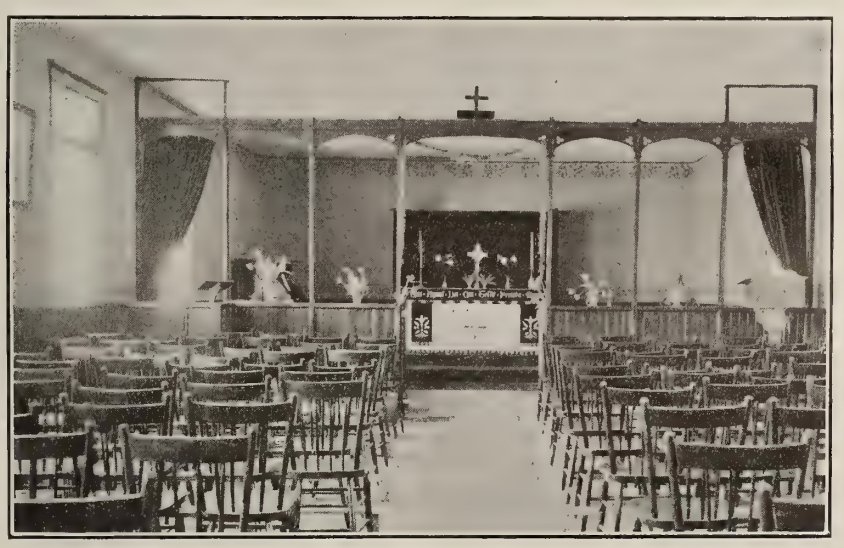
SEVEN years ago a little group of the clergy of Shropshire, England, met together in the vicarage of St. Allmund's Church to consider how they could best help to forward the work of the Church of England in North-West Canada. That gathering was fraught with great consequences, for they decided to establish a hostel for the training of candidates for the sacred ministry.

In the year 1907 the work was commenced. Regina, the present capital city of the Province of Saskatchewan, was chosen as the home of the new hostel, called St. Chad's, in honor of the patron saint of the Diocese of Lichfield, of which the County of Shropshire is a part. Two adjacent houses, on the north side of Regina, situated on Dewdney Street, were taken and, with a few structural alterations, were adapted for the use of the first theological students who, with the Rev. C. R. Littler as Warden, began their studies.

At that time the only Church in Regina was St. Paul's, on the south side, and the necessity of providing public services for the rapidly increasing population of the north side was felt to be urgent. To supply this necessity public services on Sundays were held in the dining room of St. Chad's Hostel.

Toward the end of the year 1907 the Albert Day School, which had ceased to be sufficient for the accommodation of the scholars, fell vacant, and the Warden of the Hostel entered into negotiations with the educational authorities and secured the building for church purposes. The school was a lumber building measuring 60 x 25 feet, divided by a partition into two classrooms. In January, 1908, services were held in one of these rooms, and the other was let as a club room. Before the year was out the one room was not large enough for the people, and a band of voluntary workers pulled down the partition and fitted up the whole building for church purposes.

The Warden and students of the Hostel were responsible for the services held in the school and at several points in the district outside Regina. In pursuing this work the Warden wore himself out. In attempting the impossible his health gave way and he had to retire from the field to recuperate. In his absence the Rev. Malcolm Buchannan, a member of the Prairie Brotherhood, filled the post of Warden for nearly a year, but he shared the fate of the Rev. C. R. Littler in that his health broke down and he was compelled to return to England.



St. Chad's Church

The work of the college, the parish and the missions was clearly too great for one man, and in October, 1909, the Venerable Archdeacon Dobie, D.D., was appointed Warden of the Hostel, assisted by the Rev. R. Y. Morrice, M.A., as sub-Warden.

During the period of these changes the north side of Regina had been rapidly growing, and the Warden and sub-Warden found the task of adequately ministering to the parishioners of the north side well-nigh impossible. At Advent, 1910, H. L. G. Alison (now vicar of St. Mary's, Whitewood), then a student of the Hostel, was ordained deacon and worked in the parish under the direction of the Warden of the Hostel. He continued to live at the Hostel and the parish raised the sum of $300 as his stipend.

During his ministry the organization of the parish made considerable progress, and at Easter, 1912, Mr. Alison was moved to his present position. His place was taken by the Rev. Frederic Stanford, a priest who for some years had been working in London, England, who was appointed priest in charge. That year the parish raised $400 as stipend. At Easter, 1913, Archdeacon Dobie resigned his position as incumbent of the parish, and the Bishop of the diocese appointed the Rev. F. Stanford to become the first rector of St. Chad's, which had decided to raise sufficient funds to become a self-supporting rectory. In September, 1912, the church building was moved from its original position on Albert Street to its present position on Garnet Street, seven blocks west and two blocks north.

A large vestry for the choir (also used as an infant Sunday School), a small vestry for the clergy, with kitchen and offices beneath, have been added. A bell turret designed by our organist, J. H. Puntin, Esq., A.R.I.B.A., architect to the Regina School Board, and executed by a member of the congregation, was the last addition, the bell being dedicated for public use and the glory of God on Sunday, June 22.

The present building is not consecrated, as it is intended to build a larger and permanent church in the near future and to use the present building as the Parish Hall.

Owing to the efforts of the Rev. H. L. G. Alison and Mr. A. A. Wood, a vested choir of men and boys was formed, and is found most useful in leading the singing of the services. The music used is simple, the object being to encourage the congregation to take their full part in all the services.

Owing to the migrating habits of the people, the congregation is continually changing. The work of building up the parish, difficult in all parishes, is increasingly difficult; but in spite of this and other serious hindrances, the people and rector are working steadily together to extend the kingdom of God.

Tenders are now being called for the rectory, which will be built this year. A scheme for building the new church, which is to seat eight hundred people, is being carefully considered.

As most of the parishioners are artisans, the task of raising necessary funds will be a strenuous one, but, under the blessing of God, by patient and persistent endeavor on the part of all, we take for our motto, "In God is our hope."

MONKS STRUCK WHEN TROUSERS WERE WITHDRAWN

A story comes from St. Petersburg to the effect that the monks of St. Michael's monastery at Malkop, in the Caucasus, have gone on strike. They demand more food and leisure and a supply of trousers.

Father Ambrosio, the head of the monastery, refuses to grant the demands of the strikers, and the services have been consequently suspended. The bells are silent and the cloisters are forsaken.

Father Ambrosio seems to be a super-ascetic. He thinks that devotions are better than rations. The long-suffering monks bore their privations quietly until Father Ambrosio refused to allow them to have trousers, which he regarded as an unnecessary luxury.

On a particularly cold day, when the brethren were working in the fields, and were acutely conscious of their needs, all of them abandoned their tools and refused to return to the monastery.

They are now being fed and housed and, presumably, supplied with trousers by the peasantry, who sympathize with them.

ADVICE TO BURGLARS

The following notice is on the offertory-box at the Roman Catholic Church of the English Martyrs at Urmston:—"To the Burglar.—No money in the box, which was cleared this morning. Please don't break the padlock. Put a penny in for the new church; kneel down and say a prayer. —Yours truly, the Rector. P.S.—Don't take this card." There have been many offertory-box thefts in the district of late.

UNCONSCIOUS HUMOUR

There is a church in Cheshire which has an inscription over the entrance gate, "This is the gate of heaven." One day there appeared underneath this inscription the printed words, "This gate will be closed for the three winter months."

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca Landing, Athabasca.
CALEDONIA—RT. REV. F. H. DU VERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.....Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.....Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.....Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.....Chapleau, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.....Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.....Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.....Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., CO-ADJUTOR BISHOP, BISHOP OF KINGSTON.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.....Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

CALGARY

The Bishop has fixed July 15th and following days for the next meeting of the Synod, in the Paget Hall, Calgary.

The following information, just received in the Synod Office, may go to show how much this Diocese, in common with other Dioceses in the West, is still a Missionary Diocese in the truest sense of the word. A rector writes: "I have just completed twelve months' work. In addition to the work in my own parish (which consists of a fairly large town), I have travelled 2,250 miles on horseback, made one thousand visits ,held sixteen lantern services and baptized forty-five children in the country surrounding." This is by no means an isolated example of the work that many of the clergy of the Diocese are doing.

EDMONTON

The Church extension at St. Luke's was opened last Sunday. This would not have been possible if hearty co-operation by all had not been given. The church now measures 15 ft. x 12 ft., and the nave 60 ft. x 20 ft. It is situated in Highland Park, Edmonton South.

HURON

WARWICK

A very successful Mission has just closed at St. Mary's Church. Notwithstanding the very busy season among the farmers, the attendance was excellent and increased in numbers and interest as the time went on. Such special services as these seem to appeal to a feeling of need among many of our people. for the quickening and deepening of their spiritual life. The special preacher was the Rev. F. G. Newton, of St. John's Church, Sarnia. He is especially adapted to this kind of work, having had a wide experience in England, and Ontario, and last year was one of those who took part in the "Mission of Help" in the West. His style of preaching is quiet and impressive, and the fundamental truths of the Gospel of Christ were forced home in a very acceptable manner. We trust that a great spiritual blessing among the people will be the result of this Mission.

MONTREAL

London, July 14.—Bishop Farthing preached before a huge congregation in Westminster Abbey on Sunday morning.

NEW WESTMINSTER

SARDIS

ST. JOHN'S.

Tuesday, June 24th, being the Patronal Festival and the first anniversary of the opening of the Church, it was duly celebrated with Holy Communion at 10.30 a.m., Rev. W. R. George, Rector of Langley, being the preacher.

In the evening a very successful garden fete was held in the rectory grounds by the members of the Women's and Girls' Auxiliaries. The proceeds, which amounted to $176, will, after deducting expenses, leave a substantial balance for the Seating Fund of the Church. The offertory in the morning was for the same fund.

VANCOUVER

ALL SAINTS'.

On Wednesday, July 2nd, the dedication of the Pentreath memorial organ took place. The Bishop of the Diocese officiated, and the sermon was preached by Canon Silva White.

The Organ Fund was started in February, 1912, by a subscription from Canon Silva White, and the choir, by permission of the congregation, set to work to raise the sum necessary to build an organ chamber and put in an organ. The total amount needed was approximately $3,200. People were asked to put down their names for subscriptions, which could, if necessary, be paid by instalments over a term of two years. The subscription list now stands at $2,350, of which about $1,550 has been paid in cash.

At the Easter congregational meeting it was unanimously resolved to dedicate the organ as a memorial to the late Archdeacon Pentreath, a most sincere friend of the Church, and much loved in All Saints'.

The choir appeal very strongly to the friends of the Church and the late Archdeacon for the remaining $850 necessary to cover the cost of the organ and organ chamber; subscriptions may still be made payable over a term of two years.

FINANCIAL REPORT OF THE A.W.C.F. EDMONTON MISSION

For the years 1910 (May to December), 1911 and 1912. Being a Summary of Expenditures and Receipts from all sources

RECEIPTS

	1910	1911	1912	TOTALS
1. Archbishop's Western Canada Fund, Block Grant for General Expenses	$13673.52	$19980.62	$3854.43	$37508.57
Contributions from Parishes Ministered to	254.45	750.44	2073.78	3078.67
Contributions to General Fund from other sources, Donations, Associates Subscriptions, Guests	.....	258.06	1043.37	1331.93
2. Gifts entrusted to the Mission for special purposes:—				
(1) Sites and Buildings at Edmonton	8745.67	1881.19	5478.25	16105.11
3. (2) Country Mission Houses	142.73	7.50	250.00	400.23
4. (3) Toward Building Churches	709.00	724.11	1157.13	2590.24
5. (4) For Church Sites	.....	2411.11	2167.82	4578.93
(5) For Farm at Onoway	.....	.....	2334.58	2334.58
(6) For Education of Candidates for the Ministry	.....	.....	868.10	868.10
Loans for Church Buildings Repaid	.....	200.25	864.29	1064.54
6. Clerical Fees (allotted to a common Holiday Fund)	.....	133.75	395.85	529.60
Sale of horses, milk, refunds and sundry small items	110.25	354.39	403.77	868.41
				$71258.91

EXPENDITURES

	1910	1911	1912	TOTALS
7. Current Expenditure, food for men and horses, stipends, travelling expenses, insurance and taxes	$ 2526.46	$7139.00	$8892.25	$18557.71
Furniture, furs, etc.	1490.14	1288.14	535.93	3314.21
Horses, rigs, harness, etc	941.65	1829.95	1132.05	3903.65
8. Buildings and Sites:—				
(1) Mission Building. Edmonton	16202.76	5715.12	3845.19	25763.07
3. (2) Country Mission Houses	783.33	587.38	410.36	1781.07
(3) Towards Building of Churches	350.00	1347.07	916.10	2613.17
(4) Sites for Churches	.....	3606.00	1532.82	5138.82
(5) Farm at Onoway	.....	.....	2513.25	2513.25
9. Education for the Ministry	105.10	140.55	822.35	1068.88
Loans for Church Building	1800.00	1541.00	300.00	3641.00
10. Money outstanding in hands of members of the Mission	.....	.....	815.00	815.00
Grants from Holiday Fund	.....	.....	56.50	56.50
Sundries, including Church Equipment kept in Stock	300.59	381.15	313.75	995.49
Bank Balances	.....	.....	1097.97	1097.97
				$71258.91

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NIAGARA

HAMILTON

CHURCH OF THE ASCENSION.

The Young Men's Athletic Club of this Church have organized and went out to Sparrow Lake, Muskoka, on July 6th, the rector in charge. The simple life will be the order of the day, and no doubt as such highly enjoyed. Two great tents have been contributed, large enough to hold half a regiment. Each camper will supply his own personal needs by way of outfit. When are the leaders of our churches going to establish a camp for themselves? The idea is a sensible one and possible for many who cannot afford an expensive outing.

Hamilton has now the seventh Scout Master, the various troops being strongly of a church character. As everywhere, the Church stands for loyalty and service. The following are their headquarters: St. Mark's Parish House, Highfield, All Saints' Church, St. Matthew's, St. Philip's, St. James', St. Alban's, St. Margaret's. Things are very bright at St. Alban's, only a few weeks old, they have now a full patrol of real live Scouts, and there is every prospect of there being another patrol in a few weeks.

THE BEACH.

Services at Station Four, Burlington Beach, have been inaugurated by Rev. Rural Dean Davis, whose activities are unwearied. A service will be held every Sunday evening in the tent near the Station Four at seven o'clock, while a Sunday School will be held in the afternoon at 2.30. The unusually good attendance at the first services augurs well for the success of the movement.

JORDAN.

The Bishop of Algoma preached to a large congregation in St. John's Church

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on the afternoon of Sunday, July 6th.

The Rev. Mr. Gay, of St. Monica's, Toronto, and the Rector assisted in the service.

HALDIMAND

The Bishop held Confirmation in this Deanery early in July. At Port Maitland on the 3rd, when eight were confirmed; at Hagersville on the 4th, when there were nine candidates, and on Sunday, the 6th, he confirmed sixteen at Nanticoke and Cheapside and seventeen at Jarvis.

JARVIS

On Sunday, July 6th, the Bishop of the Diocese visited this parish, when the Rector presented 17 candidates for Confirmation, of whom 10 were adults. The recently vested choir added much dignity to the service and rendered the appropriate music in a seemly manner.

It is hoped before long to place in this church some suitable memorial to the late Archdeacon Belt, the former Rector of the parish.

ONTARIO

SHANNONVILLE

The Rev. A. Bareham, Rector of Wolfe Island, has resigned and accepted this parish.

WOLFE ISLAND

The Rev. Thomas Leech, Rector of Lansdowne Rear, has been appointed incumbent of this parish.

DESERONTO

A very interesting and impressive service was held July 11th in the Church on the Mohawk Reserve, when the Bishop of Kingston delivered an instructive address prior to the confirmation of forty-one candidates. It was his first visit to the parish since his election as Bishop. At the conclusion of the service a reception was held, after which the church wardens and lay delegates presented the various reports to the Bishop.

A unique and impressive service took place in the afternoon, when the Mohawk Council conferred an honorary title upon the Bishop, giving him the Indian name Tehonikonrathe, which, being translated, means "The Bright Mind." Besides the resident clergymen, Rev. A. H. Creegan, Rev. W. E. Kidd of Napanee, and Rev. Mr. Spencer of Camden East were present at the service, part of which was conducted in the Mohawk language.

KEMPTVILLE

On Sunday, July 6th, St. James' Church was the scene of a most interesting service. The Rector presented to the Bishop of Kingston Mr. James Edward Burchill, science master of Kemptville High School, to be admitted to the office of lay reader, and a solemn silver paten chalice, purchased by thank offerings, to be dedicated to the glory of God and for the use of St. Paul's Church, Marlborough. Evensong was said by the Rector, the special lesson being read by the Rev. Grant Jones, B.A., of South Mountain, after which sixteen candidates were presented for the sacrament of Confirmation.

MERRICKVILLE AND BURRITT'S RAPIDS

The Bishop of Kingston made his first visit on Sunday, July 6th, and was welcomed by large congregations. Twenty-eight candidates were confirmed, and there were over a hundred communicants at the morning service at Merrickville. The Bishop's addresses were very helpful ,and his whole work in the parish productive of good results.

QU'APPELLE

PELLY

The quarterly conference of the Pelly Rural Deanery was held in Togo during the first week in July. The Rural Dean, the Rev. Guy P. Terry, Vicar of Kamsack, who has a lengthy and honorable record as a pioneer of the Church in the West, gave some useful hints on sermon making to the clergy at the first day's chapter meeting.

At the Conference the Rev. A. Brock Humphreys traced the rise and development of Free Masonry among English-speaking peoples. He claimed that the attractions of the lodge on their spiritual side had much in common with the call of the Church to mankind, and appealed to Masons not be be slacker Masons, but better Churchmen.

The Rev. Sidney P. Reade, speaking on amusements, advocated unfailing cheerfulnes sin parochial work, but condemned the form of merrymaking which involved others to their detriment and those forms of witticism intended to humiliate and annoy.

Messrs. Craven and Reginald Parker, lay delegates, contributed interesting speeches to the discussion on these papers.

Dr. Leache gave hints to the clergy on the exercise of their rights of visitation within quarantine lines, both for their own sake and in the interest of the public health. He made some practical suggestions for the avoidance of the spread of disease.

The business of the Conference included the formation of a library for the Rural Deanery. The delegation from the north were unable to get through owing to the floods.

QUEBEC

QUEBEC

CATHEDRAL OF THE HOLY TRINITY

On Sunday, June the 29th, the Festival of St. Peter, an ordination service was held in the Cathedral of the Holy Trinity, when Messrs. M. B. Johnson, B.A., N. R. Ward, B.A., R. J. Shires, B.A., C. H. Hobart, A. F. Sisco, L.S.T., J. V. Young and F. Gunnell were ordained Deacons, and the Rev. H. S. Chesshire, M.A., was advanced to the Presihood.

The service commenced with a sermon by Dr. Nelms, of Washington, who pointed out the various duties of a Deacon, and also reminded the people how they should respect those who are ordained to Holy Orders. After the sermon the Bishop of the Diocese proceeded to the altar, the Rev. Dr. Allnatt presented his candidates, and the Rev. Dr. Nelms presented Mr. Gunnell. The Litany was sung by the Rev. W. S. G. Bunbury. The Bishop then commenced the service of the Holy Eucharist, the Epistle being read by the Very Rev. the Dean of Quebec, and the Gospel by the Rev. R. J. Shires. The whole service was a most impressive one.

The Rev. H. S. Chesshire will help the Rev. O. Lewis on the Labrador. The Rev. N. R. Ward will be in charge of the Mission of Marbleton for the present. The Rev. R. J. Shires was ordained for the Bishop of Calgary. The Rev. C. H. Hobart will help at St. Peter's Church, Sherbrooke, during the summer, and will return to College for another year. The Rev. A. F. Sisco has been appointed to the Mission of Lorne. The Rev. M. B. Johnson will be in charge of the Missions of Georgeville and Fitch Bay. The Rev. J. V. Young will be junior Immigration Chaplain and Honorary Curate at the Cathedral. The Rev. F. Gunnell was ordained for the Bishop of Washington, and will work in his diocese.

RUPERT'S LAND

A summer school for adults will be held in St. John's College, Winnipeg, July 28th to August 1st inclusive.

The older college building will be for women, Miss Millidge acting as hostess. The new college building will be for men, Rev. C. A. Wells, Minnedosa, acting as house master.

Free rooms, beds, etc., are provided. Linens and toilet requisites should be brought. Meals can be obtained for 25 cents each.

Fee for entire course of lectures, etc., is $2.00; for evening sessions alone, $1.00.

There will be the usual railway reductions.

All afternoons are devoted to recreation.

At the morning sessions Rev. Canon Matheson will give addresses on the Gospels, Miss Millidge and other W. A. ladies will speak on Missionary Fields; Rural Dean Heathcote, Rev. D. P. J. Biggs, Mrs. Speechly and others will take up the Art of Teaching, and Round Table Conferences will be held.

Features of the evening sessions will be open-air talks on practical topics by prominent speakers, lantern lectures on Church History, by Rev. W. B. Heeney. Revs. Canon Murray, Dr. Johnstone and the Field Secretary. Model Lessons and Suggestions by Mrs. R. B. McElheran, Rural Dean Parker and others.

Each evening in separate rooms there will be conferences of Sunday School workers as follows:

Superintendent, in charge of Mr. R. Fletcher, Deputy Minister of Education.

Secretaries and Treasurers, in charge of Rev. C. A. Wells.

Librarians, ,in charge of Rev. Dr. Johnstone.

Conferences (separate, it is hoped) of Anglican Societies will also be held each evening, such as Brotherhood of St. Andrew, A. Y. P. A., Church of England Men's Society, in charge of Rev. E. C. R. Pritchard, and the Girls' Friendly Society.

TORONTO

The Bishop preached at the Church of the Good Samaritan, Sparrow Lake, on Sunday morning. In the afternoon he held Confirmation at St. Paul's Church, Washago, and preached at St. Luke's, Hamlet, in the evening.

TORONTO

Rev. T. B. R. Westgate, who has been home on furlough since last April, was in Toronto last week on his way to England, where he will remain until the latter part of October before returning to his mission in German East Africa.

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TORONTO

The Secretary-Treasurer, Synod Office, has to acknowledge with thanks the receipt from "H. S." of $10.00 each for the Diocesan Widows and Orphans' Fund and the Superannuation Fund, 8th July, 1913.

BETHANY

A successful garden party was given a few days ago by the W. A. of St. Paul's, Bethany. The $55 realized will go to the repairing of the parsonage, which needs it badly. At a meeting held by the Ven. Archdeacon Warren on the 6th June the three congregations of the Mission of Manvers each promised to share the cost of putting the parsonage in a condition fit for the hoped-for incumbent to move into. The weekly envelope system, lately introduced at St. Paul's, is doing itself credit. St. Mary's, Lifford, has, as anticipated, followed suit, and is beginning to prove its financial possibilities. The Rev. H. Caplan remains as *locum tenens,* and his work is much appreciated.

PETERBOROUGH

St. Luke's.

The thirty-seventh anniversary of St. Luke's was observed on Sunday, July 6th, by special exercises, when Archdeacon Warren was the preacher. The church was re-opened after being renovated, and presented a very beautiful appearance. A new matting for the aisles was given by the Men's Club. A new bell, ne wlectern, Bible and large prayer books were also in use for the first time. The Rector's stipend was increased for the second time in two years. Great progress is being made in all the activities of the congregation.

YUKON

DAWSON

St. Paul's.

A Confirmation was held on Palm Sunday by the Bishop of the Diocese. Seven candidates were presented. A large congregation was present. The congregations on Easter Sunday were large and the communicants numerous. The Bishop preached in the morning and the Rector in the evening.

The annual Easter Vestry meeting was held on April 10th. The Rev. J. Hawksley presided. Mr. W. G. Radford was appointed Rector's Warden and Mr. A. E. Lee was re-elected People's Warden. Most of the Vestrymen were re-elected. The financial report was very satisfactory, showing a credit balance in the bank. The Rev. J Hawksley decided to remain on as Rector of the parish.

The Woman's Auxiliary had a sale of work some time ago. The net profits were $750.00, the main portion of which sum is to be devoted to painting the church.

The Junior Woman's Auxiliary held an ice cream social and rummage sale, realizing $118.75. This is for the purpose of purchasing sanctuary chairs for the church, which are badly needed. The effort was very successful, and the J. W. A. are to be congratulated.

On April 27th the members of the I. O. O. F. attended the church for their annual service.

In the World's Mission Fields

AFRICA

UNIVERSITIES MISSION

The "Missionary Review of the World," referring to the Universities' Mission which was called into being by Livingstone's great speech at Cambridge, says: "It is one of the remarkable evidences of the catholicity of his nature that he, with his strong Scottish evangelical sympathies, should be the acknowledged hero of one of the most ritualistic missions of the Church of England."

The withdrawal of the Mission from the Lake region saddened him beyond any other calamity. But it had only withdrawn to another base, and from Zanzibar proceeded to attack the continent, gradually spreading farther inland, until in 1880, it reached the lake on the east side. To-day it has three dioceses, one at Zanzibar, with 19 ordained missionaries and over 16,000 adherents, of whom 4,300 are communicants. Another at Likoma, on Lake Nyasa, with 16 ordained missionaries, 16,146 adherents, and 4,389 communicants. Recently a third has been established in Northern Rhodesia, near the land which Livingstone toiled through on his last journey.

ASIA

GYPSIES OF THE SEA

In the *Mission Field* for July, the Rev. W. G. White, for some time a chaplain in Burmah, gives some interesting information of a little known tribe, among whom he has done a little work which, however, could not be continued owing to causes he mentions.

The Mawken people live amongst the islands of Mergui, off the coast of Southern Burmah. They extend down the Siamese coast, where many have settled on land and made great advance in civilization. The majority of these "gypsies of the sea" dwell in boats and go ashore merely for food and water. They cook, eat and sleep on board.

They seem to be akin to the Malays rather than to the Burmese.

It is difficult to arrive at the actual number of Mawken, as they are such timid people that they flee and hide at the sight of strange boats. In 1911, at the request of the Burmese Government, I acted as superintendent of the census of these people, but, although I got proof of the existence of about six thousand, my enumerators and I managed to secure only between one and two thousand names for the papers. I ran down several fleets of boats in the launch which was placed at my disposal, but most of the fleets escaped as they could see the smoke of the launch long before we could sight them.

In habits the Mawken, though they live on the water, are dirty people. Their boats reek with filth and swarm with vermin. Many, especially children, suffer from sores and skin diseases, and two out of every three infants die (it is said) before they are a year old. This statement is borne out by inquiries as to families and a comparison of the number of living with the number of dead.

As regards religion, they are spirit worshippers. They believe that a good spirit exists, but as he is good he will not hurt them, so "why trouble about him?" They seek to propitiate the evil spirits, whom they call *katoi.*

The people are moral and honest. Unfortunately, however, the opium habit is spreading amongst them, owing to pressure from the Chinese connected with the mother-of-pearl shell fisheries. The facts have been brought to the notice of Government, and more stringent regulations with regard to the issue of opium from the Government shops have been made.

The people had no writing, so I gave them a phonetic English script. Two men and three boys were taught it. An introduction to the language has been published, and St. Mark has been translated and the last chapter is now in the press. The British and Foreign Bible Society has paid for this.

Although several Mawken expressed a desire for baptism, I did not baptize any, as I could not be sure of the continuance of the work upon my departure at the end of a term of five years as one of the Burmah additional clergy. In view of the pressing needs of other work—Burmese especially—and the financial stringency, the Bishop of Rangoon regards this as extra work, and while he wishes all work well, he cannot encourage this, since he cannot assume any further financial responsibilities. Were a missionary's salary and expenses found without robbing present income, the Bishop would allow the work to go forward.

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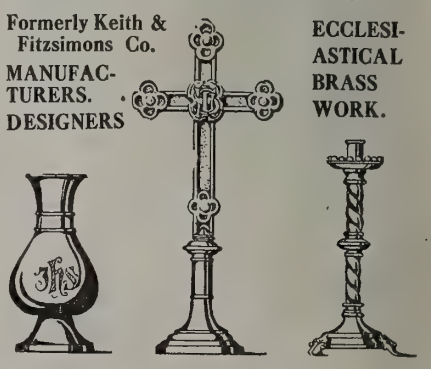

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World Conference on Faith and Order

THE Protestant Episcopal Church in October, 1910, appointed a Commission to bring about a Conference for the consideration of questions as to the faith and order of the Christian Church, in the hope that such a Conference will promote the cause of Christian Unity. That Commission is inviting all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with the Episcopal Church in arranging for and conducting such a Conference. More than twenty such co-operating Commissions have been appointed, including all the leading Communions in the United States and the Church of England in England and Canada. Invitations are now being sent to the other leading Communions outside the United States as fast as the names and addresses of their officers can be obtained. The Episcopal Commission is publishing leaflets, explaining the scope and methods of the Conference, and giving a list of books on Christian Unity, and those leaflets have been circulated all over the world. The Commission is glad to send them free to anyone who will apply for them to the Secretary, Robert H. Gardiner, Gardiner, Maine. He has received probably ten thousand or more letters on the subject, coming from every part of the world and from members of every Communion, Protestant and Catholic. Persons applying are entered on a permanent mailing list, so that they will receive all future publications.

The Episcopal Commission is trying to carry on the undertaking in the spirit of Bishop Brent, who urged, at the meeting when the Commission was organized, that the side of organization shall not be made too prominent, but that we shall seek spiritual power. The first step shall be, in a new and full and deep way, to re-dedicate ourselves to God, free from past prejudices, in order that, so losing ourselves, we may have a spiritual power simply compelling.

Minister and lay men and women in Ontario to the number of 103 have already been brought together, at least to the extent of enrollment on the list, which is arranged geographically so that those who are interested enough in Christian Unity to apply to be placed on the list may obtain the names of others in their neighborhood also interested, with whom they can meet for united prayer for the reunion of Christians and for conference as to how it can best be brought about. The list includes Disciples of Christ, Congregationalists, Baptists, Episcopalians, Methodists and Roman Catholics. The Executive Committee of the Commission of the Episcopal Church, of which the Rev. W. T. Manning, D.D., Rector of Trinity Church, New York, is Chairman, has recently issued a circular letter urging such local conferences. The World Conference may not be held for a number of years, for it will be a long undertaking to get the approval of all the leading Communions all over the world, though the project is being received with great cordiality.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY AND SHOULD BE IN BY SATURDAY MORNING AT LATEST.

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WHERE ARE THE SIX ?

To the Editor:

Sir,—At the Toronto Diocesan Synod my heart was lifted up with joy when fifteen members of Synod rose voluntarily in their seats and offered, each in turn, to be one of that number to pay off the $205 due from the Church of England in Canada to the Moral and Social Reform Council of Canada. The following have redeemd their promise: The Hon. S. H. Blake, Messrs. A. R. Boswell, Frank Arnoldi, Beverley Jones, Provost Macklem, Canon Tremayne, N. F. Davidson, Peter Laughton, N. W. Hoyles; contributing $129.18 in all. The annual meeting of the Council is near at hand, I hope that those who in a moment of enthusiasm volunteered to be of these fifteen, and who hav not yet fulfilled their promise will not allow the annual meeting to come and go and the old debt due in 1911 remain still unpaid in full. Seventy-six dollars more will wipe out the debt.

CHAS. L. INGLES,

Hon. Sec.-Treas. Moral and Social Reform Comm. of the Genl. Synod.

July 11th, 1913.

* * *

A NEW PRAYER BOOK

To the Editor:

Dear Sir,—"A Prayer Book Revised" has been issued under anonymous editorship, but on the suggestion of the Bishop of Oxford, who contributes a preface by those who think that corrections are proceeding too slowly. Under the King's letters of business, the Bishop of Oxford believes that it will be of real use to those who desire careful revision. The idea of the revision is stated in their preface, "Mere timid and negative work, or a mere tinkering of the Prayer Book cannot secure for the Church of England her place in the 20th century. We have, therefore, tried to keep before our minds the ideal of a book that shall be positive, rich, exclusive, charitable and not out of harmony with the legitimate ideas of the day. There is little change in the office of the Holy Communion, except the addition of the Invocation to the Prayer of Consecration, using the form in the Prayer Book of 1637, wherein the words of 1549 are brought back and combined with those of 1582, or, as the editors say, "the Epiklesis, so important a part of ancient liturgies, is restored." But the order of the various parts of the service which is known as the "canon" is much changed. At matins and evensong the use of the sentences, Exhortation, Confession and Abolution is made optional and the Venite is to end with the words "Sheep of his hand," the editors objecting to the horrible words, "Unto whom I sware in my wrath that they should not enter into my rest." What are called the state prayers, and all too often neglected now are relegated to another place with a number of intercessions, each preceded by a verse and a response, which may be used at the discretion of the minister.

The amateur revisers propose to get over the difficulty of the Athanasian Creed by reviving the offices of Prime and Compline, directing the use of the creeds at the former. The Rubric says "Prime may be used in addition to matins on any day of the year, but when it is said on days when the Quicunque Vult has hitherto been said, th Quicunque is still to be said." In the catechism newborn babes are no longer to be called "Children of wrath," and in the Order of Deacons the question as to Holy Scripture is "Do you unfeignedly believe the Canonical Scriptures of the Old and New Testament as conveying to us the Word of God and message of Eternal Life through Jesus Christ?" In the Marriage Office, the preface is much altered and the woman is no longer asked to "obey" her husband. The Order for the "visitation" of the sick is much enlarged and contains an office for the visiting of the sick. In the office for the burial of the dead the following prayer is added: "We commend into thy hands of mercy, most merciful Father, the soul of this, our brother departed, and his body we commit to the earth, beseeching Thee in great goodness to bring him into consolation and rest." There is also a service for the commemoration of the departed, as also a special Collect, Epistle and Gospel when there is a celebration of Holy Communion. There are additions to the Black Letter Saints' Days, including December 8th, Conception of the Blessed Virgin, and August 15th, Falling Asleep of the Blessed Virgin. There is a special office for Rogation Days. The Litany is shortened. The Ornaments Rubric is severely left alone.

I have given without comment—that is for the editor—some of the silent features of this surprising book of which (and many others not mentioned in the preliminary notice) further detailed notice will no doubt appear. But what strikes me as most serious is that the Bishop to whom, among others, the consideration of the revision of the Prayer Book is entrusted by the Sovereign should suggest and by his writing a preface largely endorse a proposal still *sub judice*.

There is great curiosity as to who the editors are. One, I understand, is the Rev. Percy Dearmer.

ERNEST J. A. FITZ ROY.

* * *

THE WELSH CHURCH

To the Editor of Church Life:

In conversation with a brother clergyman a few days ago, we asked each other, "Why, in view of the perilous condition of the Church of England in the four Welsh Dioceses of the Province of Canterbury, had not the bishops throughout the British Empire called upon the faithful everywhere to pray that God in His wisdom might protect and defend His people from a terrible miscarriage of justice?

True, efforts are being made throughout England to stand by the Welsh Church in her hour of trial. But the great Lambeth Conferences have surely taught us something of the solidarity of the Church, not only throughout the British Empire, but throughout the world. There exist at this moment grave reasons why all churchmen in communion with the Church of England throughout the world should be called upon to pray for this threatened portion. It seems to me that our bishops should be made to prepare a plain, easily understood circular to be read to all our congregations, and to append thereto an earnest prayer that the threatened spoliation of the Founder of the Church of Wales may be averted.

Yours.

MISSIONARY.

* * *

FIRST COMMUNION

Editor Church Life:

Dear Editor,—I noticed a question by C. B. A. in this week's issue (28th June) in which he asks whether in the Roman Church "First Communion" precedes "Confirmation," and you answer "yes," addiing that you do not know what reason a Romanst would give for the practice.

May I offer a reason? Not necesssarily as a Romanist, but as a catholic Anglican.

The Christian has a spiritual life that no other being has. In Holy Baptism a new life was brought into our spirits—the life of the God-man—a real spiritual vital principle—all that birth implies; not merely a conversion of our natural souls and spirits, but a new creature. At that moment came into being a spiritual organism (if one may so speak), a new existence derived from Christ, that when He comes will be manifested, but which because of its incipient condition cannot now be seen, and which cannot ver be discerned, except by those who are "born of the Spirit." No unbaptized person of Adam's race will ever know anything about this spirit life of the Bride of Christ. It is our especial glory and places us far above the rest of the "saved."

This life needs nourishment—it has to grow just as our natural life needs sustenance. There is only one *food* for that life, namely, the Body and Blood of Christ, verily and indeed *prsent* in the Holy Eucharist. The capacity to assimilate this food does not depend on Confirmation—this depends on Baptism alone—the only *sine qua non* is the existence of life to be supported by the food, and this is given in baptism in a, so to say, embryonic form, which spirit-life is capable of assimilating food and thereby growing. Confirmation is a great step forward in the spirit growth. The Holy Ghost, in taking up His abode in the sanctified being of man, increases the spiritual power of assimilating the spiritual food, and communion becomes to the confirmed a necessity, felt and realized more by

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the confirmed than by the unconfirmed. The spiritual life grows faster, nay, it may be said that now it really begins to grow, and Christ is "formed in us" just as the embryo in natural creatures grows so much faster after the event known as "quickening." These expressions are not metaphor, they express realities, spiritual phenomena.

Many churchmn fail to grasp these elements of spiritual science and regard Confirmation as admission to communion. This is quite a mistake. Confirmation does not qualify for communion, although it promotes digestion, if the metaphor may be used, and it is quite within the logical view of all that communion is, to allow the baptized, but as yet unconfirmed, to receive communion on a special occasion or at long intervals. To deny this to young children is the same as to refuse food to an infant because it is too young to ask for it or understand it. We must remember the flesh profiteth nothing, it is the the spirit that quickeneth.

Nevertheless, I must not be understood as advocating the regular or habitual communion of unconfirmed persons. Those who have come to full age need the annointing of the Holy Ghost and if they do not come up for "Confirmation" they are not in a condition to assimilate the spirit food and must be excluded because they would be in imminent danger of spiritual dyspepsia.

This position is the one taken by the Roman Church on the subject and our church in effect holds the same views. They are often obscured by individual opinions, and seldom acted on, and the Low Church tendencies amongst some of us makes even priests afraid sometimes to teach their flocks the truths that surround the realities of the sacraments of the Church, but this deplorable state of things is the abnormal.

Yours truly,

CREDO.

Maple Leaf and Oak

Or THREE SISTERS

BY IRENE STRICKLAND TAYLOR

(*Continued*)

"Good morning, young ladies," he said, trying to look entirely at his ease, which he hardly succeeded in accomplishing. "I must apologize for my early call, I fear. I hope you will forgive me."

"We will decide that when we have heard what has brought you here again," responded Ruby stiffly, deliberately seating herself opposite him, without offering to shake hands. "I hope that this time, sir, you are prepared to speak the truth, because a pack of falsehoods such as you dared to present on your last visit, will have no better success this morning with us, than they met with on that afternoon."

She delivered her little speech as quietly and gently as she possibly could, and no one could have known exactly what a struggle it cost her to force down the angry indignant incriminations that rose to her lips, and to keep a firm control over her unruly and sharp tongue, as well as over the still sharper wits that prompted it. It was hardly a reward to see that Sylvester was not duly impressed and contrite, and only moderately surprised by her news.

"So you have seen Lloyd Neilson?" he asked.

"We have, and we have heard the truth about him."

"How could you come here with such deliberate stories about his doings?" cried Doris, with a challenge in her tone as well as in her eyes. "You must have known that we should find out the truth some day sooner or later, probably sooner."

Sylvester shrugged his shoulders. "Ah well, all is right in love and war you know, as you will soon find out," he said imperturbably. "I shall not attempt to defend myself, and readily admit that I was giving you 'a song and a dance' as the Yankees say. Now, aren't you anxious to know what was my real business over here in England, now that you have found out that it was all a faked business about Neilson, done to keep you safe while I was away in Germany?"

"No, we are not."

"Not even when you hear that it closely concerns you three girls?"

"No—for how are we to believe what you say?"

"Ah, this time I will give you ample proofs of the truth of my statements, which I did not give last time and which you were not wise enough to demand from me. Did you receive my letter in which I told you I was off to Germany?"

"Yes."

"I can't remember whether I told you that it was your concerns that took me there or not. Did I?"

"No," answered Doris, beginning to be interested and curious, in spite of herself. "You said though that when you returned you would have to tell us about ourselves."

(*To be continued*)

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Women's Work and Social Service

THE League of Our Father." What is it? Whom is it for? It is a beautiful name, is it not? and its story, which I have just been reading in a series of its leaflets, is another story of one woman's work. Would you like to hear about it?

Continual efforts are made towards bettering the condition of the unemployed ,and Mr. John Burns, President of the Local Government Board of Great Britain, has been working with some success at the problem of the casuals—yet there is in Great Britain a considerable army of tramps—men who have lost their place in the industrial march and have fallen by the way. What possible connection can there be between them and a society called the League of Our Father?

* * *

The object of the League is "to win Ramblers (*i.e.*, tramps) for Christ, to tell them of His religion, to bring them to church to worship Him—that so they, in their turn, may carry out this object wherever they may wander."

It was organized about thirteen years ago and grew out of the longing to help these poor men of the road; the sight of a long row of them, in indescribable rags and poverty, in hopeless misery, waiting one rainy autumn afternoon outside the doors of a free shelter at Ratcliff, so wrought upon the heart of one who looked on that out of her prayers and efforts there has grown the League—under the wardenship of the Bishop of London—which now numbers 466 helpers in its Band of Prayer and has established seven Rests in different parts of England, as well as one in Montreal.

* * *

The Ramblers themselves come from all parts of England, Ireland and Scotland, some from America, some from Australia, men who have for the most part tramped to London in search of work, and, having failed to find it, have sunk into this state—hopelessly down on their luck. Why do they get there? Is it not their own fault? No doubt in many cases it is, but

"Use every man after his deserts,
And who would 'scape whipping?"

Many are not equal to the struggle of life, "many suffer from physical infirmities, a bad leg, a crushed foot, open sores; some are quite deaf, others nearly blind; and many are born with a deformity, no roof to the mouth, no fingers on one hand, others with no brains, so that they could not be trusted even to deliver a message correctly; and then even the best laborer, after being out night after night in damp clothes and without proper food, is not in a fit state to do a hard day's work even when work is to be had." There is abundance of work for the League; in one place which now has its own Rest about 400 Ramblers pass through nightly, and in many other places is an equally urgent need.

* * *

The plan of operations has been to form a little mission of working men to their brothers so sadly down on their luck; these workers, who must be communicants, are the Brothers of the League. No workers are paid anything, a fact which is an amazing revelation to the Ramblers. Part of the plan is to open a room in a cottage, which is called the Church Ramblers' Rest, and to invite these lonely, miserable men as they pass by to come in and spend a couple of hours with the Brothers and the Lady Helpers. No, it is not a charitable society in the ordinary sense; nothing is given away, neither money nor old clothes. Nor is it a club, for a club is a place to which a member goes by right, whereas a great part of the pleasure of these Rests is that men go to them by invitation.

The evenings at the Rest are perhaps best described as "at homes." The Brothers and Lady Helpers act as hosts; each Rambler is offered a cup of tea and a scone; the tea is served in tea-pots and sugar is handed round, everything being as home-like and sociable as possible. The helpers go round and chat with their guests individually. A little later games begin—draughts, dominoes, whist, chess or cribbage; and though at first it is difficult to rouse them, they soon become interested in playing or in watching, and are particularly pleased if one of themselves can win a victory over one of their entertainers.

There is nearly always music, too; sacred music on Sundays, and on week nights coster and other songs with choruses. It is not always easy to get them to join in; they are so dull and listless, so weary both in heart and limb, they have been neglected so long that they can hardly understand ordinary kindness. "People call us outcasts, but you call us friends," said one man in a tone of utter astonishment. But when they have once given a hearty clap the evening's success is assured.

* * *

There are Rests at Poplar and Ratcliff and Stratford in London, and at Hatfield, Twyning, Brecon and Chesterfield; they are open three nights a week, and last year the log-book of the London Rests showed 34,094 attendances. Each Rest has its log, in which the attendances are regularly entered. There are always, of course, some old friends, but many are strangers who come once and who are never seen again. To become a member of the League, a Rambler must have been three times to one of the Rests, and then if he wishes "to join on," as they call it, he is admitted on signing a pledge "to kneel down and say the Lord's Prayer every day for a year." All membership, both for workers and members, must be renewed annually.

* * *

The essence of the work is in its religious side; the last half-hour of each "at home" is spent in "learning religion," as the men say. Besides the Lord's Prayer, they are taught the little collect, "O Saviour of the world," repeating it over and over again, very reverently, till shyness is forgotten, and the eager, "I knows it, 'ear me, lady," from one and another is very touching. Some of them have never before said a prayer, and require teaching sentence by sentence, like children, and many of the simple Bible stories are quite new to them.

Others can go further and learn part of the Catechism; in the last leaflet a description is given of their Scripture competition; "the first three chapters of St. Mark had been chosen, and it was not only the wonderful repetition of the 108 verses, but the intonation and expression of feeling, showing what the Gospel story meant to them, that seems more surprising every year. Four said the whole, and a prize having been offered for one chapter (to encourage those who could not master so much), a member still more ragged came forward, and said it too, with intense feeling and without a single mistake."

The Ramblers have a world of their own, and their world is against them in these efforts, for they are often abused and roughly handled by their mates because of religion.

* * *

It is a missionary movement too; "he first findeth his own brother," and the members are not only to learn and use the Lord's Prayer, but are to endeavor to get other men on the road to learn and pray it too, and thus to become, even in the misery and destitution of their rambling lives, real missionaries to others.

It is not surprising to learn that they respond very quickly to the influences of the League, to its fellowship, and to its teachings, and to the new ideal which it sets before them. The outward improvement alone is very noticeable. "At first they will slink in, hanging their heads and hardly daring to speak, without the faintest idea even how to shake hands, trying to huddle up in a corner out of sight. But after one or two visits they will come in with a cheery 'Good evening, lady,' and such a hearty grip as we shake hands." Not a word has ever been spoken which would disgrace the King's presence. "I use my tongue to a different purpose now to what I did before I joined the League," said one. Their whole tone seems to change. For instance, in regard to their work, "they used to be so utterly hopeless and indifferent; now they are really keen on searching for a job, and some are trying to stick to anything they can get in spite of miserable pay and difficulties, to them, innumerable. One day it was remarked jokingly that if a member were to stay one year in the same employ he should have a prize; five have now claimed it, and several others are nearly ready to do so."

* * *

One of the chief means in their development is in the missionary character of the work. "I should like you to hear the emphasis they put on the phrases in their pledge, 'that so they in their turn,' and 'wherever they may wander.' Nothing rouses their self-respect, nothing brings such a light and joy to their faces as the realization of the League's mission, and that it is they and they alone who can carry it out. It is the thought that the Church needs them and that to her Master each individual Rambler is precious that brings back many a long-lapsed communicant and encourages others to ask for confirmation."

A good illustration is found in the story of a man who had known nothing the week before, but was now able to say perfectly the Creed and Commandments. He had been taught by one of the others. "We walked about every night, and he was that particular he would not let me go on with another till I had learned the last perfect-like."

* * *

The League is able to report 34 members baptized and 125 confirmed, many of whom gather together for the Holy Communion on Great Festivals. Another remarkable feature is the "Brothers' Church Parties." A special service is held for the Ramblers on Saturday afternoons in St. James', Ratcliffe, with an average attendance of 165, while

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The need is great, for "everywhere men are on the road in their numbers, and only such a tiny drop is apparently needed to unlock the door of many a Rambler's heart." Last Ascension Day no less than 88 Ramblers assembled at the Holy Eucharist at 6 a.m. to pray "that if it be according to Thy will, more Church Ramblers' Rests may be opened in different parts of England, and that we and all who belong to the League may love the Lord Jesus more truly, so that we shall be willing to serve and obey Him at all costs."

It is very quiet work. The League depends entirely on prayer, especially on that offered by many at the Holy Communion on Thursdays. Its leaders feel

"Should He need a goodly tree,
He will make it grow; if not,
Never yet His love forgot
Human love and faith and patience.
Plant it—all thou canst!—with prayer,
Years hence, men its shade may crave,
And its mighty branches wave,
Beautiful above thy sleeping."

HONOUR BRIGHT.

Teacher Training Examination Results

We give below the standing of the successful candidates in the Teacher Training Examinations held last Whitsuntide. The results this year are much better than in any previous examination and show very careful work on the part of all who wrote. Out of 231 candidates who sent in their papers, no less than 100 obtained a first-class standing. Only eight failed to qualify for their certificates.

A comparison of the results in the different dioceses shows that Miss Mary Jennison, of St. John's Church, Truro, Diocese of Nova Scotia, leads in the first examination of the three-year course; Miss Ethel Yates, of St. Paul's Church, Nanaimo, Diocese of British Columbia, in the second examination of the same course, and Miss Edith F. Foot, of Trinity Church, Parry Sound, Diocese of Algoma, in the third examination. In the two-year course, the honour of securing first place belongs to Miss Edna P. Ludlam, of St. Matthew's, Winnipeg, Diocese of Rupert's Land, in the first examination, and to Miss Elizabeth Castel of St. James' Church, Gravenhurst, Diocese of Algoma, in the second examination of this course.

Two candidates wrote on the whole course, viz., Mrs. Margaret Drew, of St. George's Church, Guelph, Diocese of Niagara, and Miss E. M. Taylor, St. Stephen's Church, Toronto, Diocese of Toronto, and obtained the splendid averags of 73.1 and 74 respectively.

There is one fact in connection with these examinations which calls for special mention, viz., that Miss Jennison, who heads in the list in the first examination of the three-year course obtained perfect marks. This is the first time in the history of the Teacher Training Examinations that any candidate has obtained a possible in all subjects upon which the candidate has written. It is also worthy of note that the parish from which this candidate comes sent up the largest class of any parish in the Dominion, viz., 14, of whom 13 passed successfully. The class was prepared by the Reverend George Harrison, just recently appointed rector of Petite Reviere, Nova Scotia.

As a result of these examinations the number of those who have completed the first standard course and have received their diplomas is 53.

The lists as given herewith are arranged according to the course taken and according to the standing of the candidates. The names, however, in each class are given in alphabetical order and not in order of merit. For the benefit of those who may not be acquainted with the classification used we would point out that the standard used is as follows:

First class.... 75 per cent.
Second class... 60 per cent.
Pass ..... 40 per cent.

The Sunday School Commission extends to the successful candidates hearty congratulations. The certificates and diplomas, together with the marks of each candidate, have been forwarded to the various parishes represented.

ONE-YEAR COURSE.

SECOND CLASS.

Drew, Margaret (Mrs.), St. George's, Guelph; Taylor, Ella M., St. Stephen's, Toronto.

TWO-YEAR COURSE—FIRST EXAMINATION.

FIRST CLASS.

Bate, Lottie A., St. Matthew's, Winnipeg; Drew, Margaret, St. George's, Guelph; Duggan, Lillian E., St. Clement's, Toronto; Le Roy, Violet R., St. Matthew's, Ottawa; Ludlam, Edna P., St. Matthew's, Winnipeg; Milton, Alice C., St. Michael's, Vancouver; Newell, Fred, St. Stephen's, Lachine; Pike, Herbert, St. Cuthbert's, Toronto; Rob-

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inson, Edith E., St. Matthew's, Winnipeg; Wienke, Maud, Holy Trinity, Pembroke.

SECOND CLASS.

Barnett, Eva S., St. Luke's, Ottawa; Ewart, Edith E., St. Michael's, Vancouver; Gwatkin, E. B. B., Holy Trinity, Toronto; McKenzie, Florence I., Christ Church Cathedral, Fredericton; Tye, Edrie, St. George's, Goderich; Webster, Ogle (Mrs.), Athens; Williams, Walter W., St. Michael's, Vancouver.

PASS.

Cole, Grace, St. Aidan's, Toronto; Davidson, R. B., St. Stephen's, Lachine; Groves, Eloria, Newington; Haldon, Bessie, St. Michael's, Vancouver; Hooper, Edgar, St. Michael's, Vancouver.

TWO-YEAR COURSE—SECOND EXAMINATION.

FIRST CLASS.

Axon, R., All Saints', Vancouver; Browne-Burgess, Helen (Mrs.), St. Simon's, Toronto; Castle, Elizabeth, St. James', Gravenhurst; Harvey, Roberta (Mrs.), St. George's, Guelph; Leigh, Alma, St. George's, Napinka; Mackinnon, Florence, St. George's, Guelph; Pierce, Edna, St. James', Gravenhurst; Smith, M. Hubner, St. George's, Guelph; Tanner, Sybil E., St. George's, Guelph.

SECOND CLASS.

Hewitt, Gladys, Nanticoke; Hull, E. Beata, St. George's, Guelph; Wheldrick, Sarah, St. George's, Guelph.

PASS.

Hayman, Annie, St. George's, Hamilton.

THREE-YEAR COURSE—FIRST EXAMINATION.

FIRST CLASS.

Anderson, Annie E. D., Campbellton; Beagley, Dorothy C., Ascension, Montreal; Braby, Lillian, St. Jude's, Brantford; Bracken, Agnes, St. David's, Toronto; Bull, Mina, Christ Church Cathedral, Hamilton; Colley, Kathleen V., Trinity, Quebec; Eakins, Lottie, St. Clement's, Toronto; Edgeley, Miriam, Trinity, Quebec; Flanagan, Eileen C., Ascension, Montreal; Fry, Beatrice, St. Matthias', Halifax; Garrison, Jessie, St. Matthias', Halifax; Gollomore, Louise, Gleichen; Gunne, Beatrice D., St. Paul's, Dauphin; Hedley, Frances T., St. John's, Port Arthur; Hiltz, Kate M., St. John's, Truro; Hughes, Dora, Norquay; Hughes, May A., St. Barnabas', Winnipeg; Jennison, Mary, St. John's, Truro; Johnson, Mona, St. Paul's, Woodstock; Kidd, Alberta, Merrickville; Lamb, Dora, St. Cuthbert's, Toronto; Lyall, M. H. (Miss), St. George's, Toronto; McCarozher, Dorothea, Schreiber; McMillan, Aileen M., St. Aidan's, Toronto; Morton, Grace, Ascension, Windsor; Maxon, Mary C., St. John's, Truro; Newton, Sarah E., Church of Resurrection, Norway; Newton, William B., Church of Resurrection, Norway; Park, Mary, St. Cuthbert's, Montreal; Percival, Ada J., Merrickville; Porter, Elsie C., St. John's, Truro; Rexford, Muriel M., St. Martin's, Montreal; Senn, Edith M., St. Jude's, Brantford; Sheppard, Cora B., Ascension, Windsor; Shotter, Mary, Christ Church Cathedral, Hamilton; Smith, Edna M., St. Paul's, Vancouver; Smith, Jennie, Duntroon; Stanfield, Emma, St. John's, Truro; Sylk, Alice, Trinity, Quebec; Thomson, Vera E., St. Matthias', Halifax; Weir, Bessie, Duntroon; Weir, John (Mrs.), Duntroon; Wetmore, Constance J., St. John's, Truro; Wilson, Ellen, St. Thomas, Montreal; Wilton, Clara, St. Martin's, Montreal; Venables, Francis G., St. James', Ingersoll.

SECOND CLASS.

Ballantyne, Bertha, St. John's, Brantford; Brett, Eva, St. Barnabas', Winnipeg; Brown, Isabel A., Trinity, Quebec; Burton, Rhoda, St. Matthias', Halifax; Cox, Hartnell F., St. David's, Toronto; Dunning, Marguerite, St. Peter's, Toronto; Ellis, Violet, Christ Church Cathedral, Hamilton; Emo, S. Elizabeth, St. Luke's, Montreal; Freeman, George H., St. Martin's, Montreal; Gregory, Annie, St. Stephen's, Toronto; Handley, Ruth, Trinity, Quebec; Hill, L. A. (Mrs.), Duntroon; Joy, Helen, St. John's, Truro; Joyce, Earle B., Ascension, Montreal; Lamb, Madge, St. Cuthbert's, Toronto; Lawrence, Mary E. R., St. Cuthbert's, Toronto; Lay, Winifred, St. Barnabas', Winnipeg; Lowery, R. M. (Miss), St. John's, Port Arthur; Miller, Lena, Lancaster; Needham, Bella, Pittsburgh; Needham, Lila J., Pittsburgh; Pangburn, Louise, St. Peter's, Toronto; Porter, Brenton, St. John's, Truro; Randolph, Mary F., St. John's, Truro; Ridley, Louisa, Cathedral, Hamilton; Scott, Winifred, Christ Church Cathedral, Montreal; Secord, Marion L., St. Peter's, Toronto; Smith, Nellie, Duntroon; Taylor, Lottie, Christ Church Cathedral, Hamilton; Turner, Annie L., Ascension Church, Windsor; Tydd, May, Christ Church Cathedral, Hamilton; Wilkinson, Hattie M., St. George's, Toronto.

PASS.

Bayley, Sarah, St. David's, Toronto; Bland, Ethel, Cathedral, Hamilton; Chapman, Violet, St. George's, Toronto; Clark, Elsie, Church of the Resurrection, Norway; Conrad, Grace V., St. John's, Truro; Gilbert, Pearl, St. David's, Toronto; Girling, G. L., Cathedral, Hamilton; Hatfield, Mary, St. John's, Truro; Hill, Cassie, St. Barnabas', Winnipeg; Hill, Charles (Mrs.), Lancaster; Hodsoll, Mrs., St. Clement's, Toronto; Holroyd, Elsie, Church of the Resurrection, Norway; Hurley, Edna, Cathedral, Hamilton; Kinghorn, George L., St. Barnabas', Winnipeg; Kirkman, Ethel M., Cathedral, Montreal; Knowles, Lillie, Cathedral, Hamilton; Lepper, Phoebe, St. Peter's, Toronto; Lindsay, Mary, St. John's, Truro; Lockhart, Eleanor, Dorchester; Magee, Bessie, Lancaster; McKiel, Theodora, Lancaster; Messervey, Willa E., Trinity, Quebec; Owens, May, St. George's, Toronto; Perry, Ada, St. John's, Truro; Pifher, Gladys, St. John's, Brantford; Symonds, Isabel M., Cathedral, Montreal; Taylor, Cleo F., St. James' Cathedral, Toronto; Tree, Carrie F., Stanstead; Vail, Hazel M., St. Martin's, Montreal.

THREE-YEAR COURSE—SECOND EXAMINATION.

FIRST CLASS.

Allen, Edith H., Cathedral, Fredericton; Aylwin, Horace J., St. Matthew's, Winnipeg; Blackie, Edith, St. Matthias', Halifax; Curry, Margaret L., St. Peter's, Brockville; Doble, Florence M., St. Simon's, Toronto; Hailstone, Chrisabel, Cathedral, Fredericton; Hayes, Brockville; Palmer, Ada J., Dorchester; Ramsay, Jessie, St. Simon's, Toronto; Raynolds, Willow, St. Peter's, Brockville; Senn, Jane M., St. Jude's, Brantford; Tingley, S. Mabel, Dorchester; Whitten, Ernest A., Bracebridge; Yates, Ethel, St. Paul's, Nanaimo.

SECOND CLASS.

Cayley, Margaret, St. Simon's, Toronto; Comer, Bessie M., St. James', Kingston; Davidson, E. Vera, St. Simon's, Toronto; Gould, Olive S., St. Simon's, Toronto; Grainger, Annie Kingsville; Hinch, M. J., St. Simon's, Toronto; Hincks, Alice R., Bracebridge; Morrison, Fred E., St. John's, Brantford; Pelling, Laura M., St. Jude's, Annie, St. Paul's, Nanaimo; Le Huray, Katie R., St. Simon's, Toronto; Kenyon, Olive H., St. Peter's, Sherbrooke; Le Souzel, Constance, St. George's, Goderich; Manhardt, Maud, St. Peter's, Brantford; Petman, Evelyn F., St. Simon's, Toronto; Sibbett, E. Gertrude, Bracebridge.

PASS.

Brown, Gertrude, St. Simon's, Toronto; Cooper, Nellie, St. Jude's, Brantford; Gilbert, Ethel A., St. Luke's, Burlington; Gilbert, F. Leonora, St. Luke's, Burlington; Harrison, Ada, St. Paul's, Nanaimo; McGorman, W. B., Kingsville; Senn, Edna F., St. Jude's, Brantford; Stevenson, Vera M., St. Luke's, Burlington; Wadsworth, Myrtle J., Bracebridge.

THREE-YEAR COURSE—THIRD EXAMINATION.

FIRST CLASS.

Bate, Mary A., Port Maitland; Cowan, Catharine, St. Matthias', Ottawa; Crawford, Emily, St. James', Ingersoll; Crisp, Mary A., St. Monica's, Toronto; Cumbers, Jennie, St. Matthew's, Hamilton; Faules, Emily, St. Matthew's, Hamilton; Fisher, Elizabeth M., Holy Trinity, Edna; Foot, Edith F., Trinity, Parry Sound; Foot, Mabel, Trinity, Parry Sound; Heaps, Constance, All Saints', Vancouver; Ingles, Hilda, St. Mark's, Parkdale; Lambert, Helen, Westbourne; Lemon, Sarah J., St. Stephen's, Toronto; Meyers, C. S., St. Matthew's, Hamilton; Richards, E. Mary, St. Matthew's, Hamilton; Whittaker, Maria, St. Matthew's, Hamilton; Wrenshall, E. M., All Saints', Collingwood.

SECOND CLASS.

Fullerton, Grace, Prince William; Grobert, Hazel, Trinity, Parry Sound; Keen, Alfred E., St. Mark's, Parkdale; Tracy, Sarah F., Minesing.

PASS.

Rounthwaite, Jessie R., St. Alban's Cathedral, Toronto; Stephenson, Florence S., St. Alban's Cathedral, Toronto; Winckler, Naomi, All Saints', Collingwood.

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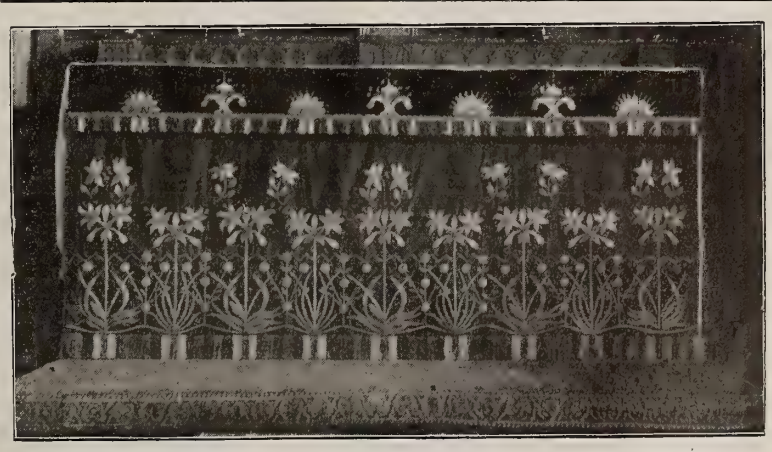

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The Week

A CASE occurred lately of a woman who escaped from a hospital for mental diseases and was lost for ten days. She was at last discovered hiding under the altar of a Church, where she had been presumably, for most of the time. Needless to say that this church was not much used by the clergy or laity during that time. Indeed, her discovery is attributed to the energetic labours of the caretaker who was conducting the annual cleaning. The report seemed to insinuate that but for the annual renovation by broom and dust pan, the woman would be there still. This occurrence might be used as an argument for the open church, for daily prayer, and weekly communion. We would, therefore, suggest to those who are anxious that the House of God should be used as a House of Prayer for all people, that they might apply this case as an argument. We do not want our churches for solitary hiding places, or abodes of starvation, or elementary mortuaries, but as homes of use and occupation. It also seems as if an annual cleaning were a little behind the times, where rooms are done out every week, and dusting is a daily occurrence. Still it is hard to kill old customs and prejudices.

Open Churches

HENRI ROCHEFORT'S cat, Kroumir, refused to survive him, and avoiding food, and showing symptoms of a broken heart, soon followed his master to the grave. Rochefort was the stormy petrel of France, a born fighter, who, during his lifetime probably passed the record for duels. He was fiery, brilliant, impetuous, and a descendant of Ishmael, and yet in this aggressive nature there must have been a lovable heart and an affectionate disposition. Animals are great discerners of character, and next to the Divine they look with clear eyes upon the heart. Of course, it may be that Kroumir recognised in Rochefort somewhat of his own fondness as a gentleman-cat for noisy verbiage, and fur-splitting—and felt that a day was wasted in which he did not help to educate some other cat by strenuous arguments. Cats are not usually deeply attached to human beings, and they do not show the same fondness for extravagant affection and worship that dogs do. So that when a cat overpasses the custom of his race it is probable that both he and his master are exceptional personages. We are sure that it will give every one a sort of sympathetic interest in Rochefort to read the account of his faithful companion, who dreaded to pursue life without the company of his friend and master, and so followed him to the grave.

The Loving Cat

THE modern lack of self-control is becoming a very serious outlook for the future of the race, unless a reaction soon sets in. A girl of sixteen declared that she would rather jump over the Niagara Falls than go home after a holiday, and at once proceeded to commit suicide. We are not told why she did not want to go home, what the difficulty was, or even if there was a real difficulty. Self-will, waywardness, and a consequent disregard of the sacredness of duty, obligation, and even of life are distressing symptoms of an age of unparalleled freedom, and of boasted civilization. Home duties, home discipline and home religion are passing away under the mad impression that the young should have a good time, and that because you can only be young once, therefore you should do as you like. It sounds well, and it may mean well, but the results are proving disastrous. We are not sent into the world to have a good time, and the sooner the young learn it the sooner they will find that true happiness consists in love and service. Meanwhile the larger part of the blame rests, not on the young, but on their parents and seniors who set them a bad example, and who have more restraint because they were brought up under better conditions.

Neurasthenia

WE read in the *Living Church* of July 12th, the report of Bishop Mott Williams upon his itinerary as Bishop in charge of American Churches in Europe. In commenting upon his visit to Munich and the work that was being done, the Bishop says that "the English Chaplain is doing his best to kill the work, notwithstanding that he receives very liberal American help." This is pretty strong criticism, and if it is correct, it needs supporting evidence. To send such a report throughout the United States, and wherever the *Living Church* is read, is to make a very serious charge that ought to be followed up, or withdrawn. If the English chaplain is behaving unjustly towards the American Church, why is it that he receives very liberal contributions for his work from Americans? From what we know of American Churchmen they are not only very liberal, but also very loyal. We have heard of the waving of the Stars and Stripes, and even of the twisting of the tail of the British lion. How does this reconcile with their very liberal support of an English chaplain who is doing his best to kill the work of the American Church in Munich? The two things seem violently contradictory, and need a fuller explanation. We never heard before that English Church people resented the presence of American Churchmen in Europe, or thought that they had a monopoly of Europe. Doubtless Bishop Mott Williams has a full and complete answer for all our difficulties.

American Criticism

IN our Poor Fund account we have a heading called "Transients," for those who pass across the scene, need help to move, and then disappear. The transient is of very little value, for he never stays long enough in one city or situation to become a useful citizen, and very often we are glad that he is a transient, and do not grudge the financial aid that passes him on to some other place. Now, we hear of a type of clergy who are styled transients. They take a parish, they try it, perhaps boom it, and then pass on. This must be very bad for the parish, and also for the parson. Genuine parish work depends upon an intimate knowledge of the parishioners, upon a sympathetic insight into their needs, and a prayerful association with their lives. This cannot be done in one year or in two years, and so the transient clergyman must be deleterious. We presume that there are faults on both sides. Parishes that have once tasted this joy of variety develop the taste of the Athenians in the days of St. Paul, and become scoffers. They are too apt to look for material results, the sound of the whooper, the dust of the boomer, and the eloquence of the pulpit, and lose the real benefits of spirituality, of quiet lives, and of steady progress. On the other hand, there are a good many clergy who want to get there, and go round looking for openings that will lead on to Eldorado, or the Bench. Each search needs increased methods of exploitation, and produces an increasing sense of failure. After that there is often the lapse into business, which should never have been left.

Transients

OUT of the twenty clergy on the title page of the Constitution of the Church Unity League, eight belong to the Diocese of Toronto. At the organisation thereof the Bishop of Keewatin regretted his inability to attend; Earl Grey cabled his hearty congratulations on the splendid list of signatories, and the Churchman's Union of England cabled cordial wishes. Earl Grey's message especially approves therefore of the Diocese of Toronto. The suggestion has come from the Moth-

Church Unity League

erland that a deputation from the League should visit England and address meetings there, but the statement of organisation thinks that it is a little early in the day for this. Not at all, the earlier the better. Why put off till to-morrow what you can do to-day? Shall the Motherland welter in ignorance, and call in vain for enlightment to the sons of the Dominion? If not all can go in response to this cry, at least half might.

DESPATCHES from England indicate that the Church there intends to follow in the steps of Canada to some extent in the matter of the revision of the prayer book. A committee has been promised in the Upper House of Convocation of the Province of Canterbury for that purpose. The General Synod of the Church in Canada, at its last meeting, appointed a committee to report on the revision of the prayer book, and this committee will report at the meeting of the General Synod next year. The Bishop of Huron is the chairman of the committee, and the Bishop of Kingston, secretary. Speaking to *The Evening Telegram* recently, Provost Macklem, of Trinity College, said that the object of the committee's labors was to correct certain out-of-date language, and to make verbal changes in isolated expressions. "It's a matter of translation, largely," he declared. The prayer book was also, he suggested, to be enriched by the addition of prayers for purposes that were not in the minds of the compilers of the Book of Common Prayer. Provost Macklem was asked as to the probable meaning of the Bishoy of Ely when he spoke of passages "which, to speak the truth, are not far removed from being nonsense." "He probably means verses in the Psalms, such, for instance, as:

Prayer Book Revision

> "'Or ever your pots be made hot with thorns; so let indignation vex him, even as a thing that is raw.'

"It is hardly intelligible, is it?" was the Provost's answer. The archaic expressions in the prayer book are to be attributed to the fact that the scriptural quotations in it are according to the translation in the Great Bible of Queen Elizabeth's reign.

AFTER carefully considering the request of the Archbishop of Rupertsland and Bishop Stringer, of Yukon, and carrying on negotiations extending over several months, the council of the British Columbia Church Aid Society have decided that it is their duty to add the Diocese of Yukon to the sphere of their work, and to do all they can to help Bishop Stringer and his staff. For the future, therefore, the society will be known as the British Columbia and Yukon Church Aid Society, and will include within its sphere of action the five dioceses of Columbia, Caledonia, New Westminster, Kootenay, and Yukon, all of which lie beyond the Rocky Mountains.

Yukon To Be Added

"The Church House," Westminster, new twenty years ago, is not finished yet, though it has long been a rendezvous for so many Church functions and the home of so many Church societies' offices as to be very familiar to most of us; and, I am sure, by name at least, well known to your Canadian Church folk also. During the past year 921 meetings have been held there, an average of 20 a week! The Archbishop of Canterbury, at the recent annual meeting of its corporation, appealed for gifts or bequests to make the buildings more adequate to such varied usefulness.

Another public work of personal interest to us all in England is the proposed new gilding of the cross of St. Paul's—"Cathedral" is not necessarily added over here, the big, wonderful church is so familiarly dear. The cross on its great dome was last gilded about 40 years ago. Since then the fogs and acid damps of London winters have done their work upon it, and changed the flashing gold almost into black. Only in a bright light can the gilding be seen at all. So estimates are being obtained of the cost of regilding the cross and ball, and, we presume, also the golden gallery. At the same time, the work of strengthening the great pillars down below goes carefully on; as we have mentioned before.

We are delighted to see that six more or less well known English clergy and a lay brother have been accepted for work in Western Canada. It seems but a small instalment of help, so much needed, from the Mother Church. Yet, inadequate as may be our offerings of love, the love and interest are here—for Canada. The Old Land is all dotted over with churches, true, but closer investigation will often show how small are their resources; and in many an ivy-clad parsonage of England there is poverty as keen, and quiet heroism almost as real as in your far North-West, for the riches of this world are not those of the Lord nor of His Christ here any more than there. But we are in spirit one with you, and our "small things" you will make great.

Some weeks back we noted the removal of the much-loved Bishop Suffragan of Hull, to be Bishop of the historic see of Lichfield, which, including the teeming pottery country, and with many problems and poor livings, will certainly give him scope for those natural and gracious gifts which so won upon the masses in Yorkshire. Now, his successor at Hull has just been appointed—the Rev. Prebendary Gordon, of St. Paul's Cathedral, and Vicar of Christ Church, Lancaster Gate, London.

Another new Suffragan Bishop for the busy and populous north is Archdeacon Kilner, who goes to Richmond, Yorks., in succession to the late Dr. Paulline. These appointments are, of course, to established sees, but the urgent need of fresh subdivisions of some of the overwhelming English dioceses has of late been prominently brought forward. It is a physical and mental impossibility that a Bishop can be truly a "father in God" to multitudes who can never behold him, nor an accessible friend and guide to his clergy when these number many hundreds, and they and he alike have every hour full.

The Lady Marget Hall settlement, Walworth, representing the religious and social work of the Oxford Women's College, amongst the poorest of the poor in one of those appalling South London districts to which we alluded not long ago, has just been holding its annual meeting, and taking stock of its progress, and the account is good. Lord Hugh Cecil defined the object of settlements to be "that those who have been blessed with a good education might live in the poorer districts and use their capabilities to inspire and teach, to help and amuse, those around them," making thus an effort to undo the evil consequences which arise when the poor are lumped together in one part, and rich in another, of great cities.

A GOOD ASSISTANT

A subscriber in the Diocese of Huron writes: "Your paper is a live one and I wish more of the parsons would make it a personal matter to secure subscriptions. It must be the preachers' best assistant to have a paper like CHURCH LIFE calling on his flock fifty-two times a year, and I am surprised they do not so consider it."

MASS MOVEMENTS

It is certain that no trust can be put in mass movement. It is waste of time to rely upon numbers. Upon the little handful was the Church built, and it is upon the handful in each parish that we shall depend for the existence of a leaven which shall leaven the lump.—Bishop of Southwell.

Our Old Country Letter

July 8th, 1913.

IMMENSE meetings of protest against the Welsh Church Bill have been or are still being held in almost all the chief towns of England and Wales, and in many rural centres. Yet, in face of all, the Bill now only awaits the verdict of the Lords. Churchmen still have confidence that they will reject it.

There is a very interesting letter in the *Guardian,* from a Mr. Hems, upon the famous demon figures, or *chimères,* of Notre Dame, Paris, which no doubt some of your readers will have seen, and about which so many traditions cling. "Upon the gigantic arcaded screen above the great wheel window, grins still, as he has grinned for centuries, 'Le Stryge,' the horrible half-human beast:

'Insatiable vampire, l'eternelle luxure,
Sur la grande cité convoite sa pâture.'

"In their dreadfully fascinating way, these fantastic beasts, natural yet unlike reality, have long seemed to the world the high-water mark of ingenuity and acid humour of the mediaeval sculptor-artisan." Now, this writer says that three-fourths of these *chimères,* far from expressing the spirit of the middle ages, are modern copies made by an Englishman named Frampton, long dead. Mr. Hems writes that about the middle of last century a then well-known London contractor obtained the commission to build a large mansion near Paris for one of the Rothschilds. He employed a large number of English workmen, and Frampton was one of them. Just then the great continental architect, Viollet le Duc, was renovating the exteriors of Notre Dame and, observing Frampton's skill, he offered him, when the Rothschild work was done, a position among the staff engaged on the Cathedral, and was so pleased with the spirit in which he produced a new grotesque in place of a mutilated one, that ultimatetly this Englishman carved the greater part of these clever and celebrated gargoyles; replacing, with great skill, the much decayed original ones.

PROVINCIALISM

The habit of not seeing any further than one's own nose is the origin of provincialism. It begins in the home where Mrs. de Carteret Jones, as she looks abroad, cannot see any children superior to her own in looks, intelligence, or morals. The feeling is very natural, for as she looks at her swan ducklings she is really admiring everything that has seemed to her for many years so admirable in herself and her husband; but it is rather narrow, it leads to disappointment and envy, and it is not true. For generations the Smiths have been producing children of a calibre and quantity that is just as good as the Jones' brand, but, perhaps, they do not say so much about it. This expression of narrowness seizes upon some little towns and villages, and even upon big towns, so that a clever Canadian truly said, "London is so horribly provincial," and he was quite right. When the disease of provincialism settles upon the Church it is called parochialism, and it is very bad for the Church and the individual. Here is a Church in a fairly large city. It is very proud of its buildings, its music, its officials. There is a feeling among the parishioners that no other Church is quite as good, raises quite so much money per capita, deserves so well of the good opinion of the community. So it concentrates its efforts upon its own property, its own enlargement, its own progress, and gradually it forgets that a parish is part of a diocese, a diocese part of a province, and a province a section only of the Church militant here in earth. Such a parish is liable to nail its colours to the mast, and they bear the motto, "Charity begins at home." We all know the danger of that motto, how often it spells the worst kind of selfishness, and how likely it is to give away quarters under the impression that they are five dollar pieces. Just as the best home is the one that has the widest sphere of influence, that reaches out to this young person and that, that is given, in the best sense of the word, to hospitality, so too a parish must spread its work and its influence. It must take for its ideal the saying of Horace that nothing human fails to arouse its interest, and to interest its pocket. The world to-day is journeying on steadily to co-operation, to a recognition of the deadly finality of separate individualism whether in character, or aldermen, or Christians. The Parish that holds aloof, that is not fired with the imagination of the common cause and the general welfare is a moribund quantity. If you have any doubts about it, look round among the Churches you know. The strength of parochialism is to build up an organization that is more capable to help, and spread help. A strong parish should be one that the rural deanery, or the diocese looks up to for inspiration, for the ready hand and for sympathetic support. Unfortunately, too often a parish is considered strong because it practically says that it is independent, it thanks providence it does not owe anything to any man, it has always paid its assessments, and it recognizes its well being in not being like St. X. or St. Y. Such a condition of affairs may last for a time, and other parishes may look at it with almost envious eyes, but it is a prosperity that is for time and not for eternity. If it is true of man that none of us live for ourselves or die unto ourselves, it is vastly more true of any corporate body or organization. The very breath of such an existence is the sharing our richer or poorer experience, and the having all things in common. A strong parish will always have a tendency to become self-centred, it is part of the heritage of the self-made, but it is well to be on our guard against it. Nor must it be forgotten that the spirit of parochialism is just as capable of flourishing under poor conditions, when the poverty of the parish is regarded as the legitimate reason for grabbing everything for itself, and keeping everything to itself. Yet, those classes of people who know poverty, not from hearsay, but experience, are sometimes the ones who set in the best example of a generous community of interests and goods. This is a privilege generally denied to the rich and well off.

If in a diocese a bishop could feel that all the parishes were behind him in the interests of the Church and the diocese, he would have a strength so great that he could do wonders. Too often he has to recognize that this parish has its own axe to grind, and that another is generally disgruntled, while a third is quite indifferent to anything inside or outside of its own parochial limits. We talk a lot of rubbish about unity, but here we have a union that is easily within the sphere of practical politics, that is plain common sense, and would do more for the union of Christendom than anything else.

Book Reviews

Canada's Greatest Need—E. Rogers, S.P.G., 2s. net.

The origin of the book is a sufficient guarantee of its trustworthiness, its quality, and its appearance. The object of the work is primarily for study circles, and it has a freshness and an interest that should make it fascinating. Of course, it is very hard to keep such a book up-to-date, for in the Dominion population and progress change so rapidly that what was correct last year is behind the times for this year. And yet this is a point on which Canadians are very touchy. They are generally so enthusiastically interested in their own town or city that they cannot bear to see the population given a few hundreds of thousands below its perhaps supposed reality. We hope that very many in Canada and England will read it carefully, and learn some humility, more enthusiasm, and a great deal of responsibility. We heartily commend it to our readers.

Celestial Fire—Richard Marsh. Renouf Publishing Co., for Longman, Green Co., 75 cents.

This is a book—not to criticise, but to thank God for—to taste and see how gracious the Lord is, in that He has so taught and illumined His saints as to kindle them till, like St. John the Baptist, they become burning and shining lights, letting His grace and truth shine through them for others to share in and be enlightened by. It is well named, this little volume, "Celestial Fire," for each chapter is a flame upspringing from a heart on fire with Divine Love—not consumed—but glowing with celestial beauty—the crimson of self-sacrifice to God. Its author was for fifty-five years, the whole of his priestly life, chaplain to one community of women, the Sisters of S. Monica in Louvain, in the seventeenth century. The convent was transferred to England during the horrors of the French Revolution and found a new home at Newton Abbot, in Devonshire, where the spiritual descendants of Father Marsh's flock still reverence his name. Fifty-five years content to be confessor and helper to one community, he sought no worldly honours, nay, thought it above his merits, as is plain from this little book, he allowed himself to be spent in the service of these few women, his Master's handmaidens, for His Master's sake. If there is one grace that shines more brightly and affects us more strongly than the rest in his self-revelation in this book we are dealing with, it is that of intense reverence, the deep sense of awe and worship with which he approaches God; so different from the spirit of much of the devotion, and of many of the favourite hymns which show the habit of mind of the present day.

A. L.

History of Cavalry—G. T. Denison Macmillan Co., of Canada, $2.50.

Here we have a book of very different quality, by a Canadian of a family well-known in Canada for its love of the art military. It was originally written to win a prize offered by the Czar, Alexander II. of Russia, which prize it won. That is as long ago as the year 1877, and the book has been out of print for many years, hence this new and improved edition. To the general reader the title may sound forbidding, and the supposition will be that the book is full of technical details. On the contrary, the book is extremely interesting, and the technical details are not at all cumbersome. It is a far cry from the Scythian cavalry to the war of 1870, and yet every step of the way is interesting, and will well repay the reader. It is no small credit for Canada to have produced the best history of Cavalry, and a good many Canadians ought to feel attracted to a perusal of this work by a Canadian. The book is well got up, and well printed, and is worthy of the publishing name that it bears.

The Church in the West

IN this letter I purpose giving some of the actual experiences of those working under the Archbishops' Western Canada Fund. A knowledge of what is being done, especially in view of its importance for the future, should elicit our sympathy, enthusiasm and prayers.

The following is an account of the daily life at one of the mission houses. "We get up at 6.30 a.m., have matins at 7.15 a.m., breakfast afterwards. Then we wash up, make beds, chop wood, clean boots, etc., till 9 a.m. or so, when there is an hour's meditation and silence. Lunch, 1.15 p.m.; tea, 6 p.m.; cocoa, 10 p.m.; evensong, 10.15 p.m."

Such is the life at the centre; its fruit may be seen in part in the following acount of a first trip into the country. The trip was undertaken as a visit to an out-station and for purposes of inspection further afield. Two members of the staff set out on a newly constructed railway line and spent three hours in covering twenty-five miles, the first ten miles consuming two hours. The next ten miles was by a mail stage, a rattley old conveyance, over a rough road full of holes. When this part of the journey was accomplished it was 2.30 p.m. and there yet remained a tramp of twenty-one miles, with a pack weighing about thirty pounds. After walking eight miles over an open, well cultivated country a meal was obtained at the home of a French Canadian family speaking very little English. The corner of an Indian reserve was crossed and the path then led our travellers over a thickly-wooded, swampy, uninhabited tract of country. At 8.30 p.m. eighteen miles had been tramped and for some time it had been pitch dark. The country fortunately was now opening out again, and after getting tea with the keeper of a store, another three miles on the old Klondyke trail over a muskeg brought the day's journey to a close at 10 p.m.

The night was spent comfortably in the attic of a building occupied by two English families. Next morning one of the men, who was driving out to dig potatoes on his homestead, took our friends with him as far as their paths lay together. Setting out to walk, they visited an old English couple, who had come out late in life, and with their two sons held three homesteads. There only remained eight miles to be tramped, but these proved the most trying of all. When but one mile remained, overcome by weariness and doubt as to whether they had lost their way, the messengers of the Cross sat down for consultation and promptly fell asleep. Awakened by a passing cart they learned to their relief that they were only a mile from the resident deacon's home. In spite of fatigue, they toiled on to find their friend absent (on a six days' tour as it proved) and his house locked up. Forcing an entry, they made themselves at home and awaited their colleague's return on the morning of the second day after their arrival. Next day there was a ride to a neighboring settlement, some twenty miles there and back.

Thus far I have given merely an outline of the journey taken and said nothing of the opportunities for usefulness that presented themselves on the way. In conclusion, I will give a short account of a family to whom a visit of ministration was made.

At the request of the resident deacon, one of the visiting priests rode forth under the guidance of a half-breed boy of about fourteen to a ferry twelve miles distant. Crossing a fine river with thickly wooded banks, the missionary pressed on by himself along the desolate Klondyke trail by which many hundreds had once sought the land of gold, while only two or three got through. Another ten or eleven miles brought him, with directions from a Norwegian settler, to the family he was seeking.

Two brothers from England had settled in Manitoba in 1881 and been successful, then they sold out, went to the Argentine, but returned to Canada, settling in British Columbia. After further wanderings in many directions and a visit to England in 1893, they had taken up a homestead four years before the missionary's visit. A married sister was living near at hand with whom the visiting clergyman stayed. His account of them and the service he held in their home will conclude my letter.

"It was delightful to find them so deeply religious. It was a delightful family, rejoicing in life and in each other's society. They kept a spare room where I was most comfortable. The baby was fretful all night, and all through my dreams I could hear Mrs. —— humming a hymn tune to keep it quiet; she did it so patiently and never complained, and I was very touched. They had certainly learned to make the most of life.

"The next morning we had the service at 10.30. I arranged a nice altar, went into the workshop and made a wooden cross for it, picked a few wild flowers, and it all looked quite like a little church. The two brothers came over, and a number of prayer books and hymn books were produced. We had a congregation of eight, sang four hymns, and I gave a little address. It was a delightful little service and they seemed to enjoy it so much. I hope they may be able to start a little S. School there.

"It was very reluctantly that I tore myself away from so delightful a family, but eventually I left with many requests to come again. Somehow our coming seems so often to have aroused new hope in some of the settlers' lives—they have been so lonely and have felt themselves out of it, and now here are we coming and ferreting them out."

G. H. B.

In Garden and Field

Lazy Jottings—Some More Wild Flowers—God's Acre—Crossing the Bar

NOTES By E. T. COOK

LAZY JOTTINGS

THESE are idle days. The smell of sea and lake seems to breathe into our very nostrils and the rippling of creek and stream over pebble and boulder is as pleasant as the boom of Ontario's waves against the rocky cliff. It is right to "laze" and the happiness of the sensation is the more exquisite when it comes as a reward for months of toil, so these notes are in harmony, or intended to be, with our feelings.

Summer days are speeding fast,
Days to treasure while they last,
Willow herb and golden rod
Soon will in the fall winds nod.

Youth and maid enjoy the sun,
Gaiety and righteous fun.
Drink the breezes as they blow
Scented breath to friend and foe.

SOME MORE WILD FLOWERS

CHICORY AND OTHER FLOWERS

By dusty highway and rough field-side is a flower that seems a flower of heaven itself, and we forget it is a weed not much loved in contemplation of petals as blue as the eyes that look into them. It is the Chicory or Succory (*Cichorium Intybus*), and cultivated largely to supply a substitute or adulteration to coffee and also tender roots for boiling and serving with butter, pepper and salt, and the juicy leaves are prepared in much the same way as for spinach. But it is a weed, and unfortunately has become naturalised so that it cannot be regarded scientifically as "wild," though its presence everywhere at this season indicates, as in the case of so many "common" things, that it belongs to Canada. But those who have gardens and wish to think out colour schemes may learn much from the Chicory, its canopy of blue for some rough, arid spot where few things will grow, with perhaps a tangled hedge in the background—a bit of nature's painting that should fill the true artist with fine ideals. I always think the man or woman who sees beauty in everything is happier for this almost spiritual discernment. By the edge of the placid waters of the famous Bond Lake, a picnic resort of the York and Radial Railway, the Willow Herb was waving its slender spires of palest purple in the strong winds of a recent day and the sunlight danced on the pleasant scene where herb and grass made the lush waterside glad with those wildings of the earth that have their counterpart in the minstrels of the air.

When travelling about jot down impressions of the minglings of flowers with their surroundings, impressions that may be brought into the home gardens without servile imitation. To imitate nature is to acknowledge the handiwork of the Great Architect of the Universe who is above all and over all. Meadows but a short time ago were white with Dog Daisy and yellow with Buttercup, the sunlight playing hide and seek over hill and dale, leaving the cool, stilly evening to breathe out the fragrance of the primrose of the night—the wild Oenothera Biennis, with other flowers, that blow when the heat of the day is o'er. A plant that should be in every garden is the native Oswego Tea, called *Monarda didyma,* which belongs to the family of mints. It has two virtues—glowing vermilion red flowers and sweet-smelling leaves; the rising shoots when even slightly bruised pouring out a rich honeyed scent. It has been planted, I am glad to know, in many borders and with success. It is a brilliant flower for lake or pond-side.

GOD'S ACRE—ABOUT EPITAPHS

"I like that ancient phrase which calls the burial-ground God's acre."

To those who have passed their lives entirely in the Dominion the gleanings from my note-book may not have the same interest as to those who have bared their heads in the hallowed acres of England. But hallowed are the sleeping places of those we love in this beautiful land and to the writer the Mount Pleasant holy garden—I prefer to call it—is a place of peace, joy, love and hopefulness. Some time ago I gave from

my pocket book, which I never thought would be dipped into for the purpose of trying to interest the readers of these notes, some very human epitaphs, crudely candid sometimes, but the more refreshing for that reason. Epitaphs reflected the fashion of the age in which they were written and the earliest known is supposed to have been recorded in the time of Chaucer, 1370, to a certain John Smith, at Brightwell-Baldwin, in Oxfordshire. These epitaphs and inscriptions, a few among many collected from time to time, are graven on the tombstones in the churchyards of the Old Country. Here is one:

Here lies Percy Bunell of Babraham,
Who went to supper with Abraham;
When up came Hercules with his club,
And knocked him down to Beelzebub and
Here lies Bernard Lightfoot, who was accidentally killed in the 45th year of his age. This monument is erected by his grateful family.

The great poet Dryden records:

Here lies my wife; here let her lie;
She's now at rest, so am I.

This turf has drunk a widow's tears,
Three of her husbands slumber here.

Sacred to the memory of Miss Martha Gwyn,
Who was so very pure within,
She burst the outer shell of sin,
And hatched herself a cherubim.

To a wife—

Who far below this tomb doth rest,
Has joined the army of the blest;
The Lord has ta'en her to the sky,
The saints rejoice, and so do I.

To a cook—

Peas to her hashes.

"CROSSING THE BAR"—TENNYSON'S BURIAL

One scene in the great drama of life will never pass from memory, the burial of Tennyson in the ancient Abbey of Westminster. A silence that might have been felt, crimson and golden lights filtering through the pictured glass and the flower of a mighty nation to bid goodbye to one who had crossed the bar. The quivering notes of a solemn hymn written by the poet in his closing years, pleaded to those who were living their lives on earth, and may I see my Pilot face to face. "My Pilot," the words rang out with intense meaning; mournful, though full of joy, they seemed in the soft cadences of a glorious choir—and may I see Him face to face, the Lord of all. Heads were bowed with the awful thought deepened by the spiritual tempest surrounding those who had sought no guidance for their frail bark. Many a sob was heard as those words were wafted through the aisles—"My Pilot." The sob may have been emotional, but emotion comes to strong men, not perhaps from accustomed scenes and multitudes, but from the awful simplicity of it all, "My Pilot." It brings the same contemplative hush as we listen to the murmuring of a great congregation, when those words we lisped at our mother's knee break the silence—"Our Father which art in Heaven."

It may well be askked, "Why this reference to Tennyson?" The reason is, I was wondering whether the following letter written to a friend sentenced to death, by the Rev. Donald Cargill, in 1680 inspired the poet's thoughts: "Farewell, dearest friend, never to see one any more, till at the right hand of Christ. Fear not, and the God of mercies grant a full gale and a fair entry into His Kingdom, that may carry you sweetly and swiftly over the bar, that you may find not the rub of death."

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

AFRICA

THE MISSIONARY'S GREATEST ENEMY

The Christianizing of the commerce of civilization is one of the biggest missionary problems that must be solved in the homelands. Nominal Christianity retards the extension of the kingdom even to Christian lands of old standing. In the new lands, and among the new peoples to whom the Gospel of Jesus Christ has been preached only for one or two generations, or even less, the nominal Christian (white) is the especial missionary of the devil. He is worse than the wolf in sheep's clothing. He not only undoes the work of the missionary, but makes the last state of a heathen recently emancipated from the spirit of superstition worse than the former for he brings to him the evils of civilization. The evils which have been increased if not introduced by contacct with nominal Christians, or rather with professedly Christian nations, under whose protection individuals labeled Christian, or members of these nations, are enabled to live their lives of demoralizing example and carry on their body and soul destroying commerce with the natives, loom large and dark in Mr. J. H. Harris' recent work, "Dawn in Darkest Africa." Firstly, the liquor traffic. Over 6,500,000 gallons of spirituous liquor of European manufacture were imported into the British colonies of Sierra Leone, Nigeria, and the Gold Coast in 1911. "Drunkenness," Mr. Harris says, "is admittedly on the increase in the Gold Coast, and this is so obvious that three years ago the Governor sounded a warning by saying that he recognized drunkenness was becoming one of the most dangerous enemies to Christianity." Yet, apparently, it is not that it pays the merchant, for "If you could stop the demand for intoxicating liquors," said one of them, "it would pay me to give you £20,000," It is not one nation only that is to blame. "Over 1,000,000 cases of Hamburg spirits," said one official, "are retailed to the natives here by a single firm every year."

EFFECTIVE PROHIBITION IN CONGOLAND

In Canada, where the white man not only conquered the native, but came to the country to live in ever increasing numbers, making it a white man's country and governed by white men on the spot, the terrible significance of a "drinking native" was realized and state legislation made penal the sale of intoxicating liquor to the Indian. Possibly self-interest may have been in some measure accountable for this legislative prohibition of the sale of alcohol to the Indian, but the interests of the natives themselves, the interests of Christianity, of humanity, demand that native races whose lands are entered and exploited for commercial purposes by or under authority of governments of professedly Christian nations, shall be protected by the power of such governments from the evils of civilization. The fact that the country of a conquered native race is not, on account of unsuitable climate among other reasons, a field of migration for white men, to any extent, but is mereiy a profitable produce market, does not to the slightest degree diminish the responsibility of the government for the protection of the natives. The responsibility is increased, for beyond the moral suasion of the missionary, the native has no protection against the nominal Christian who is a greater power for evil when his life or his transactions are not subject to the restraints that would operate if surrounded by a community of his own race, who had not, like himself, abandoned the standards and ideals of the race.

This responsibility is being recognized to some extent and according to a report of the Native Races and the Liquor Traffic United Committee in England from February 1st, absolute prohibition of the sale of alcohol to the natives of the Congo region has been enforced. Penalties for breaches of the law have been fixed up to £400. The ordinance was passed on November 23rd, 1912, rendered necessary, says the British consul at Boma, "by the ravages caused by the consumption of trade-rum and gin among the natives." These liquors came principally from Germany and Belgium. The London *Friend* says: "We wish that similar stringent action could be taken in West Africa, where, according to the Board of Trade returns—in our colonies of Southern Nigeria, the Gold Coast, and Sierra Leone—the importation of spirits has risen in six years (1906-1911) by over 2,000,000 gallons, from upward of 4,700,000 gallons to more than 6,800,000."

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ALGOMA

The various changes reveal the great need of our diocese for more men. Some six missions are crying for leaders and in the fall when students return to college, the number may be doubled.

SAULT STE. MARIE

St. Luke's Pro-Cathedral

On Sunday, July 13th, the sermon at matins was preached by the Rev. E. H. C. Stephenson, M.A., who is priest in charge of the mission of Schreiber. Mrs. Stephenson is also accompanying her husband on what is, theoretically, a holiday. However, on July 14th, Mrs. Stephenson gave a demonstration class to members of the W. A. on the way to conduct a missionary study class. Her subject was "China," and she exploded all ideas of any individual crying "Have me excused," on the ground of ignorance of the mission field.

In the evening Mrs. Stephenson gave a lecture in the Parish Hall on "Egypt and the Holy Land." The slides illustrating her travels were most beautiful and the time spent on that Holy Ground and more still on the Holy Book and in study of the Chosen People had made the lecturer well equipped. Being an artist, her word painting of holy places and scriptural scenes was the more vivid. Votes of thanks were passed by the chairman, the Rector, Rev. Canon Brooke.

SCHREIBER

The Rev. E. H. C. Stephenson is aspiring to build—not immensely, but at some real cost—a small church to the glory of God. So far, by great efforts, $1,300 has been raised. A promise of one thousand dollars will be fulfilled by Lord Strathcona when the rest of the required sum has been gathered in. It is in aid of this that Mrs. Stephenson sells her own paintings. Her water-colors and pencil drawings are making quite a little income for the fund. Not to be behindhand, Mr. Stephenson also executes orders in the joinery line to aid the cause they have so much at heart.

The W. A. at Schreiber has been a help up as a model in so far as missionary study classes are concerned.

Schreiber is the important divisional point on the C. P. R. 128 miles east from Port Arthur, with a population of about 1,500, and still a growing centre.

There is no other public room besides the church for any meeting or parochial gathering and the church itself constantly needs repair and lets in the snow. A parish room is to be in the basement of the new building. Old Country friends have generously contributed a part. The Bishop fully approves of the scheme.

UFFINGTON

The Rev. Joseph Waring has come to this mission from work in Falkenburg.

KRUGERDORF

The little church is making good progress; the structure is up and covered in. The work is in the mission of Englehart. Mr. Fleming has charge.

LAKE OF BAYS

The work in connection with Fox Point and the hotels on the Lake of Bays is now under the care of Mr. G. H. Livesly. Mr. Livesly is nephew of the Rural Dean Rev, A. W. Hazelhurst, with whom he is working the district.

ASPDIN

Mr. C. Miles has arrived to take charge of this mission. For some time the gap has been filled most acceptably by Mr. Duncan, of Huntsville. This is not the first time that he has generously stepped forward to assist in a practical manner. Mr. Miles has done lay work in England and for a time in the Church Army. He is welcome among us and will have the prayers of many that his probation may lead to the ministry.

MORTIMER'S POINT

"The little Church," we quote from a letter, "is nearing completion and will be ready for use this month or next. The people have done splendidly and are looking forward with keen anticipation to the fulfilment of their hopes. The church is a most attractive little structure of stone, built on the most correct lines, and beside the waters of the lake rises beautifully. It is in the care of Mr. Eric Montizambert, student of Trinity College, and is worked in connection with the mission of Torrance."

GORE BAY

The first of the Deanery Meetings took place last Tuesday evening in All Saints Church. There were ten clergymen, including the Bishop, present. Archdeacon Gillmor, Revs. John Tait, Thessalon; W. H. Johnston, Sault Ste. Marie; S. H. Ferris, Garden River; E. H. C. Stephenson, Schreiber; C. C. Simpson, Little Current; H. A. Sims, Silver Water; R. Hains, Manitowaning, and H. F. Hutton, Gore Bay. One student, Mr. Dunn, of Sheshegwaning.

There were three candidates for confirmation presented by H. F. Hutton. After the laying on of hands the Bishop preached.

ATHABASCA

FORT VERMILION

The Bishop of Athabasca paid his annual visitation in June, spending five days—19th to 24th—at the mission. On Sunday the Bishop held two Confirmation services, at Stoney Point, twelve miles down the river, and at Vermilion. During the week house to house visiting was done in the district. Of special interest to the people was the ordination service held on Tuesday, June 24th, when Mr. R. E. Randall, of Wycliffe College, Toronto, was admitted to the diaconate. In the past year Mr. Randall has been in charge of the mission school, and, as lay reader, has conducted regular services at Vermilion and Stoney Point.

CALEDONIA

SMITHERS

On Sunday, June 15th, Bishop Du Vernet held service on the townsite, in the large dining-room tent belonging to Mr. Orchard. There were about thirty men present. At this service the Bishop announced that he had appointed Rev. H. G. Kingstone, B.A., to fill the vacancy caused by the removal from the diocese of Rev. F. L. Stephenson, the pioneer clergyman of the Bulkley Valley. Mr. Kingstone will make Smithers his headquarters, at the same time giving Telkwa a fortnightly service. The Bishop further stated that the first subscription which he had received for the new church at Smithers was from Mr. Smithers in England, the chairman of the Board of Directors of the Grand Trunk Railway, after whom the place was named. To reach Smithers the Bishop tramped along the railway grade with a pack on his back about twenty-two miles beyond where the work trains were operating the steel, advancing each day.

TELKWA

This place is about nine miles beyond Smithers, at the point where the Telkwa river joins the Bulkley. The Bishop continued his tramp along the grade and spent nearly a week here visiting Tyee Lake, Aldermere, Round

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Lake, and a new townsite yet to be named, about four miles beyond here, holding service on Sunday evening, June 22nd, in the church which Mr. Stephenson was instrumental in erecting. At the time of this visit the rivers were in flood and some of the houses on the bank of the Bulkley were in danger of being washed away.

HAZELTON

The Bishop arrived here on June 24th, having had a two days' trip by stage. On account of the wet season and the heavy waggons laden with supplies for the construction camps, in some cases two waggons being chained together and drawn by six horses, the roads were in a very bad condition. It was arranged that Rev. John Fiel, who has laboured here for twenty-seven years should take his furlough to England the end of July.

REFUGE BAY, PERCHER ISLAND

A new church, with rooms at the back for a resident clergyman, has just been built here. It was visited by the Bishop on June 30th, and on Sunday, July 6th, was opened by the Rev. W. F. Rushbrook, of the "Northern Cross," who has been holding services regularly once a month in various parts of this large island. This is the first church on the island of any denomination and on July 11th the "Northern Cross" brought over the Rev. L. C. Banks to take up his abode here, the first resident clergyman on the island.

QUEENSTON, MASSETT INLET

The Rev. Heber Greene, B.A., and his bride, after breaking their journey from Toronto at Prince Rupert for a few days, where they were the guests of the Bishop, arrived here July 11th. He is the first resident clergyman of any denomination.

PRINCE RUPERT

Rev. Henry Grasset Kingstone, B.A., spent a few days here on his way to Smithers, 226 miles from here. He expects to be at Smithers before the steel arrives, when it will become a busy divisional point. The Synod of the Diocese will be held here September 24th and 25th, during the exhibition week.

METLAKATLA

Rev. Canon Keen and Mrs. Keen have taken their passage for England, leaving here July 18th, and Montreal August 1st. They will be greatly missed. Canon Keen applied for "furlough with a view to resignation." He has been secretary-treasurer of the Synod for some years. He laboured nine years at Massett among the Haidas, compiling a grammar of their language and translating several books of the Bible, and fourteen years at Metlakatla among the Tsimsheans. He is a naturalist who has added to our store of knowledge of insect life.

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COLUMBIA

CEDAR

On Thursday, July 10th, the new Parish Room of St. Philip's was formally opened by the Venerable Archdeacon Scriven, who kindly came up from Victoria for the purpose. In a very pleasant speech the Archdeacon congratulated the congregation of St. Philip's, of whom there was a fairly good attendance, on their charming room, which is 24 x 40. The completion of this parish room marks the close of a long felt want in the parish and Rev. G. A. Bagshaw, the vicar, and his committee are to be congratulated on erecting it.

FREDERICTON

LUDLOW AND BLISSFIELD

Six clergymen attended the Chatham Chapter on Tuesday and Wednesday, July 8th and 9th, at Ludlow, those present being the Venerable Archdeacon Forsyth, Rev. W. J. Bate, Rev. J. A. Cooper, Rev. H. T. Montgomery, Rev. W. E. Best, and Rev. Henry Waterton, the missionary in charge.

The clerical business was transacted at two sessions held in the school room attached to St. James-the-Less, and the services of Holy Communion and Evensong were held in the same church, the Archdeacon being celebrant at one and preacher at the other service.

On Wednesday morning the Rev. H. T. Montgomery and Rev. H. Waterton drove five miles east to St. John's Carroll's Crossing, for an eight o'clock service of the Holy Eucharist, and found a congregation of twenty-five, twelve of whom were recipients of the Sacrament. On Wednesday afternoon the party proceeded seven miles west to Boiestown for the opening of the new Mission Room, and after tea went back twelve miles to Carroll's, where Evensong was said at 7.30 and sermon preached by the Rev. H. T. Montgomery.

Twenty years ago this parish was assimilated by Fredericton, since when there has been no such clerical invasion, but upon its recent transference to the Chatham Deanery it was seen at once that it would be good strategy to hold such a meeting and the results proved it to be correct.

Exactly twenty-six years ago on July 9th, the Church of St. James-the-Less was consecrated by the late Bishop Medley.

The missionary at Ludlow and Blissfield is an Englishman, recently out from the Old Country. His work is being very much blessed and he himself is indefatigable.

CHATHAM

The secretary of the Deanery thinks it right and proper for the Anglican world to know that on Sunday, July 13th, the Venerable Archdeacon Forsyth, rector of Chatham, celebrated the fortieth anniversary of the commencement of his ministry in that parish. Ordained to the diaconate in 1873 by the late Bishop Medley, he was appointed to Chatham the same year and advanced to the priesthood on March 1st, 1874, and has successively attained the dignity of Rural Dean, Canon of Christ Church Cathedral, and Archdeacon of Chatham.

The parish of Chatham possibly stands unique in the annals of the Canadian Church in that it has had only three rectors in nearly a century. The first rector was the Rev. Samuel Bacon, B.A., from 1821-69. The second the Rev. W. S. Neales, from 1869-73, and the present incumbent, the Rev. David Forsyth, M.A., Archdeacon, from 1873 to the present time, of whom it is safe to say no man stands higher in the estimation of his fellowmen, both in and outside the Anglican Church. He is one of those men who live

"Simple lives, complete and without flaw,
That labour in their sphere as those who live
In the delight that work alone can give."

HURON

CULLODEN

On the evening of July 18th the congregation of St. Stephens' Church met at the home of Mr. Oscar Esseltine to welcome their new rector, Rev. F. V. Vair, B.A., to the parish. An address of warm welcome was read by Mr. Holland Warden, bespeaking the loyalty of the congregation in the future work of the parish. Mr. Vair replied in happy terms and asked for their faithfulness to the Church services and all work in the parish.

A very pleasing feature of the parish activities is, that during the last week the new drive-shed has been almost completed.

NIAGARA

The Rev. H. Bruce, of North Cobalt, diocese of Algoma, has accepted work in this diocese and will take up his new duties the first of September.

Let Us Keep Your Valuables

When you go travelling, or on your summer vacation, you would act wisely to store your silverware, jewelry, documents, etc., in the

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HAMILTON

St. Luke's

St. Luke's, in the absence of the rector, Rev. Napier Burns, still continues its indefatigable work. Rev. Mr. Burt, of Lennoxville, is taking the services during Mr. Burns' absence abroad.

St. Peter's

Some years ago, when the Church in this diocese was beginning its life as such, a great venture of faith was made by the late Rev. T. Geoghegan, rector of St. Peter's, and a property was bought by him for a home for incurables of whatever creed or nationality. Without a cent on hand to purchase, the consent of his bishop for the purchase was all he asked. That being granted, Father Tom went out to seek and obtained after much arduous toil the wherewithal for the purchase of what is now known as St. Peter's Infirmary. From time to time various church organisations conspire to give a pleasant hour or two to the inmates, numbering over twenty. The A.Y.P.A. of St. Peter's recently held a most enjoyable garden party on the grounds.

St. John the Evangelist

During the absence of Canon Daw in the West, Rev. Father Henstridge, Oswego, will take the services.

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ONTARIO

MARMORA

The Bishop of Kingston visited this parish last Sunday, preaching morning and evening in St. Paul's Church and at Trinity Church in the afternoon. Six persons were presented for confirmation.

KINGSTON

At the meeting of the building committee of St. James' Church on Monday evening, Arthur Ellis submitted plans for the new Sunday School. The basement will contain a large recreation room with a kitchen, pantry, dumb waiters, and toilet rooms. The main part of the building will be in the shape of an apse and will contain a large auditorum capable of seating 350. There will be ample room for class rooms, besides a Woman's Auxiliary room and a gallery.

WELLINGTON

The Bishop of Kingston administered the rite of Confirmation in St. Andrew's Church, Wednesday evening, July 16th.

TAMWORTH

The Bishop of Kingston visited this parish on July 3rd and confirmed 14 at Christ Church. A beautiful and costly quartered cut oak Reredos in memory of the late Rev. J. R. Serson, a former incumbent, installed by the Girls' Guild, assisted by Mrs. Serson, was dedicated. Richard McPherson, of Belleville, did the work, and too much credit and praise cannot be given to him for his excellent workmanship. The same night at the Bishop's reception and strawberry festival on the Rectory lawn, over $60 was netted which more than paid for the cost of the installation of the electric light in the church and rectory. A new wire fence has been built in front of the rectory lot.

MARLBANK

Much encouragement in Church life manifests itself. Thirteen were confirmed recently, being the largest number presented to the Bishop at one time in the history of the Church of St. Matthew. The Mission Board, with the approval of the Bishop, has made a grant of $100 to help sustain a lay reader for the summer, and Mr. R. A. Mitchell, of Trinity College, has been appointed. He is doing excellent work. A beautiful altar cross has been presented to this church in memory of its builder and first rector, by the widow, Mrs. J. R. Serson.

ENTERPRISE

The Church of St. John the Evangelist was consecrated by the Bishop of Kingston on July 3rd. It is a beautiful cement block church, erected in 1909, costing $4,000. Nine candidates were confirmed. An altar cross in memory of the late Rev. J. R. Serson was dedicated. The church was well filled.

At a recent strawberry festival over $160 was netted. Rural Dean Jones is in charge of the parish of Tamworth, and was appointed there by the late Archbishop Lewis in 1898, nearly sixteen years ago.

BATH, ODESSA AND MORVEN

At Morven, July 8th, Bishop Bidwell consecrated the handsome church and dedicated the beautiful chancel window erected to the memory of the late R. D. Dibb. The subject is "The Resurrection." Luncheon was served by the ladies after the service, and speeches given by the Bishop, Rev. R. D. Elliott, of Cataraqui, Revs. W. E. Kidd, of Napanee, and A. L. McTear, of Bath.

At Bath the Bishop confirmed five candidates. Preceding the service the following were dedicated: The church bell and a brass tablet in the chancel; memorials to the late R. D. Dibb; a window, "St. Luke," donated by Mrs. A. E. Webb, of Los Angeles, Cal., in memory of her grandmother, Mrs. Jane Campbell; a brass tablet, donated by Rev. A. H. Kennedy, of Boston, in memory of his grandfather, Dr. Roderick Kennedy; lectern "Lessons" Bible, the gift of Mr. Lester McCaugherty, of Qu'Appelle, and silk book markers, the gift of Mrs. Carter and Miss M. Howard, of Lake Mary, Florida.

The services throughout were very hearty.

OTTAWA

SMITH'S FALLS

On Wednesday evening last a number of the members of St. John's Church Choir met in the parish hall for the purpose of making a presentation of a beautiful music cabinet to Mr. John T. Edwards on the occasion of his approaching marriage. An address, speaking in very high terms of appreciation of Mr. Edward's services in the choir, and the kindly feeling existing among its members, was read by Mr. Ernest O'Dell.

CORNWALL

During morning service at Trinity Church on Sunday, June 29th, the Rector, Rev. T. J. Stiles, dedicated a beautiful stained glass window which has been presented in memory of Charles Gray and family, who perished in the Rossmore fire. The window contains two panels, the subject of one being "The Three Maries at the Tomb," and that of the other, "Christ blessing little children." In the quatre-foil at the apex of the window there is an angel bearing a scroll. The inscription runs as follows: "To the Glory of God, and in loving memory of Charles Cowperthwaite Gray and of Frances Jean Gray, his wife, and of their children, Vivian Elsie and Robert Howard Gray, who entered into rest April 29th, 1910."

The work was executed by the well known firm of J. C. Spence & Sons, Montreal, and reflects great credit upon them.

The Rector in a brief address made affectionate reference to the late members of the congregation, whose lives were so swiftly taken in the awful fire of 1910, and thanked the kind donors for placing this memorial in a Church which is almost unique so far as memorials are concerned, there being nearly sixty in the building, which is itself a Provincial Memorial to the Right Rev. Dr. Strachan, the first Rector of Cornwall, and the first Bishop of Toronto.

RUPERT'S LAND

For some time past a committee, authorized by Synod, and consisting of the field secretary of the Sunday School Association of the Diocese of Rupert's Land, Rev. W. A. Fyles, and the Revs. D. P. J. Biggs (Brandon), G. A. Wells (Minnedosa), and H. S. Ram (Melita), has been engaged in the organization of a summer school to be held in St. John's College, Winnipeg, from July 28th to August 1st, inclusive. The object of the summer school is similar to that of other summer schools which have been held both east and west, namely, the deepening of the interest of all thoughtful Church people in Bible study, Sunday School work, home and foreign missions, and such church organisations as the Brotherhood of St. Andrew, the A. Y. P. A., G. F. S., and C. E. M. S. Thus a few days are devoted to systematic study and discussion of these topics and organisations for the express purpose of extracting as much spiritual benefit as can be obtained by the co-operation of expert with thoughtful minds. The conferences are varied, while between the morning and evening sessions ample time is allowed for recreation.

The following are the main features of the forthcoming summer school:

The morning session really opens before breakfast at 7 a.m. with the opportunity of attending Holy Communion in the college chapel. After breakfast (8 a.m.) Rev. Canon Matheson will give a series of studies on the Gospels. These will be followed by (a) Study of such missionary fields as Canada, Japan, China and India by Miss Millidge, the W. A.

(*Continued on page 12*)

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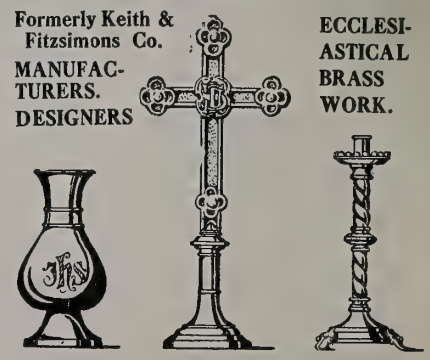

Women's Work and Social Service

ONE fine day earlier in the season I was starting out for a short holiday. The way lay through a tract of country new to me, and so even the prospect of the train journey had its attractions. I settled myself in a corner and prepared to watch and enjoy the changing scenes. It proved to be a pretty trip, too; undulating reaches of land, green grass stretching out in the sunshine, brown and red fields of freshly turned earth; streams and trees, cedars, birches, orchards, lovely curving slopes, occasional peeps of the lake, changings lights and shadows.

"Every prospect pleases, and only—" I found myself murmuring.

Only what?

My eye, delighting in the sweet freshness of the early summer colouring, fell upon a big white object stretched across the line of vision, from which large blue letters proclaimed "Ingleside Coffee." Why, I wondered? Much as you might desire it, it certainly belonged to the region of the unattainable to a person who could only look at it from the seat of a passing train.

There was not much time, however, to regret the unattainable, for in a moment another huge sign was inviting you to purchase "the wonderful Lowick Underwear of all weights," and soon, although it was a warm summer day you were being called upon to consider the claims of the "Spenlow & Jorkins furs," which certainly in their own time and season leave nothing to be desired in the way of warmth and comfort.

* * *

Evidently I was travelling through the land of advertisements and their arrangement was well, though of course unconsciously, adapted to meet every possible need and requirement. Now a tempting little sign, green letters on a white shield, offered the insinuating suggestion to "Smoke the Old Soldier Tobacco and live in harmony and peace," or words to that effect. Who, upon such terms, would not become a smoker? But before you had time to emerge from the reverie induced by this alluring prospect, you were considering the "North Pole Seal Company's" goods and were being entreated to "be sure to stay at Todger's."

Here is a delightfully open field, sloping towards the lake; cows are gazing happily, sheltered by a group of maples from the sun; but, alas, do not imagine that you are really in the country; a huge yellow board offers the information that there are no canoes equal to the "Offendene." True, indeed, but you are in the train, and even the Offendene canoes are not within the range of practical politics just now. A horrible reminder of the future next stares you in the face, for the "Okehampton Land Company" sign thrusts upon you the realisation of a time when perhaps this beautiful open country will be swallowed up by the advancing tide of bricks and mortar. You would rather forget this, but no, the bliss of ignorance must be dispelled.

* * *

By this time you have gone some distance and perhaps would like refreshment; how tantalising then to read that "A. P. Wemmick's Chocolates are the very thing for travellers," but only on a sign board. Here is a beautiful little cedar grove, a magic spot, but it is well guarded; the "Twilight Hour" announces its large circulation as a daily paper, and deservedly, for has not its fame gone into all lands? So much so that you feel this little wood need not be made the expository of its merits. But that is not all, for alongside of it a majestic board declares that no household can afford to be without the "Chesney Wold Boot Polish," and the charm of your li tle wood is dispelled.

Signs are of all colours, and are not chosen in order to harmonise with the landscape; a strong contrast is more conspicuous, more arresting, and crude yellows, reds and blues, are the favourite shades. Here is a group—white letters on a red brown shield bid us enjoy "Doyce & Clenman's Ale"—a dark green inscription on cream colour recommends the "Etchingham Paints for household Purposes," and a shining white board invites us in blue letters to make our headquarters at the "Knockwinnock House, which has every modern convenience."

A pretty little stream at the next point is making its way to the lake, following a gently sloping course over sand and pebbles, and on its bank a bright blue sign with yellow letters calls your attention to the famous "Ellangown Rubies." What could there be more effective by way of contrast than rubies and a little country stream. Our signs are nothing if not hospitable to all tastes. Here are the "Lillyvick & Petowker Watering-cans" offered in close proximity to the "Last Rose of Summer Baking Powder." Then as your meditations on a warm day in the train may induce thirst, and it is a long time since you tasted in imagination the delicious "Ingleside Coffee," you are ready now to welcome—in imagination again—a cream-coloured announcement on brown of "Crummles' Tea." The colouring is appropriate and the name of the firm suggests the crumpets which, of course, should be there too. You notice that many of the signs repeat themselves after a short interval; evidently one glimpse of them as you pass in the train is not considered equal to making a very deep impression, and so you meet the "Twilight Hour," "Okehamptons," the "Old Soldier," and others from time to time along the way. But you are resigned to your fate now and expect nothing else.

* * *

Here on a charming, undulating slope, the very place for a picnic, are the signs of "Monkbarn's Very Best Scotch," "Blue Daffodil Ale," and "Dousterswivels"—the latter decorated with a foaming tankard which explains the nature of its goods. You come next to another stream in which the cows are watering. Here is the sign of the "Podsnap Farm Supplies," and of the "Saracen's Head Kodak," and soon you are looking at the "Chadband Aids to Beauty," the "Meryton Home-made Preserves," and a great many more.

* * *

As I was in the act of writing the above, comes Mr. Punch in his Holiday Pages in the following "Meditations from the Window of a Railway Carriage":—

We leave the draggled skirts of the town—
And pass to meadows, woods and rills,
Gladdened by Nature's spotless gown,
And *Gollop's "Get There" Liver Pills.*

Anon we rest our jaded eyes
On browsing kine and woolly flocks
Grouped in a grassy paradise
That's labelled *Bloke's Extract of Ox.*

See yonder gently-rising knoll
With daisy ribbons interlaced;
What message does it bring the soul?
Polish your Boots with Blinko Paste.

A sleeping church, a smiling farm,
An unsophisticated inn,
A crumbling tower, whose ivied charm
Retires before *Juventus Gin;*
A vision of a jewelled dell,
Where Flora tends her habitat,
To blazon forth the magic spell
Of *Antitum, the Foe of Fat.*
And then the windy heights that slope
Down to the dancing sea, and there
We read the crowning words of hope—
Brinol will banish Mal-de-mer.

* * *

It has not been a very long journey, but it has been pretty effectually spoilt by the advertisement boards. No one blames the firms; advertising is a business and every enterprising firm will rightly make the most of every opportunity allowed by the community. Not to do so would be slack business. But I wonder why we all calmly accept these disfigurements.

To quote from one of our daily papers: "There is not a lover of beauty in this country who has not at some time or other found fault with the unsightly signs which bristle everywhere. Such a thing as scenery on a railroad journey no longer exists. The lines have become one long education in suspenders, cigars, jams and pickles. People protest against the whole advertising scheme, and that is as far as they will go. No community in America has had the pluck to follow the lead of the little island of Bermuda, where it is an offence to place a sign of any description, no matter how small, upon the public highway."

Here is a recent item of news from Paris: "Now that the large advertising boards that disfigure the landscape on either side of the French railroads have been taxed out of existence by the Chamber of Deputies, an ingenious and less offensive way has been devised. Advertisers on the Orleans railroad have begun to plant beds of flowers of brilliant hues on either side of the track, with the blossoms so arranged as to spell the name of the products to which it

A BREAKFAST IN CEYLON
would not bring you a more delicious cup of tea
than you may have at your own table by using
"SALADA"
It is the world's choicest tea, at its best—the
finest hill-grown Ceylon—in sealed lead packets.
BLACK, GREEN or MIXED
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COMMUNION WINE
$1.50 Per Gallon
25c. extra for Containers.
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ARTISTIC PICTURE FRAMING
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Let us convince you by framing one of your pictures.

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is desired to draw the attention of the traveller."

* * *

But of course the objections to the defacing of the countryside by advertisements is deeper than merely the objection to the disfiguring of so many pretty places. It does lessen their charm and restfulness, but it does more! it is in a measure the defacing of something sacred, of the world as God has made it—the world with

"The beauty of the wonder and the power,
The shapes of things, their colours, lights and shades;
Changes, surprises—and God made it all!
Do you feel thankful, ay or no,
For this fair town's face, yonder river's line,
The mountain round it, or the sky above,
. . . What's it all about?
To be passed o'er, despised? Or dwelt upon,
Wondered at?"

Surely it is all given us for love, for reverent joy and thanksgiving that we may "rejoice and give praise for the operation of Thy Hands."

HONOUR BRIGHT.

The Church in Canada

(*Continued from page 10*)

travelling secretary and other women, when doubtless Canadian Indian and Eskimo missions will receive thorough attention, also pagan religions with the manners and customs of the respective peoples; (b) The art of teaching, a subject to be handled by Rural Dean Heathcote, Rev. D. P. J. Biggs, Rev. E. C. R. Pritchard, H. M. Speechly and others; (c) Round table conferences touching many practical points.

Each day the afternoons will be left free for such diversion as each individual may choose. After teatime a shortened evensong will be held at 6.45 to be followed immediately by half-hour open-air talks on practical points conducted by some leader; these are very informal. As darkness approaches a lantern lecture will be delivered in the school room each evening on church history, to be undertaken by Rev. Canon Murray, Rev. R. C. Johnstone, Rev. W. A. Fyles and Rev. W. B. Heeney. The evening's work will close with model lessons for Sunday School teachers in all departments by Rev. Rural Dean Parker, Mrs. R. B. McElheran and others; also special conference in separate class rooms on the special problems that have to be tackled by (a) superintendents, conducted by Robt. Fletcher; (b) secretaries, conducted by Rev. G. A. Wells, and (c) librarians by Rev. R. C. Johnstone.

With regard to hospitality and the necessary expenses to be incurred by those attending the summer school, each person will pay his or her transportation expenses and a registration fee of $2 to C. Cornish, 25 Bannerman avenue, Winnipeg. In addition there will be a daily charge for meals not exceeding 85 cents. By courtesy of St. John's College, Miss Millidge will be women's hostess and Rev. G. A. Wells men's host, and all other accommodation will be provided free of charge. The usual reduction in railway rates will be secured in proportion to the number attending. If after expenses are met there is any surplus it is hoped to give a proportionate refund to country delegates.

The death is announced of Rev. Dr. Gardiner, of Market Harborough. Dr. Gardiner was 84 years of age, was formerly a missionary and chaplain of the Hudson's Bay Company, and did remarkable work among the Manitoba half-breeds. He was captured by the rebels during the rebellion, but released by Riel. In later years he was active in Church work at Birmingham.

QU'APPELLE

SWIFT CURRENT

A very pleasant hour was spent at the Rectory on the evening of the 23rd ult., when the St. Stephen's Church choir took the opportunity of presenting Mr. P. G. Wood, organist, and Miss Olive Edmondson, a member of the choir, with a time-piece with Westminster chimes, in honour of their approaching marriage. The time-piece bears the following inscription: "To Mrs. and Mrs. P. G. Wood, by the St. Stephen's Church Choir, Swift Current, in recognition of their voluntary services and as a token of regard and esteem, June 25th, 1913." After a few opportune and well chose remarks by the Rev. J. Swalwell, B.A., Mr. Powell, who has been connected with the choir since its inauguration, formally presented the time-piece. The Rev. J. Swalwell then read an address expressing the congratulations and goodwill of all.

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TORONTO

The Bishop visited Coldwater and Waubashene last week, where he preached and took part in the anniversary observances of the combined missions.

TORONTO

CHURCH OF THE REDEEMER.

Mr. Otto James has been appointed organist and choir-master of this Church.

HOLY TRINITY.

The Pearson Memorial Pulpit will be placed in the Church about the middle of September. Some of the panelling, the work of Mr. D. J. Allen, R.S.A., is now on exhibition at Messrs. Rawlinson's, Yonge Street. The subjects are, first the sermon on the Mount with perspective showing the Hills of Judaea, sheperds, etc., in the distance; the second panel represents St. Paul on Mars' Hill, with Lystra in the distance; while the third shows St. Timothy receiving his early instruction from his grandmother Lois in the presence of his mother Eunice. In the side centre panels are two figures, St. Peter and St. Luke. St. Peter is shown holding the keys, emblematic of his apostolic charge, and St. Luke is writing, indicative of his work in writing the Gospel and the Acts.

It is a beautiful piece of work, the panels in Virginian white wood and the carved detail in oak.

MAPLE LAKE

St. Peter's Church celebrated its anniversary on June 29th, when a special thanksgiving service was held. There was a large attendance and the offerings were the largest in the mission's existence. The mission is in charge of Mr. D. E. Mackey of Trinity College, for the summer.

While you are in the world, imitate little children, who as they with one hand hold fast by their father, with the other gather strawberries or blackberries along the hedges, so you, gathering and handling the goods of this world with one hand, must with the other always hold fast the hand of your heavenly Father.

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SOME COAL MAY BE AS GOOD, NO OTHER COAL IS BETTER.

The Garden of the Soul

Sermon by the Rev. F. B. Mackay

"I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends, drink, yea, drink abundantly, O beloved."

DR. NEALE, whose name we know in connection with so many hymns, once fashioned out of these words an Easter meditation; let us take them as symbolising the joy of our Lord in the blessed Sacrament, as He gives Himself to His faithfful communicants. "I am come into My garden." First, there is our Lord's delight in the scene in which He gives Himself. You are very fond of your Church, so is our Lord. You delight in its music; so does He. You are moved by the earnestness of the prayer, so is He. As He comes into His Church in the early morning He enjoys the flowers that make it like a garden for Him, and He loves the beauty of the House of His Father. Cast your thoughts back for a moment to the three gardens in which He won His right to the Garden of His altar. There was the garden of the childhood. I have stood in the bare, hot garden strip on the hill slope of Nazareth which they call the garden of St. Joseph. The tradition as to the exact spot is worthless, but it sufficiently gives the general appearance of the garden of the childhood. "Where is Jesus?" "He is in the garden." How often that must have been said. And there was the garden of the Agony. I stood in it one Thursday night. The paschal moon cast a fantastic, black pattern of twisted olive branches on the hard ground. Still in my memory I see a priest, one of our priests, lying prostrate on the earth, his hands upon the gnarled roots of an old olive. The garden of the Agony. And there was the garden of St. Joseph of Arimathaea. That is now all covered with marble and gold and silver and in the centre is a slab of stone worn into waves. The kisses of pilgrims. But those are gardens of memory; the living garden is here. And now our Lord speaks of the details of the joy He finds in His garden. "I have gathered my myrrh with my spice." The myrrh is His first joy. All the patiently borne suffering He finds in the Church, everything that makes your early communion difficult to you, our Lord gathers together first of all and with great joy. That sharp and continuous pain, that sleepless night, the bad headache, the weary anxiety, the haunting foreboding, all the bravely borne sadness and sorrow and pain, they give our Lord joy because they are marks of true discipleship, they unite His faithful with His passion. And those negative sufferings too which seem to the sufferers sheer spiritual paralysis, all these, too, our Lord gathers eagerly and happily. "Here is this dear creature again," He says; "stone cold, so distracted, so tired, his poor thoughts flying this way and that like frightened birds in a storm. How beautiful and how wonderful that he should persevere and be here again." Yes, first the myrrh. But with the myrrh the spices. The spices, because patient suffering makes the sufferer capable of particular acts of unselfishness and self-denial, sweetly scented actions, better than the incense and the flowers. Perhaps you have never seen the connection between your sufferings and your best best acts; but it is there. It is out of these "stony griefs" that the soul raises its Bethels, those acts in which it most nobly praises God. And so, together with the bad night and the bad headache, our Lord collects all his spices, all the noble deeds of goodness you have done since your last communion. Our Lord goes on: "I have eaten my honeycomb with my honey." My honeycomb? Oh, yes, the faithful communicants are as busy as bees, and after their suffering and the noble actions which are born of patient suffering, our Lord's next delight is in their works. Here at Communion, especially, is where they build up the honeycomb, and find the material that is to be the store house for their good deeds. "With my honey." I hope that there is not much empty comb being made here; much Christian charitable work with the Christian charity left out. Of all the tragedies in existence none is so great as the tragedy of the Christian bee who goes on building comb, giving alms, visiting the sick, working for Missions, saying prayers, without any of the honey of Christian charity in the comb he is building. Again our Lord speaks: "I have drunk my wine with my milk." We know what the wine is which our Lord gives to us in the Blessed Sacrament. What wine do we give Him? What can there be in us to send a glow through Him and make His pulse beat high? Why, our ideals, of course. Our ideals. Some of us will be going to the Wagner concert tonight at the Albert Hall. The air will be filled with great voices—voices which say what no words can say, and as we listen our blood will be stirred, our hearts will be thrilled. And morning after morning, when our Lord comes here amid the silence of the Church there is music in the air, and as He looks across the bowed and rigid figures, His Sacred Heart is thrilled; for you bring here to the altar not only what you are but what you passionately desire to be, and it is these splendid visions, to which notwithstanding all your disappointments, you still cling. It is these which fill the silent church with heroic music and quicken the Sacred Heart, and bring the cry to the lips of Jesus, "I have drunk my wine." "With my milk." Oh, no, it is not an anti-climax. You bring your ideals, the music which thrills like wine, the vision of what you would be. And you also bring what you already are, lovable-loving human beings. The milk of human kindness! Those simple, sweet, amiable qualities which make the home sweet and the city clean. There is no true nourishment in what you bring to the Lord's Table, if the milk of human kindness is not there. Well, that is my little sermon. I set you thinking about our own contribution to the Feast in the garden of the Supper of the Lord. It is then as the eager and happy host that we greet our Lord to-day. He takes up and transforms our poor gifts by uniting them with the adorable gift of Himself. Himself set forth as He had been slain. And as He does so He cries to us out of the fulness of a happy heart, "Eat, O my friends; drink, yea, drink abundantly, O beloved!"

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Letters must be written on one side of the paper only and should be in by Saturday morning at latest.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

A NEW SYNOD

To the Editor:

Sir,—You have been kind enough to insert a letter which contained a suggestion as to the creation of legal, responsible and partly independent bodies answering to Rural Deaneries or Presbyteries. May I presume again upon your courtesy to insert this letter, giving the following extract from a Church paper of June 20th, in reference to the organization of the Synod of the Diocese of Chichester, Eng., which has subsequently come to my notice. It is part of the constitution, viz.: "Such Synod, it was decided, should meet at least triennially at the discretion of the Bishop. 'But inasmuch,' says the constitution, 'as the General Diocesan Synod is meant to be of practical service to the whole diocese, for Synodical purposes the three Archdeaconries should be regarded as three synodical areas, and that the members of the General Synod resident in each area should be annually summoned in the years when the Synod does not meet as a whole under the presidency of the Bishop, to meet as a Divisional Synod in that area."

ONLOOKER.

HIGH OR LOW?

To the Editor:

Dear Sir,—Soon after the recent fire at St. Michael's, Winnipeg, a lady in the parish was talking to a Protestant lady, who said she understood it was the Catholic Church which was burned, but someone else had told her it was the "English Church." Still another said it was the "High Church," but the Protestant lady said this was not so, for on seeing the building found it was quite a "low" church. Who was correct? Isn't it high time the Church was called by her proper name?

Yours faithfuly,

B. M.

Winnipeg, Man.

THE ENGLISHMAN

Sir,—You have dismissed the Englishman in a paragraph. In justice to those who are proud to call themselves by that name, you might revise it and have something to say in his favour. I am an Englishman who loves Canada and have reason to. She has vouchsafed to the writer restored health and he has not one single word to say against his adopted country or anyone in it. It is always difficult to assimilate at first. The Canadian would feel the same if he went to the isles where he is always warmly welcomed—Britain. Tact, perseverence and ambition are a trinity of necessary gifts and some Englishmen try to use them. Personally, I work very hard for the good, I hope, of the country and myself.

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A CANADIAN CHURCH CONGRESS

To the Editor:

Sir,—Your leaderette in the issue of July 17th should not rest there. It is sound advice and the congress should come into being at once. The Bishops could not conceive a more solid foundation on which to build the laity's interest in the Church and it will get things out of ruts. It is exactly what is desired, a quickening human interest that will bring in all, irrespective of clothes, station in life, or vocation. The Church of England, at any rate, in some cases, seems a closed book; the laity seem to be held aloof, except in regard to clubs, associations for games and lectures, that are outside the intention of a congress. I should like to hear the opinions of those qualified to give them on:

The Church and commercial life.

Some aspects of the liquor traffic, by a Churchman who is a hotel proprietor.

The Church's duty to her Bishops.

Plain Prayer Book teaching; its absolute catholicity and ritual directions.

Our national cathedrals—their witness to the faith.

Ways to strengthen the Sunday School.

Modern science and theology.

Is the Church fulfiling her duty to the fallen?

Church music in Matins, Evensong and Holy Communion.

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several centres—one year in Montreal, another in Toronto, and so on, the Bishop of each diocese presiding.

A Church congress will be the best incentive to work on the part of the laity that was ever thought of. A "Synod," why the very word is sufficient to frighten the ordinary man in the street. To those soaked through and through with Protestantism it smells of Popery, to others a gathering of Picksniffs. The Church has to recognize that her vast family is composed of many minds and many temperaments and there is nothing so refreshing, so delightful, I may say, as a good talk. Her people are taking an active part in it. This is a rambling letter, but now the idea has been started, please go forward.

E. T. C.

P.S.—Some may say, "These subjects would be too debatable; they woud cause a rumpus." The answer is, so much the better. A strong breeze, sometimes, even a tempest, is better than perpetual calm, which occasionally spells a dangerous indifference or sheer idleness. The use of fists in defence of the principles of our catholic faith in the Old Country sent a thrill of intense earnestness through the Church that dumbfounded her traitorous adherents and avowed opponents.

"ONLOOKER"

Toronto, July 10th, 1913.

To the Editor:

Dear Sir,—Your correspondent, "Onlooker," under the heading "Church Government," suggests as a preliminary to any steps towards church unity, "five points of reform," as worthy of attention.

Then, of course, we must have another Reformation.

While we are about it, and in order to keep in harmony with the reforms proposed by "Onlooker," we shall be very ill-advised if we do not eliminate from the New Testament such an expression as "The Kingdom of Heaven," and we must, of course, put into the mouth of St. John the Baptist, "Repent ye, for the Republic of Heaven is at hand."

Yours truly,
Sutherland Macklem.

INTERDENOMINATIONAL TEACHING

To the Editor:

My attention has been drawn to an editorial appearing recently in a Vancouver newspaper stating the fact that half a million dollars had been subscribed by the business men of Montreal to endow interdenominational teaching in the different theological colleges of that city. The article also states that the Principal of the Congregational College acts as senior of the joint faculty. Is it possible that our church students in Montreal are subjected to teaching from a disciple of John Brown? Or, are asked to drink in the theology of John Knox? It would be interesting to know by what authority this scheme has come about, and whether it has been endorsed by the bishops. Your readers have not had the opportunity of learning much regarding this novel scheme of theological education from your columns. As a subscriber, I would ask you to enlighten your Western readers on this matter more fully.

The much talked of circular letter tickles these Montreal business men very much, and there is no doubt they will leave no stone unturned to form some sort of religious merger. We have the weaklings among our clergy and laity, and as such they look upon this unity crusade as they would on any business combination. You may rely on it, that it is the one desire of these weaklings to do all in their power to form one immense Protestant force against Rome, and to destroy every vestige of Catholic teaching in our Church. They will welcome these Montreal business men and their dollars, in order to force the Canadian Church students to come under the teaching of schismatics. There must still be every effort made by our Catholic-minded priests and laity to preserve the Church's integrity, and this can be done most effectively by definite teaching. As a Low Church evangelical said to me recently, "You might as well try and keep back the walls of the sea as to retard the Catholic movement in the Church of England." This, no doubt, is true, but how little many of us know of the heroic efforts made by those faithful priests to preserve the "faith once and for all delivered to the Saints."

Yours truly,
Z. H. Burnham.

Vancouver, July 9th, 1913.

SYNOD OF NEW WESTMINSTER

Sir,—In your issue of July 3rd, the Rev. W. H. Vance falls foul of "your zealous correspondent" who wrote an article under the above title, and who I shrewdly judge he thinks was myself, though here, as usual, he is in error.

"This is absolutely untrue," he states, regarding denial of Latimer Hall's co-operation with other theological colleges; well, let it be so, if he will have it. The promotors of Latimer Hall, an institution, notwithstanding the belated laudatory account of its closing exercises, which neatly coincided with the appearance of your correspondent's letter, opposed to the wishes of three-fourths of the Churchmen in the Province, have been accorded treatment of the most generous nature, in point of fact bordering on weakness, as charity ever does, when treated as an immaculate rather than a manly virtue. Its admittance into all the privileges connected with a foundation that never contemplated any such division of interests, instead of tending to a display of grateful acknowledgement to those in whose hands it was to give or to withhold, has encouraged a spirit of aggressive policy, the result of mistaking kindness for weakness; so that now men are beginning to question what has been gained by this surrender of all that three-fourths of Provincial Churchmen hold dear, and whether it is likely to hold good. At King's College, London, England, where the roll of theological students averages about 120, the professors and lecturers represent every school of thought, and the students sit at the feet of men differing widely in opinion from each other, with, I need hardly say, the utmost advantage to them; and yet men who entered imbued with High, Low, or Broad Church principles invariably leave the College holding the same principles. Young men of independent character will not submit to be treated as babies, to be told what particular school of thought they are to follow; otherwise, a reaction is inevitable and those misguided persons who have caused this dissentient school to rise in our midst, and have met generosity with ungratefulness, may yet learn that "pride goes before a fall." The Rev. Vance was careful not to explain the nature of the unauthorized agreement he had entered into. It was in the pages of the *British Columbia Magazine*, and remained unread, as it was the principle of the thing that was objected to, whether it had only covered the same pattern of hot-water bottles for Latimer Hall and other theological students. His stating that he did so explain is, in his own words, "absolutely untrue."

But what is to be said of the mendacious statement that "the discussion of College affairs arose under the item in the agenda of notices of motion," when that item was never reached, was never under discussion, and was deleted by the request of the mover? Surely this is the limit of deliberate false statement; and yet your correspondent complains of what three-fourths of the Synod must have regarded as the truth concerning non-co-operation with other colleges, as being "absolutely untrue."

The facts connected with the supposed use of a seconder's name, unknown to himself, are not as stated by your correspondent, for it is hardly likely that a mover of any motion would submit the name of the seconder without his knowledge. The seconder's withdrawal was largely a protest against the carelessness of those in authority, who failed to send him and others a copy of the agenda, for he had only consulted me the week before at the United Clericus at Victoria, as to what line I wished him to take when seconding my motion.

But, sir, who is this champion of moral rec-

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titude, who attacks other people's credit? Is it not the same Rev. Vance who advised that a false statement in the public press should remain uncorrected, although Mr. West, K.C., the eminent Wesleyan barrister, whose statement it was that the Anglican, Presbyterian and Wesleyan Colleges had united, desired that it should be corrected, and wrote to that effect to *The Daily Province?* Reading your correspondent's letter, side by side with this false statement, it is easy to read between the lines as to why he counselled that an untruth should remain undenied. It was this very statement that gave rise to the discussion concerning Latimer Hall's action, not the agenda item, as falsely stated by Mr. Vance.

The party favouring these and other well known reactionary matters was fairly and squarely beaten on their own ground on the floor of the Synod; and these paltry attempts at recrimination by means of letters in the newspapers will only recoil upon the heads of those attempting them, and cause Latimer Hall to be more unpopular than ever.

Yours truly,
OWEN BULKELEY.

Vancouver, B.C., July 10th, 1913.

Maple Leaf and Oak

Or THREE SISTERS

BY IRENE STRICKLAND TAYLOR

(*Continued*)

"I HAVE come to tell you this news now. But before I tell you I should like to have Miss Myrtle join us. I want to tell you all together that nothing may be lost in the recital of it to her. Will you kindly send to have her fetched, Miss Hazeldine?"

"You cannot see her."

"Why not?" demanded Sylvester, sitting upright with a jerk. "I sincerely hope she is not unwell."

"I wonder at your sincerely hoping anything," retorted Ruby, unable to refrain from this cutting reminder of his lack of veracity. "But you need not be uneasy on that score, for our sister is perfectly well and happy at this moment, for anything we know to the contrary."

"What do you mean? Is your sister away from here?"

"Yes, she left us two days ago."

"Ah, that is unfortunate. Is it a visit of any length of time that has called her away?"

"It is a visit of indefinite length," returned Ruby with a grim satisfaction in his chagrin and bewilderment. "We do not know how long it will be before we see her again and welcome her back."

"Why, where on earth has she gone?"

"Oh, yes, she is still on earth." Ruby could be almost as tantalizing as Torrence himself when she chose. "She has gone to Canada—Deerlea to be exact."

"To Canada?" echoed Sylvester, greatly mystified. "With whom?"

"With her husband."

"What!" he cried, with the sound of a great many exclamation marks after his ejaculation. "Myrtle married? That child! What on earth were you—?" He checked himself abruptly as something in the girls' faces arrested his attention and he sprang from his chair as though it had suddenly grown red hot. Great Scott! You don't mean to say she has married that Neilson?"

"We mean to say just that, and we say it."

"Good heavens! Are you both mad to allow such a thing?"

"We are both quite sane," retorted Doris unabashed. "But we can't be sure that you are at present."

"Stow that nonsense; I'm not joking if you are!" He kicked a footstool savagely out of his way and began pacing up and down the room as though distracted, throwing out bursts of bitter and angry speech like an eruptive volcano as he strode about regardless of manners and everything else. "That worthless scamp! Married to him! What a fate for the child! She was worth the lot of you put together and made doubly as valuable! Great Scott! Why wasn't I told? After all my years of care—*this!* Married to that young rascal!"

"I think, sir, that you are the one to have these offensive epithets hurled at your own head, instead of at a man who would scorn to tell lies to three girls under pretence of befriending them," interrupted Ruby, becoming annoyed at his contempt of her brother-in-law. "'Scamp' and 'rascal' and 'worthless' apply better to you than to Lloyd."

"Very true," answered Sylvester, sinking into his chair again, and leaning his elbows on his knees, he rested his forehead in his hands, and stared at the carpet with a subdued resignation. "I deserve all the epithets you can think of, for allowing my care of you to become so lax that Myrtle could be engaged and married while my back was turned. Whatever shall I say to her now? How can I dare to face her, with one of you gone?"

"Who? What do you mean?" cried Doris, who had been listening to his words with breathless interest, while Ruby gazed at him in wondering incredulity.

"Mr. Sylvester, what are you talking about?" she asked, a dawning surprise in her eyes. "Who must you face?"

"Your mother."

"Our mother!" the sisters almost shrieked in unison. "Our mother! Mr. Sylvester, what do you know of our mother? Where is she? Who is she? How do you know anything about her?"

"I have known her since childhood," he returned, growing cooler as the girls grew excited. "Don't go off your heads, please. I went over to Germany on purpose to see her and bring her back."

(*To be Continued*)

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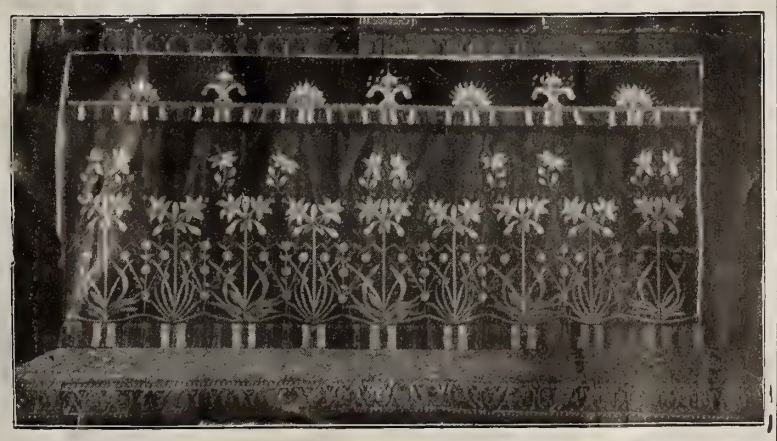

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The Week

THE editor of the *Guardian* says that Bishop Ingham writes that the so-called attack was intended only as a friendly criticism, and he thought that the story of a few blemishes, or we will say mistakes, of past experiences, would not have been resented. Dear me! How very considerate! Why did we not recognise that Codlin was the real friend and not Short? We are very grateful to be assured that it was only a friendly criticism, for by comparison what would a real attack have been like? The apology is worse than the criticism, for it supposes that Canadians are fools. To say that the accusations made in the "Sketch-book" have to do with blemishes, or we will say mistakes, is to assert that Canadians are unable to read, or to understand plain, abusive English. Of course, we ought not to resent it, but just merely lie down and take it without whimpering. Who are we that we should resent slander, injustice, or a stab in the dark? We must say that we should like to know the name of our gentle critic, so that we could make our acknowledgements to him directly without having to approach him through the Bishop. It seems to us that of all men a Bishop should have been the last person to permit himself to be used as a cloak for such so-called friendly criticism. Has Bishop Ingham no sympathy for those who are clergy, even if he does not agree with their views?

Bishop Ingham

THE months of July and August in newspaper literature always partake of the florid nature of summer. It is during these months that the sea serpent, the gigantic gooseberry, and the housefly appear as subjects of debate, and arouse vindictive opinions. During this period of the year we also incline to considerations of the wisdom and affection of the dog, the habits and peculiarities of the cat, and the preservation of eggs for winter use and political meetings. So that is why perhaps we find a Church paper discussing the payment of Rural Deans. It reminds one of the proposal that they should have a special title of Rather Reverend. We presume no Rural Dean would object to being paid for his ruridiaconal functions, but the more important question is where is the money to come from. There are many people who have very faint ideas of the scope and effect of a Rural Dean's office, beyond the fact that he walks in diocesan processions by right of his rank. What does a Rural Dean do? We confess we do not know, but that is no reason why he should not be paid. When we are all being adjured to earn our money it would be rather refreshing to have some office of which the emoluments entailed no accounting for work done. It would be a sort of Victoria Cross.

Rural Deans

DOES dress affect the morals of a people? It is an interesting thought, and if any answer can be given, the present vogue of costumes for the fair sex ought to lend itself to a reply. Probably the most moral period of civilisation is when dress is exiguous. It is generally allowed that the savage tribes are far more moral than they were supposed to be, and it is when the white man appears on the scene that they deteriorate. The real wickedness of any fashion in dress is not its amount or its paucity, but its suggestiveness. The human form was never intended to arouse wrong thoughts, and probably never would do so, but it may be so draped or undraped as to suggest wrong. Two years ago the modern style of women's dress seemed an outrage on decency, but custom has made it seem an ordinary aberration of the female intellect. We do not suppose that there has been any moral retrogression during the last two years as a result of fashion. The pity of it is that it is a fashion that does not add to the attraction of the sex, but rather the reverse. It does not soften angular development, neither does it adorn the parabola and hyperbola of size and middle age. Sooner or later, of course, it will change and pass away, not because of its morality, or its defects as art, but because another craze will arise, and the dressmaker must achieve something novel or go out of business. It is a comfort to know that it cannot change for the worse artistically, and it is not likely that it will change for anything cheaper. The last item is the variety that would interest a good many husbands and fathers.

Dress and Morals

IN enquiring as to the home origin of the students at our Theological College, we were told that a proportion of them come not from Canada, but from the Old Country, and that this proportion is much greater in some colleges than in others, even running up as high as fifty per cent. We were informed that they were sent out and financed from England. We should imagine that such a plan is full of danger. The candidate for Holy Order ought to seek ordination in the land of his birth, and in the Church of his parentage, where there is already a deficit in the supply of candidates. If he does not do so, it is hard to avoid the suspicion that he is seeking an easier entrance, for it cannot be doubted that the standard of admission is lower here than in England. It could also seem possible that therefore a poorer class of candidate is being trained for the ministry, or rather being attempted to be trained for it. The shortage in Canadian-born candidates is a most serious matter, but we may well ask whether we are doing wisely in importing, not clergy, but material for clergy. Where a man has been a few years in the country and then feels drawn towards the ministry he is all right, and will probably produce satisfactory results. Another thing is certain, that if a man is imported and then put through a rather narrow and one-sided training he is not going to be of any permanent value to the big ideas and free ways of the Canadian. He will either jump over the traces himself during his training, or soon after it, or else he will be found out of sympathy with the general trend of thought and feeling.

Theological Students

DEAD men control half the property in the world. This sounds startling, does it not, and yet it is true. A man makes a fortune, and when he dies he disposes of it, and leaves it under certain conditions. It often happens that he is hardly cold in the embrace of death before his relations begin to quarrel, to fight, to hate each other, and to start a lifelong feud over his property. Brothers and sisters who till then were friends become peculiarly bitter and mean as beneficiaries under a will. While a man is alive he can give away his money, squander it, or do what he likes with it, and no one is supposed to have a right to feel aggrieved, but directly he dies his motives and intentions are questioned and often abused. Relations are not considered during his lifetime as having any moral claim upon his money, but after his death he is regarded as inhuman if he has left his money away from them. It has often seemed to us that the only money that a man's family have a real moral interest in is the money that has come to him from the family itself. The money he makes for himself is his to dispose of as he chooses, and his relatives have no reason to feel injured if he leaves it away from them. If we look at the results of inheriting dead men's money we cannot say that they are generally beneficial. Rich men's sons do not usually add much to the social welfare, nor do they attain to a position in which their footprints on the sands of time are much more valuable than those of Robinson Crusoe's man Friday. The best way out of the difficulty is that a man should dispose of all that he has, or nearly all, by gift before he dies. He can then appre-

The Dead Hand

ciate the value of his friends and relations; he can hear what they think of him, and he can reply, if necessary, to their strictures. At any rate they would not under these conditions attend his funeral with one eye on the casket that contains his remains, and the other more intently fixed on the casket that holds his last will and testament.

The Question of Races

ON this continent we have had to face problems that are peculiarly our own in the matter of race separation. We have had to consider the Indians, the negroes, the Chinese, and the Japanese. Many foolish and wrong things have been said, and equally many unwise things have been done. The Indian problem has been solved differently in Canada and the United States, and we think it would not be unjust to say that Canada has made a better solution. The negro question has been entirely a problem of the United States and the present condition of affairs leaves much to be desired. As regards the Yellow races, we are both in the primary stage of the difficulty. Economically the Yellow races have been a help in a difficulty. To open up virgin country by settlers of limited means has required labour cheaper than that of the white man, and the yellow races, by their steady industry and their cheaper wages, have done a great deal for Western Canada. There have been many men of such financial limitation that they could only afford the labour of the Yellow races in clearing their land and making good their hold upon the ground. But at the same time the steady flow of the yellow population from the East, the tendency to remain a people apart from the national life, and the real question of race have all given rise to very serious thought. It is generally conceded that race mixture is a mistake in every way, and that, whatever happens, the races ought to remain separate, each working out its own salvation upwards. We think the day has gone by when one race can absolutely shut its doors to others, and especially so in the case of the yellow races which in the course of time and development are likely to exact a heavy measure of retribution for any injustice to which they are made to submit in the present. Nor must it be overlooked that the yellow races are shewing a marvellous capacity for development, and that the greatness of their power as a world factor may be much nearer than most of us suppose. The white man's burden is to see that the yellow races are offered the benefit and the uplift of the Christian religion as the greatest medium of self development.

Our Old Country Letter

July 16th, 1913.

THE best minds and most spiritual hearts of all sections of Christianity always long for the day when we all may be one, and there seems to be more of a definite effort towards such a consummation now than, perhaps, ever before. But the question is beset with difficulties. A divided, not to say partially hostile, Christendom may be deplorable, but if unity means uniformity, will it not also mean, human nature being many sided, indifference or weakness? Compromise is easy in theory, but when contact ensues, each side expects the other to be the sacrificer. Nevertheless, much has really been gained for width and tolerance by the present generation, and it may be that as the church grasps better the paramount importance of great world-wide problems and pressing needs abroad, lesser bickerings at home may quietly cease to be. As an able worker and thinker has remarked, "It is a very good thing to talk of union, but there will never be union until the fact that the world has to be fought by all Christians becomes more imperative in its claim to attention. As long as Christianity pats the world on the back, and says all is well, and the world says Christianity makes a man respectable, we shall be content to go on as we are going. But the day may not be far distant when all forms of British Christianity may be forced to take steps to make an efficient and prolonged fight against the world. The cleavage between Christ and heathenism in the mission field is driving us together, and the same factors will make us one at home. The Church exists to fight sin and to develop holiness among those who follow the Saviour. We talk now about unity; some day we shall be forced to realise it."

Meanwhile one large section of the Christian Church—the Roman—will have nothing less than absolute submission as the price of any junction with her. Here, for instance, is a renewed indictment by the Bishop of Manchester on the "Ne Temere" decree, of which she abates nothing. He writes in his Diocesan Magazine for July: "Once more I ask my readers to consider that Rome treats as invalid and adulterous marriages which have been lawfully contracted; that Rome uses pressure to force Protestants to go through ceremonies which treat their own religious services as a mere nullity; that wives have been encouraged to leave their husbands and take away their children, and otherwise called prostitutes. If these things are done in the green tree, what will be done in the dry? If in England such persecutions occur, what is likely to be the fate of those of our fellow-Protestants whom we are handing over to Home Rule in Ireland?" What indeed! Well it is not done yet, but the attempt seems certain now; and a grim struggle with the northern defenders of faith and home equally certain if so.

We in Church circles at home are very glad that the authorities of the British Columbia Church Aid Society have recently decided to do all they can to help your heroic Bishop Stringer and his huge Diocese of Yukon, which it seems is endowed. You will know that the Primate of Canada had made application to this effect. So in future the Society will include within its sphere of action all the five dioceses which lie beyond the Rockies—Columbia, Caledonia, New Westminster, Kootenay and Yukon.

May one add, in this section, how indignant some of us have felt over the sweeping and apparently much mistaken strictures on the Church in Western Canada recently published by a Bishop of ours and a priest of yours?

To come home again. It is extraordinary what interest has been aroused and what proportions assumed by the "Boy Scout" movement in England. A writer from Birmingham says, "For the past week this has been the city of Scouts. Every street swarms with Scouts of all ages and sizes. The exhibition at Bingley Hall is a wonderful revelation of what the Scout can do. Some of the articles made by these boys were amazing; and the great rally on Saturday was a most inspiring sight. On Sunday the Bishop of Birmingham addressed a crowded congregation, composed entirely of Scouts, in the Cathedral, speaking of the keenness, discipline, helpfulness, comradeship and self-sacrifice manifested by the Scouts."

It is splendid to think of all these youngsters having such training. There are not wanting detractors, and of course there are imperfections, but nevertheless the methods of our day with the young of both sexes stand out, on the whole, in a golden contrast with any preceding, and therein is our best hope for the future.

A good many stories have been cast lately at the constitution of the Church Congress, and just a few of these have struck home. Last week, in the Representative Church Council, the Bishop of St. Alban's got passed a resolution for the consideration of methods by which "it may become of still greater value to the Church." The Archbishop of York suggested that it should be held triennially instead of annually, basing his proposal upon the ground that there is too much talking in the Church! Now, her most devoted friends must admit that this is true; but as a leading Church paper says, "The remedy is not to abolish or sterilise the Church Congress, but to limit the number of minor conferences, which do little more than distract attention. At any rate the proposal was negatived very decidedly. It is an institution which has won a well-deserved and valuable place in the Church. It is democratic, and gives an important opportunity for the hearing of the views of the laity; and, as a northern Bishop pointed out, it does good service by stimulating church life in the dioceses it visits. There are several where it has not yet been held, and on the whole we are inclined to agree with our eminent lay speaker, who said he thought to make its assembling so infrequent as once in three years would be "disastrous." The 1914 meeting is to be held at Birmingham.

The important subject of church music is to be gone into and brought helpfully before those directly responsible at last. A "Summer School of Church Music," to be shortly held at Oxford, and other efforts promise well.

"LEAD KINDLY LIGHT"

The first man to sing the immortal hymn, "Lead Kindly Light," was a boatman, the place an orange boat becalmed on the Mediterranean off the island of Caprera, the time eighty years ago. John Henry Newman, afterward the great cardinal, was a passenger on the boat. Ill in body and mind, he was idling in the Mediterranean in the hope of recovering his health. He was especially depressed on that day when the orange-boat was becalmed, and sought to soothe his spirits by composing a hymn. The result was "Lead Kindly Light." The composition occupied but a few hours and the boatman, who spoke English and was possessed of a fine voice, was asked to sing it. As the day melted into darkness a breeze sprang up and the becalmed voyageurs were guided along the Caprera shore into a safe harbour. The composer, with health restored, soon returned to England and became a leader in the Oxford movement until in 1845 he went over to the Roman Catholic Church, which later rewarded his ability and devotion by the bestowal of the red hat.

CHRISTIAN HAPPINESS

ONLY a fool would claim that the presentation of the Christian religion has at all times and in all places made people happy. We carefully say the presentation, for where happiness has failed, the presentation of the religion of Christ has suffered a perversion of its true meaning. How utterly unhappy many of the strict Calvinists must have been as they looked upon their children and believed in their own doctrine of predestination! Perhaps some forms of the cult called Plymouth Brotherhood are just as productive of abiding misery. One of the strange features of the Puritan period was its achievement of sourness and sadness. And yet one of the charms that has attracted people to Christianity is the hope of happiness and the acquiring of a peace that passes understanding. It is curious to observe the change that has come over the view of Christian happiness. A generation ago the prevailing desire of those who used the language of religion was for happiness at some future date. They were intent upon the world to come, and the present world was regarded with indifference or hostility. They even sang: "The world is very evil," "I'm but a stranger here," "Art thou weary," and their idea of this life was a sort of representation of Bunyan's Christian toiling along with a load on his back composed of his own sins. Such a Christian looked with a doubtful eye upon sports, amusements, or quiet idleness, and expected to find this world a vale of tears with the thundercloud of God's wrath lowering over the valley and obscuring the pleasant trees and streams. The main truth of their view was that time is short and eternity is long, and that tomorrow depends for good or ill very largely upon today. They saw that certain conduct brought pain and then weakness, serious illness and finally death, and they lived in a constant state of apprehension lest through the frailty of today they should lose tomorrow's joy. We have largely altered our outlook and are most certainly more intent upon the world in which we actually are living. The happiness for which we care is not a future blessing—though we do care for that, and employ all sorts of stratagems and insurance to get it—it is a present possession. So everywhere we see the pursuit of the joy of the moment, the cultivation of the sensory delights, and the demand for a religion that shall make us happy today. This is why so much of religious activity takes the form of philanthropy. Out of this grows the keen desire to fill the empty stomach, to lay out the playground, to arrange the pleasant Sunday afternoon, and to build the huge institute with its varied programme like a departmental store. There is a great foundation of truth in all this. Happiness that is worth while must be happiness in the present, for the future joy will be the joy of an eternal present in which is no possibility of future. The eternal condition knows no past and no future, but only a present. We have learned a great deal when we have got to believe that Christian happiness is for every day in the week. Yet in the strenuous hunt for daily joy many are losing their object for lack of a little reasonable common sense. Happiness for the mortal must be something that includes the joy that comes through the sensory, the intellectual and the spiritual. Too many are limiting it to the first, a few to the first and second, and a minority find it in all three. The man who leaves out his daily prayers, forsakes his church, and drops his communion, is shutting out avenues of happiness for which a portion of his nature hungers. No motor, no golf, no social intercourse, can satisfy the spiritual side of his life, and if that side is unsatisfied, he is not a completely happy man. He may know some tempestuous joys of the flesh, some pleasures of the world, but there are delights as keen to which he is still a stranger. He is in the position of a man who in the face of glorious scenery, or who gazing with unseeing eyes at a sunset says, "How about dinner?" Something of the perception of higher joys has become atrophied in him, for while the perception of hunger is necesssary to an adequate life, so also is the perception of the beautiful. The sad part of it is that the joys that are not satisfied tend to produce either loss of capacity, or else induce a cynicism as inhuman as it is unpleasant and ill mannered. What pitiful and abortive lives are those that only find joy in one thing—the pursuit of pleasure, the search for wealth, or the pride of place. How little they yield of happiness to their owners, or of happiness and fruitfulness to their day and generation.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Does the rubric which directs that the burial office shall not be used for one that dies unbaptised, prohibit, by inclusion, the taking of the body into the Church?

P. M.

A. The unbaptised are not forbidden to enter the Church, and indeed special services were held for them under the title of Catechumens. We must have attendants at Church who have not been baptised, who have never troubled to realise whether they were or not. The unbaptised baby is taken into Church for baptism. We may be liturgically incorrect, but we would never refuse to admit the dead body into the Church for a service of prayer and of committing the soul to God who made it and cares for it.

Q. At what college was the Reverend W. G. Wakefield trained? He was a priest of the Church of England until lately, when he was received into the Methodist Church.—S. C.

A. We believe he was trained at Wycliffe College, Toronto.

Q. Is wafer bread allowed to be used in Holy Communion and if so why?—S. C.

A. In the case of wafer bread the Dean of Arches decided that no ecclesiastical offence was committed by its use. This decision was afterwards reversed by the Privy Council. Wafer or unleavened bread was used by Our Lord, was the custom of the Church for centuries, was ordered by the First Prayer Book of Edward VI.; the second Prayer Book said it would suffice, and the injunctions of Queen Elizabeth ordered wafer bread. Bishop Cosin says that the liberty of using wafer bread was continued in divers churches of the kingdom—and in Westminster for one—till the year 1643. On this the Dean of Arches gave his decision. The Privy Council treated the matter merely as a question of uniformity, and disregarded the historical side of the question, which was the most important. The use of wafer bread nowadays is fairly general.

Q. Is there any rule in our Church in regard to the persons who are eligible for the office of a god-parent?—B.

A. The office has never defined the qualifications of a god-parent for the simple reason that for centuries there was never any doubt that the god-parents would be Church people. An old canon required them to make their Communion. They are to promise for the child; they are to instruct the child in its profession; they are to bring the child to Confirmation. As regards these points, for instance, no Roman Catholic or Presbyterian could conscientiously act without denying or belittling their own faith, and doing so they would not be worthy god-parents. In practice a great laxity has grown up as to the duties of god-parents, but common sense at least requires that they should be Church people.

'With an absolute disregard of consequences so long as nothing but the truth is proclaimed, let the Church proceed to turn the world again upside down, and there is a chance, nay, more than a chance, a glad certainty, that the new heaven and the new earth in which dwelleth righteousness is nearer than perhaps many of us think possible to-day."—The Bishop of London.

A man's reputation is what his fellowmen think of him: his character is what God knows of him.—Anon.

MUNICIPAL SECURITIES

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The Synod of Calgary

THE thirteenth meeting of the Synod of the Diocese of Calgary was held on July 15th and following days. It was the most successful and best attended meeting of the Synod ever held in the history of the diocese. For the first time the number of lay delegates in attendance outnumbered the number of the clergy. At the first three sessions the numbers were: Clergy, 78, 78, 77, and the delegates 84, 83, 84, and the attendance kept up until the end.

The proceedings commenced with a celebration of the Holy Communion at half past seven on Tuesday morning, at which the Bishop was celebrant, assisted by Archdeacons Tims, Hogbin and Dewdney. At ten o'clock the Synod service of matins was held, at which the Bishop, in the place of the sermon, gave his address. Each morning there was a celebration at half past seven, during which short addresses were given by the Rev. Rathbone Hartley, Honorary Canon of Manchester, England. The Canon took for his central idea, "The Good Shepherd," and pointed out the duties, responsibilities, blessedness and joy of the clergy and laity, as under shepherds.

Address to the Synod

In his address to the Synod, the Bishop mentioned the death of the Rev. G. G. Edwards, on his way home to England on furlough, which occurred at St. John, New Brunswick, and the kindness which was shown to his widow and children by the Free Masons of that city, and the Women's Auxiliary.

He spoke with appreciation of the work of the Mission of Help of 1912, and emphasized the dearth of clergy in the diocese, and suggested as a remedy the commencement of a hostel for training our home-born candidates. The Archbishop's Western Canada Fund and the Church Camp Meeting were sympathetically mentioned by him as taking off the hands of the diocese the care of work which otherwise would be left undone of necessity.

The progress of the diocese was shown by the number of self-supporting parishes (30 with 32 clergy) and the number of churches and ecclesiastical buildings erected since the last Synod.

The two diocesan colleges, S. Hilda's for girls and Bishop Pinkham for boys, received acknowledgement and praise for the admirable work being done in both institutions, as did also the work of the deaconesses.

The relationship of the diocese to the M. S. C. C. and the English Societies from which help is being received was also discussed by him.

The proposal to set off a portion of the diocese of Calgary as a basis for a new Diocese of Edmonton was laid before the Synod, also his recent action in defining the Archdeaconries, four, in the present diocese.

The Indian Mission work and Sunday School work were laid before the Synod with emphasis, and with the appeal that more should be done, generally, in the diocese in both directions.

The Women's Auxiliary and the Brotherhood of St. Andrew were also commended.

Christian Unity

With regard to Christian Unity, the Bishop said as follows:

"No one who loves the Lord Jesus Christ can be wholly unconcerned, as he thinks of our unhappy divisions, and the things which keep us from brotherly union and concord. I am sure, however, that the two proposals in question will never be conceded by the whole Communion. We must be united among ourselves if we are to draw others to us, and we cannot surrender principles which would separate from us those who hold what we at present hold. Again, those ministers whom it is sought to bring into our pulpits might well say, 'Why bring us so far if you are not prepared to look upon us as being in all respects on an equality with yourselves? Why may we not celebrate the Holy Communion in your churches, and do whatever else you do?'

"Then with regard to the other suggestion; are we going to waive confirmation—an Apostolic rite—the ordination of the laity—in the case of members of other religious bodies, so that they may have the right to communicate in our churches, when our Church sets so much value, as it does, on the solemn laying on of hands; when some of our separated brethren are beginning to realise what they lost when they let it slip, and think that it is incumbent upon them to set to work to restore it?"

The first session of the Synod was occupied almost entirely in considering the report of a Special Committee appointed to consider the question of the business arrangement of the Synod. That committee recommended a return to the old arrangement of having the same person as secretary and treasurer of the diocese and it was finally determined that the return to that method should take place at the next Synod. Archdeacon Hogbin remains as secretary of the diocese, and Mr. F. W. Mapson as treasurer.

Committees on Religious Education in the Public Schools, on Canons and Rules of Order, and on Temperance were appointed.

A committee appointed to discuss the questions raised in the Bishop's address reported duly, and the following recommendations were carried by the adoption of the report:

(a) The proposition to incorporate both S. Hilda's Ladies' College and the Bishop Pinkham College.

(b) Endorsing the action of the Executive Committee in relinquishing aid from M. S. C. C.

(c) Endorsing the establishment of a new Diocese of Edmonton.

(d) Welcoming the presence of Indian delegates at the Synod.

(e) Endorsing the expressions on the question of Church Unity, stating that the "Articles of the Lambeth Quadrilateral still form the basis upon which approach must be made, under God's blessing, towards the end desired.

Delegates

The following delegates from this diocese were elected to the Provincial Synod: Archdeacon Gray, Canon Webb, Archdeacon Hogbin, Rev. W. G. Boyd, Archdeacon Dewdney, Dean Paget, Archdeacon Tims, Chancellor Conybeare, W. A. Geddes, Judge Crawford, Major Burke, Colonel Sanders, W. J. Birnie-Browne and G. R. F. Kirkpatrick, and the following to the General Synod: Archdeacon Hogbin, Archdeacon Gray, Rev. W. G. Boyd, Canon Webb, Dean Paget, Archdeacon Dewdney, Chancellor Conybeare, W. A. Geddes, Judge Crawford, Major Burke, W. J. Birnie-Browne and Colonel Sanders.

During the Missionary Session, held on Wednesday evening, Arch-

The Synod of Calgary, 1913

deacon Tims gave an intensely interesting account of the Indian work, recounting some of his earlier experiences of thirty years ago. The Rev. R. W. W. Alexander gave an account of his work as Rural Dean in countryside districts, and the Rev. Canon Stocken addressed the Synod on the subject of Sunday School work.

The following were elected members of the Board of Management of M. S. C. C. Archdeacons Tims and Hogbin, W. A. Geddes, Chancellor Conybeare; and on the Sunday School Commission: Canon Webb and Archdeacon Hogbin, W. A. Geddes and Chancellor Conybeare.

During the discussion of the report of the Executive Committee relating to the new Diocese of Edmonton, the Bishop stated that he had received the promise of £203 per annum from the Colonial Bishoprick's Council towards the stipend of the new Bishop there, and the next morning made the announcement, which was received with acclamation, that the Reverend Canon Hartley had promised £100 per year for three years towards the same object, dated from the day of the Bishop's consecration.

A resolution congratulating His Lordship upon the completion of his twenty-fifth year as Bishop of the diocese was carried.

Another resolution of general interest was as follows: "That this Synod is of the opinion that the time has arrived when a petition should be presented to His Honour the Lieutenant-Governor and the Legislature of this Province, at its next session, urging that the law respecting the issue of marriage licenses should be amended so as to require the publication of intention to issue such license to be given in a local paper for at least one week, and a sufficient delay after the date of last publication to allow objection to be filed, and that the preparing of such petition be left in the hands of the Executive Committee."

In connection with this special standing resolutions were passed disallowing marriages to be performed by the clergy in private houses, except under special circumstances, or by deacons except by special permission of the Bishop.

Indian Mission Board

One of the most important matters brought before the Synod was the report of the Indian Mission work of the diocese. Financially this work is in a serious position, and other very serious conditions have arisen in connection therewith. Archdeacon Tims very properly laid before the Synod the necessity of a plain decision being arrived at as to whether the diocese would neglect its mission work at its doors in order to take a larger share of that abroad, or whether it would arise to its responsibilities to the old inhabitants of our country. The Synod nobly responded to his appeal. It adopted his report and his estimates of the needs of the Indian work for 1914, in which year the C. M. S. will have withdrawn all its support. Archdeacon Tims is the oldest clergyman in point of service in this diocese, having this year completed thirty full years of arduous and trying work. He has been carrying, practically single-handed, the whole problem of financing both missions and schools. While the Women's Auxiliary of Eastern Canada and of our own diocese have been responding nobly to his appeals for aid, the burden of carrying responsibilities such as he has had is more than any one man should be called upon to do.

A board was appointed to relieve him largely of these responsibilities, and in connection with his work a resolution of appreciation was unanimously passed by a standing vote, with acclamation. As a tangible testimonial a subscription was opened on the floor of the house to raise, as a memorial to his thirty years' work, a sum of just over three thousand dollars needed to clear off the indebtedness on the Indian work. Over one thousand dollars was immediately subscribed.

Another resolution expressed its disapproval of the action of business concerns in using words of

A move was made towards increasing the clerical stipends of those who had been in the Diocese for three years and over to at least one thousand dollars.

In conclusion, the Synod was welcomed at its commencement to the city of Calgary by the mayor, who placed at the disposal of the visiting members the beautiful scenic car owned by the city, and in which the members enjoyed an hour and a half's interesting and instructive trip through the most important parts of the city.

In closing with his benediction the Bishop referred to the unanimity and good fellowship which had prevailed throughout the whole meeting.

In Garden and Field

Ferns and Primroses—Fragrance in Flowers—Vines

NOTES By E. T. COOK

Ferns and Primroses

Ferns are among the most tractable of wild plants and when carefully lifted are certain to succeed if placed in a shady corner, border, or wherever they are wanted, away from northerly winds, and associated with primroses, which will hold their pale flowers to the sun in this country if the plants are in partial shade and amidst suitable surroundings. A corner in a city garden last spring was the sweetest spot in it from the planting of ferns, bluebells and primroses of the "bunched," or Munstead types. Those were raised by Miss Jekyll, the celebrated author and horticulturist, in her charming garden at Munstead, Godalming, in England, through years of painstaking selection of the finest colours, eliminating everything that failed to approach a fixed standard of excellence. Thus the colours are faultlessly pure and the plants possess a freedom of growth and blossoming that is almost perfection. The seed of primroses must be sown now in shallow boxes filled with light soil, and in autumn plant out the seedings where they are to flower, covering them over with a litter of leaves, as winter draws near, for protection.

Fragrance in Flowers

How strange it is that so great a part of the charm of garden depends upon the invisible. One is apt to forget this, for grace of form and beauty of colour are so interwoven in our minds with the idea of gardens that we fail to recognize the part which is played in them by that which we see not; yet there is something which pervades and permeates and makes an atmosphere about them that is far more strange and subtle, far more spiritual and penetrating than any of their tangible and visible delegates—the gift of scent. Priceless is this gift, yet not much appreciated. The added grace of perfume to any plant is accepted and enjoyed, but no special effort is made to procure or retain it. "Exquisite bodies that have no souls" is a description that might apply to many of the flowers that are found adorable to-day. Some roses, for instance, magnificent, but scentless; chrysanthemums urged to grow to such a size that they have no strength for fragrance; dahlias, brilliant and colouring the fall months of the year, and a host beside. Far too many scentless flowers are now in fashion. Only a few of our sweet-scented ones are of much use in making a display, so it comes to pass that the scented flowers are not seen. It seems strange that little trouble is taken to ascertain whether a flower is scented or no, unless fragrance is one of its acknowledged virtues. Visitors to the glorious collection of Barr's tulips in Sir Edmund Osler's garden in Toronto last spring were surprised when told that some kinds were "deliciously sweet." One in particular had the fragrance of honeysuckle and primrose, a strong, cloying perfume, that stamped the tulip as a flower with the gift of scent. A sprig of English honeysuckle filled a large room with fragrance. Guests wondered from whence the scent came and little suspected the modest yellow cluster in a posy of many blossoms.

Vines for Fruit and Ornament

Our gardens may be enriched with many lovely things and one is certainly the vine. I wonder why it is that a plant endowed with the richest beauty is not made a gardening friend and to bring satisfaction not only to the fruit grower in the growing Niagara belt, but to ourselves, who have no commercial axe to grind. The vine loves Canada, and if I live to the age of Methuselah of ancient days I shall never forget the serried ranks of grapes at Winona, not far from Hamilton city. Acre upon acre, big, full green leaves almost hiding clusters of gold and purple and dull rose. A September morning air, and the waiting until the sun rises to dry up the still sparkling drops. Then the day's work—gathering carefully the long shapely Niagaras, the toothsome Delaware, Moore's early, Champions and Concords for wine, and many others for the great markets of the Dominion. Why not bring some of this to the garden?

A FEATHERED AUDIENCE

It was St. Francis of Assisi whose preaching was so attractive that all the feathered songsters of the surrounding country gathered around him, perching on his shoulders, in the trees, and on the grass at his feet, in order to hear what he had to say. Modern speakers do not usually attract the birds, but there is an exception to every rule, and the other day the exception was rovided in the shape of a grey pigeon, who, wandering away from Westminster Abbey precincts, flew in at the open window of a hall in the Church House while a meeting was in progress. He remained on the window-sill for some minutes, his head on one side in a critical attitude of attention, then he fluttered round the room and took up his position at another window, but finally he came to the conclusion that the subjects under discussion were somewhat lacking in Franciscan charm, and were a trifle too weighty for the comprehension of his bird brain, for he fluttered his grey wings and sailed majestically through the open window whence he had come, doubtless to return to the Abbey, where he found the sermons in stones more to his liking!

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, On.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca Landing, Athabasca.
CALEDONIA—RT. REV. F. H. DU VERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.....Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.....Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.....Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.....Chapleau, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.....Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.....Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.....Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop, Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.....Quebec, P.Q.
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RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

MANITOULIN

A joint meeting of the Deaneries of Algoma and of Manitoulin was held at Gore Bay, from July 15th to 17th.

The brethren assembled on Tuesday and took part in the service of Evensong and Confirmation in All Saints' Church, Gore Bay.

The Rev. F. H. Hutton, priest in charge of Gore Bay and Kagawong, read the service. The Rev. W. Hardy Johnston, M.A., and Rev. C. H. L. Stephenson, M.A., read the lessons. The Venerable Archdeacon Gilmour, D.D., acted as Bishop's chaplain.

The rest of the clergy formed a choir and "proceeded" from the vestry outside and entered by the west door.

The Bishop's text was Eph. 1:22, 23: "Gave Him to be the Head over all things, to the Church which is His Body, the fulness of Him that filleth all in all."

The Bishop expressed his joy at being once more among his people on the island, and on this occasion with so many of his brother clergy present. He preached in definite and plain language, the sacramental nature of the Church. In likening the Church to a human body, St. Paul taught us that it was no mere assembling of members, no organisation only, but far more—a living organism. It was the appointed means of spreading the Gospel and also the sacramental means whereby the life propagated was to be maintained. As regards the great question of unity; the Church of England must answer why she stood by herself. Hercreeds and formularies and ceremonies and history connected her through all the ages, back to the Apostles, and through them to the Christ Himself. Yet it would be a tremendous sin to stand aloof from other Christian bodies, for that reason alone. There was another—the Church of England stood for the sacramental principle; that is, that God uses the common things of life to convey to men His graces and blessings. He takes the water in baptism and blesses it, so that men are by it brought into living union with Himself. He takes the bread and wine in the Holy Communion and uses them to convey the life-giving grace of His divine nature. And daily, if we we should see, in a more general way, sacramental means of realising His presence. Through the sacraments we draw nearer to God and grow like Him.

ON WEDNESDAY

At 8 a.m. the Bishop celebrated, the Rural Dean assisting.

At 10 a.m. matins was said, and the Bishop gave an address continuing the thoughts from the previous evening, he spoke of the chosen scriptures and collects of the Church as means of grace, also "sacramental." Then to clergy and laity he set out five points.

1. Duty of Loyalty: A system and method has been given to us, "There is none like that give it me." Beware of too much accommodating of our views to others.

2. The recognition of the Church's Divine Commission: The Church has to imitate our Lord in feeding the five thousand, not to follow modern ideas, leaving our Lord to deal individually and directly with each. The Church must both preach the truth and convey the grace. The priestly function is ours, whether we realise it or not.

3. Obedience to the Church's authority: The Prayer Book is our book of rules as well as of devotion; criticism is easy and individual choosing leads to heresy, but discipline makes the army and the empire, and "the body" cannot be without it.

4. A recognition of the Sacramental idea: The Mediaeval Church spoke of seven; the reformers especially of two. Why? Because the Body of Christ is filled with power. The two are like live wires connecting us.

5. The Loneliness of the Clergyman's life: The Bishop claimed that this was even more true of his own position. Each must cultivate the realisation of the presence of our Lord. In spite of loneliness, each must also magnify his office with the spirit of humility, deep as that shown upon Calvary.

Finally the Bishop appealed to each one to become a sacrament; each one a means by which God gives the power of His grace.

12 a.m., mid-day prayers.

The rest of the day was occupied by the business meetings of each deanery; also the Rev. J. Tate gave an able paper on "The Vicissitudes of Monarchy and Episcopacy, 1604-1688." Rev. S. H. Ferris on "The Savoy Conference." Rev. W. Hardy Johnson on "Church Symbolism." Other papers read were: "Church Unity," by Rev. C. H. Dunn, of Ste. Joseph's Island; "Why men do not go to Church," by Rev. H. A. Sims, of Silverwater; "The Sunday School," by Rev. G. H. Phillips, of Webbwood.

THURSDAY MORNING

Session opened with an address by the Rural Dean, Dr. Gilmour. He recalled the impossibility of even meeting one brother clergyman, when he was working in the district thirty years ago.

Reading, Hebrews VI. In the Greek he expounded it and papers previously prepared on the six principles were read by Rev. W. Hardy Johnson, J. H. Phillips, I. Tate, and W. H. Hunter. Rev. C. H. L. Stephenson and Rev. H. A. Sims took prominent part in the discussions.

On Thursday afternoon the whole party drove twelve miles to Kagawong, through the most beautiful scenery, the lakes reminding one of English meres, and saw the lovely falls of Kagawong, visited so much by American tourists. Here in a union place of worship, and in an atmosphere savouring little of an Anglican Church, Confirmation was held at Evensong. The Bishop's sermon was partly a visitation. He declared that, until the people had their own church, with its own appointments and atmosphere, greater results could not be expected. The church was well filled, as is usual on the annual visit of the Bishop.

The Bishop remained on the island to visit the other missions and Indian work. Mr. Dunn has a school for the Indians, of late received into our Church, and the Bishop is to meet the chief and his followers, who now claim our ministrations and are shepherded by the Rev. H. A. Sims.

The Algoma contingent returned across troubled waters to Cutler and thence home by C. P. R. with grateful memories of the island and the hospitality and spiritual refreshment received.

BYNG INLET

On July 22nd the W. A. of St. John the Divine held a very successful garden party on the grounds surrounding Mr. W. E. Bigwood's home. The amount realised was over $190.

CALGARY

EDMONTON

The Rev. Defoe Wagner, who came west to assist Canon Webb during the absence of Archdeacon Gray, is now convalescing after an operation for appendicitis on the 25th June.

COLUMBIA

The Rev. H. B. Hadlow has been appointed vicar of St. Michael's Lake with St. Columbus', Strawberry Vale. The parishioners are undertaking the erection of a vicarage.

Colwood, with Langford, Highlands and Happy Valley, are being separated from the Metchosen district and will be erected into a separ-

MEMORIAL WINDOWS
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ate parish, while Metchosen, West Sooke and William Head will also become a parish. The new vicarage at Metchosen is ready for occupation by the vicar as soon as an appointment is made.

The new church at West Sooke is nearing completion and the Church of St. John, Colwood, is in course of construction. Colwood, Langford and Happy Valley have responded liberally to the appeal for increased local support.

The Rev. H. T. Archbold has been appointed vicar of South Sandwick.

The Rev. Mr. Leacock, formerly of the Diocese of Caledonia, is on his way from England to accept the vicarage of Comox and Sandwick. Pending the arrival of Mr. Leacock, the Rev. M. F. Hilton, lately of the Diocese of Kootenay, is undertaking some of the work in the Comox district, and is assisted by Mr. R. H. Heynen, licensed lay reader.

The Merchants' Trust and Trading Company have donated a site for a church at Helier's Crossing, in the Parkville parish.

The Bishop of the diocese is expected to return from England about August 1st.

HURON

MARKDALE

The Bishop visited this parish on Sunday evening, July 20th. The rector, Rev. E. G. Dymond, presented seven candidates for Confirmation—three females (adults) and four boys. The Bishop preached. There was a very large congregation present. There have been fifty candidates presented by the present rector within the last four and a half years.

WOODSTOCK

On July 10th, at All Saints, a most hearty welcome was given the Rev. K. Alexander, who has just commenced his duties as assistant to the rector of Woodstock. The church was prettily decorated and a large congregation were present. During the short time he has been in Woodstock Mr. Alexander has made many warm friends.

WIARTON

The Bishop confirmed a class of eleven candidates presented by the rector, Rev. E. G. May, in Trinity Church, and preached to a large congregation on Thursday, July 10th. The church has recently undergone repairs. The roof has been mended, new board walks and steps laid, and the inside of the church has been redecorated and a new chancel carpet laid down. Recent gifts to the church are a handsome clock, a new "Emmanuel" on silk above the altar and a pair of brass altar vases.

HEPWORTH

CHURCH OF THE REDEEMER

On Sunday, July 13th, the rector, Rev. E. G. May, dedicated a handsome brass altar cross, the gift of Frank Campbell, M.D., "to the Glory of God, in memory of former worshippers in this church who have now passed to their rest."

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KEEWATIN

ISLINGTON

A service was held at St. Mary's Church on July 16th. There has been no resident missioner at this place for some time, as the Indians are away the greater part of the time, but all are now assembled to receive their Treaty payment.

Mr. Wm. C. Turney, of Trinity College, read Evensong and preached, while Mr. C. A. Radcliffe, of Toronto, acted as organist. Although the service was in English, many of the Indians were able to join in the singing in Ojibway, and all are looking forward to another service after the blueberry season.

NIAGARA

ANCASTER

The Bishop and Mrs. Clark are having a few quiet rest days in their old parish of St. John's, Ancaster, much to the delight of the congregation.

HAMILTON

CHRIST CHURCH CATHEDRAL

During the Dean's vacation the Rev. Wallace Judd will take charge of the services. The announcement of Mr. Judd's marriage in August is the subject of congratulations and good wishes for the much esteemed curate.

ST. PHILLIP'S

Several minor improvements have recently been effected in this Church. The altar, which is large and massive but almost severe in its design, has been enriched with gold leaf, all the lettering upon it as well as parts of the pillars which support the *mensa* having been gilded. A pair of gospel and epistle lights has been added to the equipment of the sanctuary, these being made to match the altar, of dark quartered oak, adorned with gold leaf. A processional cross has been purchased, the material of which is brass throughout, large stones of cut glass being liberally used on both sides, in three colours—red white and blue. The cross is the gift of the congregation, the additions to the sanctuary have come from the rector.

ONTARIO

The Bishop of Ontario and Mrs. Mills are spending July and August at Prout's Neck, Maine.

The Bishop of Kingston sailed for England on Saturday, July 26th.

TWEED

The Bishop of Kingston visited the parish of Tweed on Sunday last and held services at Actinolite, Hungerford Station and Tweed. Ten persons were confirmed at Tweed.

KINGSTON

After a week's illness Miss Mary Anne Callaghan, organist of St. Paul's church, and formerly of St. Peter's church, Brockville, passed away at Kingston on Sunday last.

ELIZABETHTOWN

The parishioners of Elizabethtown have presented their rector, Rev. J. dePencier Wright with his new B.D. hood.

PICTON

Rev. F. Louis Barber of St. Mary Magdalene's church, left on July 24th on a trip to England.

DESERONTO

July 20th and 21st were eventful days in the history of St. Mark's parish, Deseronto, when the Rev. C. E. Radcliffe, B.C.L., officiated for the first time and was instituted and inducted. The services on Sunday were well attended. Monday at 8 p.m. the Bishop of Kingston, assisted by the Rev. Rural Dean Creeggan, M.A., Mohawk Reserve, and Rev. W. E. Kidd, M.A., Napanee, held the induction service. The form used was according to canon law and most impressive. The congregation filled the church. The organist and choir deserve great praise. Mr. Evans, of Winnipeg, sang a solo with excellent effect. The Bishop preached, laying stress on the Divine aspect of the sacred ministry—a much needed note of warning. Afterwards a reception was held in the basement, when an address of congratulation and welcome to the Bishop was read by the rector and bright and happy speeches were made by the Bishop and visiting clergymen. The wardens, K. Bowen and W. H. Mellow and the ladies deserve greatest credit for the way all passed off.

ADOLPHUSTOWN AND FREDERICKSBURG

On July 10th the Bishop of Kingston paid his first visit to this parish, being driven from Bath to both churches by Rev. A. L. McTear, who assisted in the services. Five candidates were confirmed in St. Paul's, Fredericksburg, after which, together with a goodly number of others, they partook for the first time of the Blessed Sacrament of the Lord's Supper, the Bishop afterwards expressing his pleasure at the large proportion of men communicants. The dedication of the new Bishop's chair, given in memory of the late Mrs. Leech, was postponed on account of the absence from the parish of a lady who was greatly instrumental in raising the necessary funds. In the beautiful Church of St. Alban's, Adolphustown, a very large congregation assembled in the evening, and here nine candidates were presented by the Rector, Canon Roberts, for the Apostolic rite of the Laying on of Hands.

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The Rev. W. H. Moorhead, M.A., L.S.T., who for the past two years was immigration chaplain at Quebec, and also curate at Holy Trinity Cathedral, has been appointed curate of St. Peter's Church. Mr. Moorhead is a graduate in honours of the University of Bishop's College, Lennoxville, taking the degree of B.A. in 1909, L. S.T. in 1911, and M.A. in 1912.

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TORONTO

COLDWATER

On Sunday, July 20th, the Bishop visited the Mission, the occasion being the Dedication Festival and the second anniversary of the opening of St. Matthias' Church. The day began with a celebration of the Holy Eucharist at 8 o'clock, when the Bishop was the celebrant. Large congregations attended the services at 11 o'clock and 7, when the music was led by the combined choirs of the three congregations of the Mission—St. Matthias', Coldwater, St. John's, Matchedash, and Waubaushene.

The Bishop preached at both these services, as well as giving an address to the children at three o'clock in the afternoon. That great interest is taken in the welfare of the Mission as a whole was evidenced by the fact that a large part of the congregation came from the outlying portions of the Mission. Special emphasis was laid by the Bishop in his sermons on the efforts which are being made to reduce the debt on St. Matthias' Church, towards which the offerings during the day amounted to $150.12. At the 8 o'clock service a new set of Sacred Vessels, the gift of the Archdeacon of Simcoe and Mrs. Ingles, was dedicated by the Bishop for use in the worship of the sanctuary.

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

AFRICA

THE NATIVE ANGLICAN CHURCH, UGANDA

In *Uganda Notes and Diocesan Gazette* is a most interesting statement making clear the position held by the Church in Uganda and also the causes contributing to a position which, when we remember that the beginning dates back only thirty years, is indeed remarkable and a cause for thankfulness and increased enthusiasm. In fact we do not know of a better remedy for that still existent but inconsistent churchman who "does not believe in Missions as a 'practical proposition,' although theoretically they are of course 'all right,'" than a good strong dose of Uganda. We regret that the limitations of space will not permit us in this issue to narrate the causes of the remarkable progress that has been made. For the present we must confine ourselves to the actual facts, next week we will narrate the "how."

THE CHURCH'S POSITION

This Native Anglican Church of Uganda should be carefully distinguished from the Mission from which it has sprung, and with which it is very commonly confused. The one is a native, the other a European organisation. The latter is the temporary scaffolding, the former the permanent building. It is the building itself, and not the scaffolding, which is here in view.

The Church of Uganda occupies a strong position, stronger possibly than that in any other mission field.

NUMERICALLY

At the close of 1877 the issues of the Mission hung, humanly speaking, on the life of one man; the Rev. C. T. Wilson was then and for the following year the sole representative of Christianity in Uganda. The infant Church was born in 1882, when the five converts were baptised. The storm of 1885 and the following years, which sent some sixty Baganda martyrs to their death, and swept away the missionaries from the country in 1888, threatened to make short work of the Church. Yet today the baptised members of the Church, exclusive of the large number in the Roman Communion, number 83,230, and beyond these must be reckoned 6,051 catechumens and a very much larger number of adherents in more or less regular attendance who have not yet gone so far as to be baptised.

SOCIALLY

Numerically the Church is unquestionably strong. It is strong, too, socially. Four kings, those of Buganda, Bunyoro, Toro and Ankolé, are all members of the Anglican Church, so also is the President of Busoga. Of the twenty saza or county chiefs, eleven are baptised members of the Anglican Church; the remainder, with one exception, are Roman Catholics; one is a Mohammedan; not a single one remains heathen. So among the lesser chiefs: with rare exceptions they are members of the Anglican or of the Roman Communions; few are Mohammedan, few indeed are heathen. This change, effected within the lifetime of a single generation, is truly remarkable. The significance of it is this, that the native legislature is in Christian hands, and this, in a country where the native courts are recognized and upheld by Government authority, is an important fact.

EDUCATIONALLY

also the Church in Uganda occupies a commanding position. By the missionaries the native language was first reduced to writing; from a Christian press issues all the literature that is published in the vernacular, a literature scanty enough as yet, but read by hundreds of thousands; and the entire education of a people keenly anxious to be taught is directed by Christian Missions.

ITS EXTENSION

Nor is the influence of the Church confined to Buganda. In each of the great centres of population, east and west, schools for sons of chiefs are training the coming leaders of the surrounding peoples, so that in the future an educated and a Christian succession of ruling chiefs may be secured. And everywhere the Church is each year extending her borders, taking in fresh tribes, and strengthening her hold upon existing work so that the development of the future promises to be far in advance of anything we have yet seen.

IN ITS HOLD UPON THE AFFECTIONS OF THE PEOPLE

There is no doubt that the Church in Uganda has taken a very real hold on the affections and life of the people. No class is wholly excluded from its influence. It has captured the common people as it has won the chiefs; it has entered into the life of the women and girls, and transformed the conditions in which they live; and it has penetrated to the remotest country hamlets of Buganda. There is probably no punishment more keenly dreaded by a Christian Muganda than a formal expulsion from the Church of his country.

Much might be said, on the other side, of a failure to realise the moral responsibility involved in a public profession of Christianity, and this is one of the greatest difficulties facing a young African Church. But it is undeniable that the once unknown name of Christ has become great in Uganda and in many of the neighbouring countries; that chiefs and people alike subscribe to their faith in that Name; that the government and education and entire literature of a formerly heathen land are now Christian; and that thirty years produced this result.

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THERE is a favoured spot—it is a favourite haunt of mine—"not wholly in the busy world, nor quite beyond it"; it is apparently in the depths of the country, yet it is not more than three or four miles from the city, I dare say.

A side road leads out of the main road and back to it again; it passes through a beautiful stretch of farming country and skirts along one side of a slope, which overlooks a beautiful open prospect, not altogether unlike the Malvern plain of the English Midlands. There are lovely open fields of grain and of grass and of red-brown earth; beautiful woodland tracts; gentle undulations which catch every change of light and shade. It is full of the singing of birds, and it has the further charm of being a public road. It has not fallen a prey to rich men's clubs or to millionaires or to any exclusive societies. The whole lovely outlook is to be seen from the wayside and is to be enjoyed to the full by every passerby.

* * *

I said it was a public road, for the possibility of the right of way being imperfectly established never suggested itself until my last pilgrimage, when there were uncomfortable little signs of an attempted barrier, or the path being sowed with seed and taken in as part of the adjoining field. Perhaps it was accidental, otherwise the public interest in that locality may be threatened with an irreparable loss. The incident at any rate set me thinking upon the question of rights of way, so often disregarded because no one makes it his business to enquire into their existence or to provide for their preservation, still less to promote the creation of rights of way where they are needed.

It is by no means altogether a matter of public convenience, but is also largely a matter of public access to places of beauty, to the lovely view which so easily and apparently so imperceptibly ceases to be a possession of the community and degenerates into the exclusive ownership of the rich man's club.

* * *

We seem to need a Commons Preservation Society. Not long ago I was reading an account of the splendid record of the British society during its 48 years of existence.

It was founded in 1865 under the chairmanship of Mr. J. J. Shaw Lefevre, now Lord Eversley, and still its chairman. It has made itself the recognised authority for the protection of the public interest in respect of all commons, greens, roadside wastes and rights of way in every part of England and Wales.

What would its work be? Well, in the last five years it has given advice or other help in over 2,700 cases. Of this number 640 related to attempted enclosures or other interferences with commons; 1,850 related to obstructions of foot-paths, bridle-paths and roadside wastes; 170 to private and other bills before parliament, where promoters were endeavouring to expropriate parts of commons, or to block up roads and foot-paths; and 50 cases were of schemes promoted or assisted for the acquisition of open spaces for the public. All in a period of five years.

* * *

In endorsing the society's recent appeal for the sum of £1,000 and for an additional income of £400, which is necessary for the adequate performance of its work, the London *Spectator* says:

"Imagine London with Hampstead Heath, Wimbledon or Epping Forest built over. Imagine the streets of London if the idea and value of open space had never been developed and if the streets and parks and gardens and recreation grounds which the society has saved or formed for the public were so many acres of bricks and mortar. Imagine the difficulties in the country in these days when field after field is being caught up in the grip of the town, if whenever it was proposed to close up a right of way, a bridle-path, a field-path, a stretch of common, a length of river bank or cliff or seashore, there were no society to which we could appeal in the knowledge that help and counsel would be forthcoming in the knowledge too that the society was strong enough to make any privileged person or local authority think twice before deciding to oppose it."

Yes, imagine. I cannot help fearing that my roadside may belong to this class of public blessings so easily endangered, and this fear at once suggests the need for this kind of work amongst ourselves.

* * *

The holiday season is well advanced now; innumerable children of all ages are enjoying the innumerable delights of seaside or lake-shore, of farms or country spots, where if there is not sand and salt water, there are flowers and the farm cattle and the open air freedom which is best of all. We know with our own little ones how anxious we are to get them into the country; we know that country air, country food, country quiet are among the chief means of building up strong, vigorous, young bodies and of protecting youthful brains and nerves from the strain of over-excitement. But oh! the thousands of children for whom the summer has no such meaning, for whom the summer brings little except heat and noise and dusty streets, along which the arrival of the city's water carts brings a pleasant coolness.

* * *

The other day I was going through a somewhat unfamiliar part of one of the "down town" districts. The streets seemed full of children. Little tots and bigger children were playing on the doorsteps, or darting out into the streets in the sudden reckless way that so often makes them in their ignorance the victims of accidents. One could see into some of the "rears" and it was not a very pleasant sight; hot stoney little courts, the houses divided by a narrow strip of pavement, not a green shoot to be seen, not an inch of shade, but there were children there, children sporting on the stones ignorant of what they missed, children looking from the windows into the street below, kept in because mother could not bear the risks of the street for them and there was nowhere else for them to play.

* * *

Later that same afternoon my way passed a playground full of happy, boisterous youngsters; there were games of ball going on and races; there was the vaulting-horse and giant-stride and ladders and swings; all sorts of delights and all sorts of children enjoying them to the fullest extent. There were kind and useful "grown-ups" there too, ready to initiate newcomers into the games, and to see that big boys and girls in their eagerness did not become rough or monopolistic, and that little people got their own opportunities.

It was a most welcome sight. Each of these public supervised playgrounds is a perfect godsend to city children and to their often harassed parents; a real social centre; a gift to the neighbourhood of health and energy and happiness; only there ought to be a playground at every few blocks in the "down town" districts so that the little ones, who cannot go far might have a safe and wholesome place to play.

* * *

Another splendid institution is that of the Fresh Air Funds by which children and mothers are enabled to get a country holiday. Sometimes it is just for a day's outing, like the Toronto *Star's* Fresh Air Picnic to Rosebank, when about 300 city children had a glorious day, "without a hitch or flaw in their whole day's fun, thanks to the kindly interest and active assistance of the Rosebank people," visitors and others. Launch trips on the lake and all sorts of pleasures were provided, among them the gift of a hundred pennies from one of the farm hands caused an immensely popular competition among the children; the bigger ones running races for them, the little ones searching for them in the sand where they were hidden. These kindly people in fact threw themselves into the entertainments of their little guests with a generous ardour that no doubt brought its own mead of enjoyment.

* * *

Sometimes the outings are longer, and a fortnight in the country is made possible for many by the Fresh Air Funds' work.

Not long ago at the station I saw a party starting off by the Muskoka express. They were all boys between about the ages of 7 to 14, each carrying his own little bundle, each wearing an air of solemn expectancy suitable to the important occasion that was bringing them there. They were no doubt starting for "The Gables," the splendid summer home so generously provided for the use of Evangelia Settlement, where boys and girls and mothers and children go for fortnightly periods. You cannot call it a cottage, for its family is sometimes a hundred in all, not all sleeping in the building, but all having their meals in the big new dining room, "which is always cool

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"She keeps asking me what it is like and I say if I talked about it all summer she would not know how beautiful it is; it's a paradise." So said one of the visitors to "the Gables," and Evangelia is a big-hearted personality which co-operates generously with the "Down Town" Association and other agencies in the fresh air work.

* * *

Sunnybrook Farm is the pleasant name of another delightful spot, and there are more of them, but of course it is expensive work—don't we know what our own holidays cost us? The Toronto *Star* in acknowledging gifts to the amount of $2,592.81 asks for about $1,900 more in order to carry on the work according to expectations and hopes. In a picture of three little lads waiting for their outing, it truly says, "The problem of making the best of little lads such as these is much simplified by the Fresh Air Fund. By its means they can be taken out of the artificial environment of a city street, and given a holiday in the place where all growing boys ought to be as much as possible, the open fields." Our newspapers are doing a great public service in keeping us mindful of these community needs and in providing a channel by which we can each of us help if we will.

HONOUR BRIGHT.

My spark may grow greater by kindling my brother's taper.—Jeremy Taylor.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Letters must be written on one side of the paper only and should be in by Saturday morning at latest.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

SYNOD OF NEW WESTMINSTER

To the Editor:

Sir,—Mr. Vance seems to be obsessed with a passion for controversy of late, but despite his statement of what he desires to be quoted as saying in the last Synod of this diocese, your correspondent's report of the impressions conveyed by what he did say, stands.

Of course, most of the men who compose the Synod may be a lot of blockheads, unable to follow him in his attempts to pull the wool over their eyes and incapable of distinguishing between an attack on Episcopacy and what Mr. Vance claims to have said. Even the chairman was deceived apparently, for at the close of the address in question, he said that he was glad to have Mr. Vance's assurance that he really did believe Episcopacy to be Scriptural. Possibly the difficulty is that Mr. Vance's ideas on the question can only be put into effect by following out the threat of one of his party to cut off the heads of the Bishops.

It was a mere truism to write that Mr. Vance quoted only from one side. No one expected him to quote anything else, or to give matter which would be subversive of his own case. If his list of authorities is correct, there are some of them who would not follow him in his deductions, and whose attitude is misrepresented by culled extracts.

In the matter of joint theological education, Mr. Vance certainly led the aforesaid blockheads to believe that the newspaper reports were untrue, and that nothing of the kind was contemplated. They are surely not to blame if they read into his words what he intended they should, though his words did not necessarily carry the interpretation. I am told that he is an adept at that kind of ambiguous slimness.

Now the cat is out of the bag, but if he had been frank and open with the Synod, he cannot doubt that in the temper of the Synod as revealed, the status quo would have been annihilated and Latimer Hall would again have been an outlaw. In which case, Mr. Vance, with all his belief in Episcopacy, would again have been in the position of defying his diocesan.

Possibly Mr. Vance will allow me to be the judge of what I consider the outstanding features of what I report. If he is not satisfied with my judgment, the columns of this paper are no doubt open to him for a fuller report.

Either he knows the facts connected with the Notice of Motion which was withdrawn, or he does not. If he does, he has suppressed them to give point to a gibe. It is only charitable to assume that he does not know of what he writes, and charitable to assume that he would not wittingly have done an injustice to a man, who by reason of seniority in years, and by the fact of his opposition to many of Mr. Vance's ideas, is entitled to fair play.

Mr. Vance refers to anonymous correspondence. Surely he knows by observation that the larger part of every journal is made up of unsigned articles? My name is not of interest to the readers of this paper, but if Mr. Vance is consumed with curiosity as to my identity, this will be the authority of Church Life to furnish him with my name on request.

YOUR CORRESPONDENT.

* * *

THE ENGLISHMAN IN CANADA

To the Editor of Church Life:

Dear Sir,—Your leader on the above subject does not do credit to your Christian charity, not even to common truth. The writer is the same individual who judges the Chinese by the laundrymen we got out here in Canada. He has the same breadth of view and the same accurate knowledge.

There are slack Englishmen who prefer the fields and the lake to the Churches as places of recreation on Sunday but, oddy enough, even Canadians are sometimes seen unshaven and in holiday attire all day long on Sunday.

In the race for dollars the Englishmen are beaten all the time by the natives. No one knows better than a Canadian how to "get on and up." Surely this is Canada's boast!

Perhaps my experience is exceptional. I belong to an East End Church, generously supported in all its organizations, where at least half the choir are English, and regular communicants. The English element is strong in the A.Y.P.A., and in our attempts to get together an adult men's bible class we can get the attendance of three Englishmen to one Canadian, and, were we to lose the English element from the general congregation, our Church would in every way, be sadly crippled.

Yours truly,

AN ENGLISH ENGLISH-CHURCHMAN.

Toronto.

* * *

QUESTION BOX

To the Editor:

In "Church Life" of 26th June, "C. R." asks what book might be recommended for a godson. May I suggest that he should be given a good missionary story for boys, full of life and interest, such as can be had from the M. S. C. C. Confederation Life Building, Toronto. Indeed I have long wished that all Confirmation candidates should be interested as soon as possible in some good work and given something to do for the Lord they have promised to serve. It brings us into very close relationship to our God to feel that we are not only "fellow heirs" with Christ, but fellow-workers with Him. The Boys' Auxiliary to Missions, as the girls' branch of the same, opens a splendid door and welcomes all newcomers.

The world would be a different place today, the missionary field a far more beautiful garden of God, if all His people were also His faithful workers. May I say one word more about missionary stories for young people. The little home collection of books, as well as the Sunday School Libraries would be the richer by far, if provided with some of these interesting lively stories. Five dollars will supply a delightful set of these books, about 10 or 12 copies I think, suitable for little boys and girls; they can be

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had from the M. S. C. C., address given above. I am reading myself just now a very good book for boys, "Pride, M.D." by Irene H. Barnes, and published by the "Church Missionary Society," Salisbury Square, London E. C. I cannot say whether M. S. C. C. has this book or not.

CAROLINE MACKLEM.

Victoria.

* * *

WORD OF GOD DISHONOURED IN AN ANGLICAN CHURCH

To the Editor:

A short time ago I was, on the Lord's day, in one of the city Churches of Ontario Diocese. The building was handsome inside and out but the congregation very small, sad to say, and nearly all ladies. The clergyman conducting the service had a powerful voice and could easily be heard, when he did not shout. A second clergyman was there, who stepped to the Lectern to read the Lessons. The Rubric says this shall be done "distinctly with an audible voice."

The old gentleman's voice, if he ever had one, was evidently gone and when he began, the congregation smiled, as it was impossible to follow him or understand him. I felt this was dishonoring God's Word and breaking the Rubric and was surely annoying to the regular members of the congregation, however much they respected the old clergyman. Is there not, Mr. Editor, too much careless reading of the Scriptures in our Churches? I have heard of Bishops speaking very plainly to the clergy on the subject, and further exhortation is certainly necessary.

BIBLOS.

The Church in China

A Few Notes About the Work in the Honan Mission

By The Rev. W. M. Trivett

Chi Kung Shan, June 28, 1913.

DURING the past busy week we had hardly time to think of letter writing, but now, from the hill-tops, I shall take this opportunity of telling you a few things about our work.

You will have heard of the famine which for a couple of months threatened the province. As the worst is now averted, thanks to the welcome rains of the past few weeks, you will be glad with us that in the goodness of God such a dreadful calamity has passed.

From the little we saw in these two months we can quite realize the awful disaster which a prolonged famine must cause in a land like China. For weeks refugees from the country continued to pour into the city. The authorities tried to supply the men with work, while relief camps were opened outside of the city in several places. In one of these alone no less than 19,000 women and children were fed for the entire time. Dr. Phillips visited this camp and an attempt was made to get into touch with the spiritual needs of these poor people. She was surprised and delighted at the splendid organisation of the work in the camp. This is truly a new thing in official China.

The city streets were lined with the sick and dying and for weeks no attempt was made to do anythinig to relieve them. The misery to be seen on every hand was too awful to describe. In the day time it was bad enough, for the dead and dying were to be found on every hand, but by night the groans and crys were heart-rending. On my doorstep alone I have counted a dozen; some with smallpox, some typhoid and all kinds of diseases, and one had to pass in and out in the midst of them without being able to do anything for their relief.

After a time the missionaries, with the city authorities, arranged a relief committee and it was agreed to open a relief hospital outside of the south gate and to collect the sick from the streets and treat them there. This was soon under way and a hospital made out of straw mats (penys) was erected. This was divided into three sections, forming three long buildings. The most serious difficulty was how to doctor them as our workers are so scarce. Dr. Phillips bravely attempted it and took the women's ward. The other patients were looked after by Dr. Chen, just arrived from Fukim and Dr. Heliwell, who left his language study and nobly faced the present opportunity and great need. The doctors in the C. I. M. already had their hospital overcrowded and as we expected the work fell largely to our mission.

This camp is still in swing, but unfortunately Dr. Phillips is stricken down with that most awful of all famine scourges, typhus fever. This makes the work doubly difficult on the remaining mission hands. Yet, as the famine conditions are improving the strain on the other workers will, we hope, soon be lighter. We trust that Dr. Phillips may soon recover. Her case now is very serious, but she is holding her strength well.

Our other sick ones are on the highway to recovery. Mrs. Jones, who had a severe case of smallpox is now convalescent and we expect her up here to-morrow, also Miss Benbow, who so nobly nursed her through the trying time. Mr. Williams has had a very long, tedious siege of typhoid, but is at last down to normal and we hope in another month will be well once more. Mr. and Mrs. Simmons have gone to live at the Nan Kuan, where Mr. Simmons will act as English house master of the school next term. It is with grateful hearts that we return thanks to God who has brought us all through such a trying time and I am sure it is largely due to the continual prayers of our co-workers in the home land.

Before closing, a word should be said of our work before mentioned among the young men in this city. The night schools were a decided success and over sixty young fellows enrolled, coming from the various offices and banks in the city. Some also we were glad to welcome from the government schools, a class most difficult to reach by ordinary methods.

These young men showed considerable interest in our services and we were pleased to see a goodly number of them, especially at the Sunday evening worship. To do much direct work is of course impossible, but one is able to meet them at various times and by conversation approach the more important object of our mission. Mr. Simmons had the beginners' class and really the more difficult work. Mine, from the fact that the students were more or less familiar with English, was full of interest and I became intensely interested in this student branch of our work.

About two months ago another opportunity presented itself and a door was opened to the student class of the government schools, which we had long been anxious to reach. The teacher of English in the Liu Mie Hsuoh Lang—"The America young Student's School"—left to accept some government appointment and these young students, who are picked from all over the province by competitive exams. with the hope of preparing to go to America to study, were left without a teacher.

The authorities approached the Bishop and I was asked to fill the position for two months. I was very glad to meet the teachers of this school and by being one of the staff of coming in touch with several others in other schools. And also it was a pleasure to be able to get into touch with these 145 young fellows and to be able to feel that there among this representative class of heathen boys, not taught to worship anything, rather to spurn the old family ideas, we might do something to tell them of God and of their duty to Him.

The opportunity of direct work was very difficult but towards the last God had opened a way in which they might at least hear the Gospel of His love.

This closing service, granted quite apart from custom and purely from a sense of obligation to our Mission, was a grand opportunity. I selected the best Chinese speaker that could be obtained in any of our missions. Mr. Joyce, who was in Kaifeng, was, on the Bishop's departure, president of the Honan Famine Relief Committee. He with his 20 years of Chinese missionary experience gladly consented to come and at half past seven on Sunday morning we went to the school. Here the largest hall was crowded, sometimes two sitting on a seat and the professors, in fact every one in connection with the school being there.

Mr. Joyce preached for nearly an hour and I never marked a more attentive audience in my life. It was worth coming to China to see these young men drinking in the truth so simply presented and to feel that they had at least heard the Gospel of our Lord Jesus Christ and of his atonement for the sins of the whole world.

I hope this may be but an opening of many such opportunities of giving lectures or something of the sort before the 4,000 government students in Kaifeng.

You have all seen in the papers accounts of our Day of Prayer in China, so that I shall not mention it, save to say that it was with profound thankfulness to Almighty God that He has called us to China at this time to see this nation in their new birth and to be co-workers with Him in so great a work.

The coming of the Governor and his staff has given our church a position in the social status of the city which will do much to remove the stigma generally attaching itself to the Christian Li-Pai-Lang (preaching hall) and we must pray for wisdom that the Church at this time may be kept pure and strong. There are dangers which we have seen in all times in the history of the Church due to the fact that persecution is removed and it is easy to be friendly with the Christians and to confess their fault.

We close with an appeal for your continued prayers. The Bishop and Mrs. White have left to seek the much needed rest so necessary to a life of such constant activity amidst such danger and discouragement. The Mission is so young; our only "senior" missionary is in a very serious condition; the rest of us are still handicapped with the language and can do but little. But we have this confidence—God is in our midst. It is His work and we trust that the means may be supplied and the men prepared that these fields so ready and ripe unto harvest may see many labourers who are ready and willing to give up all and endure hardship so that the kingdoms of the world may become the kingdoms of Our Lord and His Christ.

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"The Care of the Dead"

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Our Island

WE do not know whether to lay more stress upon it as being our island or as the Island of Disenchantment. What is an island or a part of an island, even if held in fee simple, or in rent, or by squatting rights, without enchantment? Who cares whether it is entirely surrounded by water or mud, or like some islands, surrounded by land, if it has not the flavour of an island? Every island should have the possibilities of Treasure Island, or of Robinson Crusoe's island, and should provide for all the necessary visions, the hazards, the makeshifts, and the charms that go to make up what the Irishman called a dissolute island. We all have, or have had, the longing to land on an island under the proper conditions of one pair of trousers removed below the knee, one portion of shirt, one pocket-knife, a glass out of a telescope (stolen), a pair of thread braces, later on to be resolved into fishlines. The variation for a girl proceeding to land is one blouse, one petticoat, of silk if possible, and some other things; her hair is down and is full of sand, she has one fainting fit, and the courage of Joan of Arc when meeting a mouse on the golden strand. This girl is just full of sand. Having landed we proceed to put the girl under a juniper bush with a covering of orchids to keep off the sun; girl still in a faint, which rather suits her, and is therefore probably only artfulness. We walk off wearily to look for spring or a cocoanut, or if we are highly favoured for a wild pig. Who can tell the story of that bubbling spring of pure water, and how we fouled it with our dirty head as we drank, and then remembering our nobler nature, how we took a jugful of the cool dew to the girl—the jug was borrowed as far as our memory serves. So it went on until we were rescued just as we had decided to live there for ever and ever, thatched like an old cottage in fig leaves; and there was a doleful wedding. But alas for illusions! Our island not only posseses a whole river, which is capable of satisfying the thirst, though not always desirable, but we also found a native gasolene pump to provide the morning tub. This pump is not in accordance with the regulations for islands, and so we have often lamented our cleanness. Nor are we fifty miles from a lemon, for eggs and buttermilk and ice are to be procured just around the corner. After which, how can any candid mind be expected to call this a truly island? Indeed, to give an idea of its oppressively urban atmosphere, it is only needful to listen to the harrowing description given by our careful hostess of our privations on a morning when, being too stormy to row into town for bread, we could only have one piece of toast each, and it was nearly necessary to keep the wolf from the door by the aid of scones made in the house. There are, of course, compensations. For instance, it is at any moment possible that the gasolene engine may sit down and refuse to pump, indeed it did so on the afternoon when we were enjoying a stray equinoctial in the middle of July, so that the most heroic exertions were necessary in hauling pails of water up a very steep hill and volunteers were called for to row out and find a clean spot whence drinking water might be dipped up, or else we had all perished of thirst. Even then, however, our ardour proved to have been in vain, for all unexpectedly the plumber appeared—oh, yes there is a telephone on the island; the pocket of the Swiss Family Robinson's mother was not more thoughtfully furnished than our neighbouring farm—and it proved that an adventurous young plumber had rather enjoyed the opportunity to risk his master's boat; so we had our hot bath as usual next morning. It is also possible that the motor boat may refuse to mote; but hitherto she has done everything else that is evil, save only that. Besides our island is connected with the mainland by a hand-ferry. There are, to be sure, possibilities connected with arrival, for instance, in reaching the point where one embarks for the island only to find no means of transport. One belated visitor showed the disastrous effects which may be produced by a total lack of regard for other people's convenience in having declined to arrive on a Friday, calm or fair, and appearing instead on a Saturday in the teeth of a westerly gale. Proprietors of boats for hire firmly declined to venture out, and an agitated consultation was cut short by the welcome appearance of noble cousins in a Swampscott dory, warranted to face any weather. In the excitement of embarkation the housekeeping purse was left lonely on the

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dock, but subsequent adventures caused this trifling mishap to be almost forgotten. For about two miles the river behaved as a river should. After that it pretended to be an ocean. Oilskins and the boat's hood were vain as protections against the waves, the occupants quickly received a succession of drenchings, but failing spirits were reassured by a word from the helmsman that "There was no sea that this boat wouldn't stand." In the middle of this inspiriting remark the dripping occupants of the uncovered stern observed with resigned despair that instead of riding triumphant over the green mountains the dory was merely doing her best to burrow through them, and after a short interval when no headway was made, the helmsman aforementioned firmly announced that he thought "we had had enough of this"—a sentiment which found an echo in many other breasts. Happily there was a sheltered point on the end of the island. For this we turned and ran, and there not more than a mile from home, dripping guest and hostess hastily landed together with the weighty portmanteau of the former. At this point appeared in sight a farmer's wagon, towards which both staggered to be greeted by a welcome invitation to "hop up." Rattling gaily homeward, they passed with looks of calm superiority other members of the family who, realising what had occurred, had set forth hastily to meet the arrivals with a wheelbarrow for the bag. Scarcely had the last straggler pushing the unnecessary wheelbarrow reached the shelter of the house, when a thunderstorm of extreme violence broke loose, and greetings were postponed while a hurried rush was made to close windows and secure cushions. After this final excitement it was surprising to find how speedily our usual state of calm was restored by the appearance of afternoon tea, and thus, in an atmosphere of peace and plenty, we will for the present take leave of our island. J. C. R.

Maple Leaf and Oak

Or THREE SISTERS

BY IRENE STRICKLAND TAYLOR

(*Continued*)

"Back where?" panted Ruby. "Man, don't keep us in suspense! Tell us quickly and truly all you know!"

"Let me speak then," he retorted drily. "I grew up with your mother in a little English village—poor little Hope, she hardly thought what a future lay before her—Myrtle is very like her—and we were very great chums—"

"Who are you?" gasped Doris. "Not our father?"

Sylvester laughed harshly.

"No, though she would have been happier had she married me," he answered shortly. "Instead she married a lovely character, a John Hazeldine, who was a masterful brute. You girls may be thankful you never knew him, I assure you!"

"Where is he now?"

"Dead and buried a month ago in Germany."

"You are despicable to speak so of our father!" Ruby flashed indignantly. "How dare you?"

"My dear girl, don't get so fiery," he remonstrated. "You never knew your father and I did. Sweet as your mother is, she can't find a good word to say about him, though she never will allow herself to say a bad one. You will believe me, perhaps, when you see her."

"See her? Is she coming here to us? "

"As soon as you like. Perhaps you do not believe me yet, Miss Hazeldine?"

"What proofs have you to show for your statements?" asked Ruby, a little disconcerted by his dry tone, for she had been believing him entirely.

"Oh, merely a marriage certificate and several documents, and a dozen witnesses or so. Shall I proceed?"

"Yes; go on, go on."

"Very well, then. Not long after her marriage, John Hazeldine, who had been getting into scrapes all along his life, only he didn't let your poor mother know till it was too late, poor innocent girl; he forged a cheque for a very large sum—to tell the truth, I can't exactly remember the amount, but I know it was large—and the forgery was detected. He and his wife fled to Germany, and it is most characteristic of her sweetness, that she refused to leave her husband's side, although there was a warrant out against him, and her brother had offered her a home in England. But one thing she was firm about and her husband had to give way to her. That was that her children should not live to know the horror of a proscribed life, and that their father should not have the ghost of a chance of influencing them for evil, so as you came you were sent home to her brother, and when he died, Mrs. Hazeldine sent her old governess to take care of you with the youngest born, Doris."

"Was the governess Mrs. Lathbury?"

"Yes, and your poor mother disliked the idea of sending her to be guardian of her little ones, but there was no one else to send and she had to be content."

"How do you know this?" demanded Ruby, but in a tone no longer hostile; only softened and tender.

"Hope Hazeldine refused to marry me once, and I went off in anger, though, poor child, she had few enough friends. Two years ago I got into touch with her again and she asked me to go and see how you were in Canada, which I did badly enough I fear, since you all seemed to dislike me instinctively. But when I learned of the loss of Mrs. Lathbury I raced over here to find you and keep guard over you, with what result you know."

"Yes, you found us in the British Museum."

"Quite so, and also found that you were in good hands here," returned Sylvester. "I wrote and gave particulars to your mother, and she sent back word that her husband was dying, and would I see that you were safe for a short time and come over to her."

(*To be Continued*)

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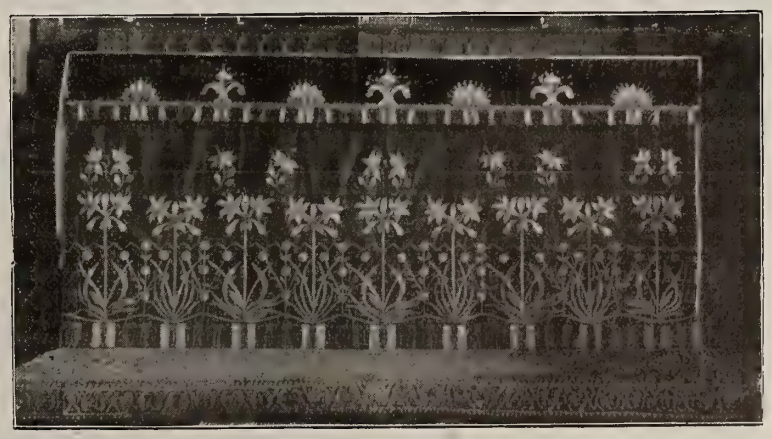

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The Week

BASEBALL "fans" are an institution. The term "fan" in its additional meaning has come to stay and doubtless will find its place in the dictionaries of the future where we may expect to see as the "meaning," "a frequenter of baseball games who by his gestures, execrations and staccato yells seeks to distract the players of the 'opposing' team, unnerve the umpire, under the impression he is thus manifesting a sportsmanly spirit of loyalty and helpfulness to his own team." A footnote would be in place to the effect that the "baseball fan" of this type is the sorriest representative of the best sporting spirit; individually he may be harmless, but massed he is execrable, intolerable, impossible to the true lover of good sport.

Baseball "Fans"

OUTRAGEOUS as is the baseball fan he falls short of doing the violence to good taste that is accomplished by the church "fan." This being is literally a "fanner." We long ago got over the surprise and shock occasioned by a first experience of a "fashionable place of worship" of a dissenting body where on a hot evening women entered attired as they had risen from the dinner table plus gloves and a light shawl over the arm or shoulders. Had it not been Sunday, the appearance of the "audience" of hatless, bejewelled and lightly gowned women listlessly fanning themselves as they lolled in their seats, added to the absolutely non-ecclesiastical character of the amphitheatre, would have forced the conviction that a grand concert or some theatrical function was the cause of the assembling of the multitude. And the cry of the fathers of this particular communion with which they sought to justify their secession was "more simplicity," "no ecclesiastical grandeur," but, *tempora mutantur,* "ecclesiastical grandeur" is still tabooed, but "opera house gorgeousness" reigns.

Religious "Fans"

What concerns us most, however, is not the logical result of turning away from that which was helpful to the devotional, uplifting and world-removing in its appeal and substituting the mechanical, transient, personal "idea," but the entrance of something of this same undevotional attitude toward public worship among some of the congregations of the Church. When people are dominated by the idea that "going to church" implies, not so much with a pure heart and humble voice to confess their sins, to render thanks, to hear His Holy Word, to set forth His most worthy praise and to ask those things which are requisite for the body and the soul, but to be entertained mentally, while ensured the fullest possible amount of physical comfort, all kinds of things are possible which are at variance with a churchman's concept of the spirit and the practice of worship and devotion. Thus it is, we suppose, that there are churches, not few in number where on hot days it is customary for a large proportion of the congregation to confess their sins to God, to pray and to listen, to the accompaniment of their fans.

A SHORT time ago a clergyman who was taking the Sunday duty of a brother in a leading Ontario city was not a little shocked as he rose to pronounce the Absolution to see about fifty fans in different parts of the church being worked by as many "worshippers." The unseemly incongruity got on his nerves as the service proceeded. Prayers were offered, psalms and hymns were sung and the lessons "devoutly" heard to the accompaniment of an ever increasing number of fans; and all the fans were of the same colour and style! The only moment when the fans were not in action was during the Invocation. Then the congregation of about 400 seated themselves comfortably, and before the clergyman had given out his text there was a strange rustling sound; and from practically every occupied pew fans were wafted—from two to half a dozen. The effect of these waving rows of dried palm leaves was disconcerting, not to say startling, as viewed from the pulpit. The clergyman stood silent for a minute, thinking the wave would subside, but on the contrary it increased and its noise was as a *sotto voce*—hish-sh-sh—going round the church. Finally he said: "My dear brethren, as a visiting clergyman I do not wish to interfere with any congregational custom, but while you may be able to pray and fan yourselves at the same time, I can't. I can't even preach to the accompaniment of two or three hundred fans. In view of my lack of adaptability will you kindly, for one day, adapt yourselves to my necessity?" There was no more fanning that day in that church. From a churchwarden came an explanation after the service of this "habit" and also of every "fanner" having the same kind of fan. "We" (presumably incumbent and churchwardens), "don't like it but a wealthy member of the congregation donated the fans." Apart from its distraction spiritually, fanning in church fails to produce the mental and physical comfort it seeks, and if impatience and restlessness are to be pandered to in church by allowing, not to mention providing, fans, we had better for consistency's sake cease to express horror that the cuspidor has its allotted place in some churches in the United States.

Church Fanners

IN the bulletin recently issued by the Dominion Government on "Educational Status of the People as enumerated under date of June 1st, 1913," we are surprised to learn that among those of 5 years of age and over who cannot read or write, Canada is the birthplace of nearly 10 per cent. or, to be exact, 9.79—Canada being a good, or a bad, second as the "birthplace" of those who can neither read nor write. Those born in "foreign countries" head the list with 17.49 per cent., while of those born in the United Kingdom and other parts of the Empire except Canada the percentage is only 4.31. The bulletin points out that the statistics are presented for a younger age than children in the newly settled portions of the country can attend school, and that the aboriginal population is included in the calculations. If the comparatively large percentage of Canadian-born "illiterates" is made up largely of those near the age of five, as the bulletin would imply, although nothing definite is advanced to support that comforting suggestion, we fail to see any reason for the apologetic footnote or for uneasiness.

Our Educational Status

PERSONALLY we do not think it would be a cause for congratulation, but for commiseration, if all children of 5 years and over were "attending school" no matter how near the school might be. Handing over the education of baby boys and baby girls—and that is what most five-year-olds are—to public or state schools, or to any other school than the home and to any other teacher than the father and mother, is a state of affairs that calls for anything but commendation; it is to be deprecated as a shirking of parental responsibility—Canada's ever increasing evil. With "education" so widely, so erroneously synonymous with "getting information," and the aim of education so widely, so erroneously accepted as "getting on in the world" in a strictly materialistic sense, we suppose it is natural for parents, well meaning according to their dim lights of responsibility, to be eager for the day when their little ones shall be "educated" to the extent of the three R's and correspondingly indifferent about the formation and development of the fundamentals of character, the making of which is the real object of real education. With five as the starting school age, and placing the end of the school age at fifteen, which is about the average, it means that dur-

Beware the Infant Prodigy

ing nine months of each of the ten most impressionable years of a boy's or girl's life, the child is under the direct influence of the teacher and environment of the school to a larger extent than that of parents. In later years the child's first memories of things educational hark back, not to home and parents, but to teacher and school. The latter supersede the former in the creation of first impressions. This would be regrettable on principle were the school one selected on account of teacher and environment being of especial value in upbuilding Christian character, but for 95 per cent. of the non-Roman population of Canada there is no selection. It is the "common" or "public" school or nothing. The "public" school may be a good one, and in many instances it is, so far as personal influence of teachers is concerned, and in many instances it is not, this not being due to deliberate destructiveness on the part of teachers but to the destructiveness of indifference, inevitable where the view is held, as is altogether too generally the case outside of towns and cities, that "teaching" and all that it implies is not the life work, but merely an opportunity to earn a living for two or three years while preparing for one of the "professions." And from all the public schools in town, city, or country, be the teachers of high ideals of their profession and opportunities, or mere transients on the stepping stones "to something better," definite religious instruction, definite Christian teaching as an essential of each day's "education" is strictly barred. For our part, as over ninety per cent. of the children must enter the public schools, we believe it will be infinitely better for the individual child, and therefore for the nation in the long run, if parents ceased to seek the earliest age and sought the latest age at which to send their children to school, certainly adding a few years to the apparent governmental desideratum of "five" years, and marking these additional years by implanting ideals and principles and practices on which something enduring may be built, instead of handing over their babies of five to be made or marred (generally the latter) in after life, by the mangling they received in their infancy in the educational sausage-machine of which with little reason, we have become so audibly proud in Canada.

A Record 60 Years Ago

WE recently had occasion to overhaul the marriage register of a parish adjacent to and partly in the city of Toronto. The pages we searched covered the years 1850 and 1851 and the last two months of 1849. Twelve marriages were registered during that period and in connection with each marriage four people, exclusive of the officiating clergyman, "signed" the register, the bride and bridegroom and two witnesses. Of these forth-eight "signatures" twenty-two consisted of "his" or "her" mark. Many signatures in registers of marriages of the present day suggest that a number of people, especially bridegrooms, cannot write, at least so that others can read. If those happy couples of sixty years ago had only made a few undecipherable strokes with the pen it would have been quite as imposing and effective as a signature as those of many of their successors. The translation of their hieroglyphics, like that of those of their successors would be found in the body of the document written by the clergyman or clerk, and they need not have roused the scorn and pity of the five-year-old students of to-day by that glaring confession "his mark." But it was not only in the parish register some of those far-off benedicts made their mark. They made a more lasting and desirable mark on the life of the community than have a great many of their successors who got or are getting an early grip of the three R's—"readin', ritin', and 'rithmetic," but who fall or are promising to fall far short of the illiterates of 60 years ago, in a life-grip of the fourth R, which should be the first—righteousness.

Our Old Country Letter

July 23rd, 1913.

WE find so delightfully-written an account by an eye-witness of the enthronement of the new Bishop of Lichfield, Dr. Kempthorne, appearing this week in one of the leading Church papers, that we crave leave for some quotations. It says: "I suppose that all religious functions have a dominant note. The enthronement of Dr. Kempthorne was remarkable for the austere simplicity of the arrangements and for the singularly clear not of domestic diocesan affection which sounded throughout. As if to make the latter more definite, there were no visiting Bishops from a distance. The Bishops of Worcester and Southwell come to rejoice with their neighbours, close friends and admirers of Dr. Kempthorne came from Lancashire, from Yorkshire, from North-East England, many of them old partners in his parochial work. Lay friends came, too, indebted for long years both to the Bishop and to Mrs. Kempthorne. It all seemed to emphasise the domestic note. The Cathedral was packed, and there were many outside even for hours before the ceremonies began. But we seemed to be a huge diocesan family, rather than the conventionally 'influential' gathering which attends enthronements." The account is too full to give further in detail, but the quaint ceremonial demands at least some allusion. The long processions of clergy and other functionaries, numbering several hundreds, with the Cathedral cross and banners, passed to the choir, while the Dean and Cathedral staff waited at the west door. Then, as the appointed hour struck, came the sounds of the pastoral staff knocking, and the great western doors were thrown open. "In a clear voice" Dr. Kempthorne made the declaration of fidelity and of assent, and the Dean and chapter agreed that "the enthronement now proceed," the Archdeaccon of Canterbury assigning to the new Bishop "this Throne or Episcopal Seat," and inducting him into the corporal and actual possession of the Episcopate of Lichfield, with all its rights and appurtenances." Then followed a somewhat similar procedure in the chapter house, and on the return of the procession, the hymn, "Praise the Lord, ye Heavens adore Him" was sung, a historical note relating to an ancestor of the Bishop's being appended to the printed service-paper—"John Kempthorne, 1810; Prebendary of Lichfield, 1826."

After Evensong, beautifully sung, "the full procession passed to the Palace yard," the dignitaries all assembling on the steps, and after the usual forms, the Bishop locked and re-opened his own door in token of possession. Then, crozier in hand, looking out over the vast number of bowed heads, he gave the Blessing to his people. It is an interesting and hopeful appointment to a perplexing diocese, full of industrial and other problems, giving now most loyal and affectionate welcome to one eminently fitted to prove the right man in the right place to guide and still bitterness and unrest and to bring the peace of Christ and the wisdom of the Spirit to its toiling masses.

You will know from the daily papers how the Church in Ireland has at last a better hope, since the House of Lords has refused further consideration of the Home Rule Bill till it has been submitted to the electorate. Time, as many of us feel, is really everything, and for this enlargement of opportunity we thank God and take courage.

Considering all the previous provocation and stress of feeling, the keeping of the 12th of July in the north of Ireland this year was a triumph of self-restraint. It is a mistake often made to talk as if "northern bigotry" alone were at the back of the enthusiastic observance, year by year, of this rallying day for Protestantism and for freedom. All good things are liable to admixture, and any enlargement upon the political merits or demerits of the tenaciously cherished anniversary would be out of place here. But no one could doubt the earnestness of religious feeling, nor the splendid strength of manhood, and convictions of a righteous cause, which were evidenced all over Ulster by the gallant show of ten days ago; and no sneers of a section of the English Church alter the fact that it is largely to these men the Irish Church will henceforth owe her freedom.

It is thought that women will be eligible as voters for, if not possibly even to be elected on, the new Welsh Church Representative Council.

There was a wonderfully interesting and rather gorgeous ceremony yesterday in Westminster Abbey, when the beautiful Henry VII. chapel was re-dedicated as in a special sense the chapel of the Order of the Bath. No doubt you will have had it all in the daily papers before this reaches you, so I won't attempt description; but only comment, as is fitting in a Church Letter, upon the reverence and simplicity displayed once more by King George in this religious ceremony, which was all arranged by his wish, and its details submitted to him. The kindliness of the arrangements for the crowds outside, the old hymns to the dear old tunes within, took nothing from the dignity or even gorgeousness of it all as a spectacle, and they warmed our hearts to the sailor-man who had so planned for his people.

A meeting of the Middlesex United Committee for Sunday Defence has lately ben held, the Bishop of London presiding. The point of most attention for the committee was how best to oppose the threatened Sunday opening of cinematograph theatres within the county area. This is a very vexed question for the whole country at the present time. We had scarcely known what to think, for anyone who knows even the surface looks of London's hardened myriads of the lower orders, is loath to close to them any innocent recreation. But the Bishop knows London as few do, and is no bigot, and his committee oppose it "in the interests of labour, of the young, and of religion." As regards the first, he says the ultimate effect of "Sunday commercialism" will be to enslave workers themselves, not only in this employment, but many others.

LEADERSHIP

WHEREVER men, women, or boys or girls are associated together for the attainment by their joint efforts, of a common enjoyment, there must be leadership. No matter how small the unit, small in numbers, in person, in purpose, or how large—the purpose principle must be kept before the individual members forming the unit by the one who would be the real leader, not merely by professing with the lips but by practice in the life.

This holds good in every sphere of common effort. The leader of a successful band of young mischief makers is the one who by his manifestation of mischievous proclivities has so appealed to the mischievous instincts—latent or developed—of his companions that they instinctively follow his lead and in accordance with the universal but unwritten canon of boy law, submit to his leadership, accept his counsel and obey his behests, in matters of mischief undertaken for the common "good" of the unit.

In the various stages of boyish and youthful effort the same principle obtains in theory and in practice—the leader is chosen and remains the leader because he has capacity for doing those things for which the unit stands, for living the purpose principle and for impelling others to a stronger grasp of, and a more effective working out of the purpose principle. Boys at school will select the captain of their cricket club or football club solely on this principle. He must be a good cricketer or a good footballer. He need not be the best scorer in his club but he must measure up to a certain standard so far as his own play is concerned, and he must be able to inspire his eleven or his team and deepen and widen the interest in cricket or football. If he fail in this, although he may be an excellent fellow in many respects, his tenure of captaincy will be of short duration. A fellow who was himself a good bowler and made the development of his own bowling the main object during practice, keeping himself on all the time bowling at one batsman, requiring the rest of the eleven to "field," might grow stronger as a bowler and the one batsman might grow stronger as a batsman; but the eleven would go to pieces and cricket would be below par in that particular club until a new leader, a real cricketer, took the place of the good bowler, but poor cricketer, and therefore poorer captain, who had obstinately pursued his fad at expense of the club. A leader must not be a hobbyist so far as his own work and efforts in the unit are concerned except for the purpose principle: in that he must be a thorough hobbyist. This is understood and practised by boys and youths. Of course there may be cases of a bribe of an ice cream, or a handful of marbles or even in these days of youthful optimism, of a "nickel," turning a vote, but on the whole, the instinct of boys in regard to leadership is sound. The briber or the bully who, through charity, ignorance, or fear of a few who turn the scale and convert a minority into a majority, does get in, is turned out at the first opportunity unless he "make good." The members of a baseball club will not elect as their captain a boy of whose skill at baseball they know nothing, but who they believe is good at fishing, any more than men at college would elect as captain of the gymnasium a man who never lifted a dumb bell or did the muscle "grind" or knew not the difference between a trapeze and a horizontal bar, but who they knew could read the Greek authors at sight. "No compromise" so far as the purpose principle of the unit is concerned governs absolutely in the selection of leaders in the units of the young. It is in the units peopled by those not without enthusiasm but with "varied interests" that departure from this wholesome standard is made. Here in civic politics and in Church politics, parochial and diocesan, the scale is oft turned by those who care not so much that the selected "leader" shall work out and lead others in working out the purpose principle, but how much personal or party interest may be served. There is the purpose principle of the unit, and there is the purpose principle of the individual: when there are sufficient numbers who will subordinate the purpose principle of the unit to the purpose principle of party or self in the selection of a leader to turn the scale, the "leader" so selected will, unless he be an exceptionally strong man, be a leader of a party rather than of a unit. If for the sake of preventing a break in the ranks, for the sake of peace, to break a deadlock, neither purpose principle of unit, or purpose principle of party, but mere expediency be the determining factor, the "leader" is more likely to be a misleader unless he be a man of highest vision—who can look beyond the broken ranks of the unit: who can be deaf to the mutterings and threatenings of sections and remember only the purpose principle of the unit of which he is the leader. All short of this is short of leadership and must be fatal to the "leader" and to the propagation of the purpose principle of the unit.

An Interpretation

FULL OF INSPIRING SUGGESTIONS

The Kingdom of Heaven, what it is and how we enter it. By the Rev. G. H. S. Walpole, D.D., London.

A BOOK entitled "The Kingdom of Heaven, What it is and how we enter it," sounds so like an ancient well worn topic that many might pass by and be unaware of their loss.

But see! to begin with you are startled to deeper thought by the writer's Interpretation of the "Kingdom of Heaven."

It is not the Church! It includes the Church but is something more! The Church begins by being the home of ideas where the mysteries of the Kingdom of Heaven are explained. The Church has the keys of the Kingdom of Heaven.

The Church is also the school of God where souls are trained to see and hear the mysteries of the Kingdom.

The Church is the Hospital of God where souls are healed and judged in the widest possible sense of the words she "looses" mercy upon the penitent and judgment upon the impenitent.

In "the end" when all is over, the Church will have become the heart of the Kingdom, the centre of the Universe, the true city of God, in the midst of which is the Lambs.

The avenues opened up by this interpretation are most fascinating! Many to-day, escaping from materialism are in danger of the opposite extreme of pantheism and such a book earns our grateful thanks by setting forth the Christian belief in the Immanence of God.

In applying this large interpretation of the Kingdom of God, the author shows the sin and painful results of the divisions of the Church, something of the magnitude of our guilt. For it follows that these divisions not only hinder the progress of missionary work—the union of all Christians upon earth—and the great re-union of the Church militant, at rest, and triumphant—but immediately check the advance of mankind into other so-called Kingdoms.

The troubled mistress with house distracted cannot use the keys.

The Kingdoms of Nature, of Music, of Medicine, of Art, in these, progress and development, inventions and evolution are checked and thwarted.

More than this, these divisions hinder the final consummation when angels, men, animal, vegetable and mineral Kingdoms—all Creation will do the Divine will as it is done now in portions only.

Brought down to examples—in language of earthly profit and loss—this means that not only do our divisions painfully hinder our spiritual advance but—note it, O man of business! your friend died of consumption, your country lost that last airman, your town suffered that earthquake, that explosion occurred in your street, that political tangle has come about—because the Church has by her lack of unity kept closed doors of the Kingdom of Heaven. In each instance the secret is locked and here are the keys! Oramus!

"O Lord grant us that Peace and Unity."

From Our Algoma Correspondent.

Happiness is the natural flower of duty.—Phillips Brooks.

The Religious Opinions of Dean Swift

(b. 1667, d. 1745)

BY A. HAIRE FORSTER

SWIFT seems to have decided that whatever else he might be called, he would never be called a saint; there is little doubt that he deliberately showed his worst side to the world; no description fits him so well as Bolingbroke's "a hypocrite reversed." He professed to be a misanthrope. "Principally," he wrote to the poet Pope, "I hate and detest that animal called 'man.' The chief end and purpose to myself in all my labors is to vex the world rather than divert it."

He once suggested that now and then beasts may degenerate into men. And yet Addison sent him *Travels in Italy* inscribed to "Jonathan Swift, the most agreeable of companions, the truest friend, and the greatest genius of his age," and when he was Dean of St. Patrick's he helped the poor of Dublin with generous and judicious care. He described himself as

"A clergyman of special note
For shunning those of his coat."

Yet he wrote often and at length in defence of the clergy against unjust attacks and inadequate salaries. The attacks he met by reminding his readers that the clergy were taken from the laity, there was no other material available; it was not surprising, considering their origin, that some vices still clung to them.

Much that Swift wrote is coarse and indelicate, but it is worth noticing that he nearly always makes indecency and vice either disgusting or ridiculous, and no criticism of him is fair which neglects his chronic physical ailment, his loneliness, and his knowledge that he was going mad. "At best," he once said, "I have an ill head and an aching heart."

It is his morbid dread of being thought pious or benevolent, it is his revolting realism which makes Swift's religion of special interest. The religion of one who is always feeling that he must "set an example" is seldom interesting—even as a farce. There is no "keeping up appearances" in the religion of Swift. He tried, in fact, to prevent any appearance at all. He refused to let his light shine before men.

It is possible, however, to deduce his position from some of his writings. A few of his sermons are published: *"On the Trinity," "On Mutual Subjection," "On the Testimony of Conscience," "On Brotherly Love"* (a curious subject for Swift to choose); *"On Doing Good,"* (A Sermon on the Occasion of Wood's Project), *"On the Excellency of Christianity in Opposition to Heathen Philosophy," "On False Witness," "On the Poor Man's Contentment," "On the Causes of the Wretched Condition of Ireland," "On Sleeping in Church."*

Swift thought very little of these productions himself. "Here," he said to Dr. Sheridan, "are a bundle of my old sermons. You may have them if you please. They may be of use to you; they have never been of any to me." According to Mrs. Pilkington's memoirs, he once said to her husband: "I never preached but twice in my life, and then they were not sermons but pamphlets." Mrs. Pilkington asked him what might be the subject of them. He told her they were against Wood's half-pence. Swift never formed the habit of magnifying his ecclesiastical performances. *O si sic omnes.* His *Thoughts on Religion* have also been preserved and, in addition, a few letters and essays on the clerical profession and the Christian faith.

From these remains it appears that Swift considered the Incarnation to be the essence of Christianity.

"Since the union of Divinity and Humanity," he wrote, "is the great article of our religion, it is odd to see some clergymen in their writings of Divinity wholly devoid of humanity."

How this union was effected and how there could be three persons in one God were questions to which Swift offered no answer. He may never have read Bishop Butler's sermon *On the Ignorance of Man.* He would at any rate have entirely approved of that discourse.

All of Swift's doctrinal statements might be said to be on the text, "We see but in part and we know but in part."

As he expressed it in his *Letter to a Young Clergyman*: "For my part, having considered the matter impartially, I can see no great reason which those gentlemen you call the free thinkers can have for their clamor against religious mysteries, since it is plain that they were not invented by the clergy, to whom they bring no profit nor acquire any honor; for every clergyman is ready either to tell us "the utmost he knows, or to confess that he does not understand them"; "nor is it strange that there should be mysteries in divinity as well as in the commonest operations of nature." Along with this emphasis on mystery in religion there is that "appeal to reason" which is so characteristic of the eighteenth century. "A plain, convincing reason," he wrote, "may possibly operate upon the mind both of a learned and ignorant hearer as long as they live, and will edify a thousand times more than the art of wetting the handkerchiefs of a whole congregation, if you were sure to attain it." "I do not see how this talent of moving the passions can be of any great use towards directing Christian men in the conduct of their lives, at least in these northern climates, where I am confident the strongest eloquence of that kind will leave few impressions upon any of our spirits deep enough to last to the next morning, or rather to the next meal." He told with approval of a man who made it a rule in reading to skip over all sentences where he saw a note of admiration at the end.

Swift is not often thought of as a *Pastor pastorum*, yet he had very definite ideas on what the "life and doctrine" of the clergy should be.

In the *Letter to a Young Clergyman* already referred to, he makes a suggestive remark on the use of heathen philosophers: "Before you enter into the common insufferable cant of taking all occasions to disparage the heathen philosophers, I hope you will differ from some of your brethren, by first inquiring what those philosophers can say for themselves."

He thought the clergy spent too much time with each other. "In my humble opinion," he wrote, "the clergy's business lies entirely among the laity; neither is there perhaps a more effectual way to forward the salvation of men's souls than for spiritual persons to make themselves as agreeable as they can in the conversations of the world, for which a learned education gives them great advantage, if they would please to improve and apply it. . . . Let some reasoners think what they please, it is certain that men must be brought to esteem and love the clergy before they can be persuaded to be in love with religion."

With this end in view, he suggested that the clergy—except the bishops—should dress like other men.

He must have excepted the bishops owing to the speechless awe with which he professed to regard them.

"It is happy for me," he wrote to the Bishop of Clogher, "that I know the persons of very few bishops, and it is my constant rule never to look into a coach, by which I avoid the terror that such a sight would strike me with."

Among the defenders of Christianity, Swift occupies a peculiar place. He presents no apology, but satirizes "free thinkers" and their methods.

His *Argument to prove that the abolishing of Christianity in England may, as things now stand, be attended with some inconveniences and perhaps not produce those many good effects proposed thereby* is an excellent example of restrained irony. He explains that he is only defending *nominal* Christianity, *real* Christianity "having been for some time wholly laid aside by general consent as utterly inconsistent with our present schemes of wealth and power." Of church services he asks: "Where are there so many conveniences and incitements to sleep?" Why then abolish them? As to the clergy: "What an advantage and felicity it is for great wits to be always provided with objects of scorn and contempt in order to exercise and improve their talents," and "If Christianity were once abolished how could the free thinkers, the strong reasoners, and the men of profound learning be able to find another subject so calculated in all points whereon to display their abilities? What wonderful productions of wit should we be deprived of from those whose genius by continual practice hath been wholly turned upon raillery and invectives against religion?" "Nor do I think it wholly groundless," he goes on, "or my fears wholly imaginary that the abolishing of Christianity may perhaps bring the Church into danger." "Furthermore," he argues, "the abolition of Christianity might disoblige the allies who were all Christians"—the argument was written during Marlborough's campaigns. Finally he offers, as an amendment, that instead of the word "Christianity" may be put "religion in general" as a thing to be abolished. "For of what use is freedom of thought if it will not produce freedom of action, which is the sole end, how remote soever in appearance of all objections against Christianity."

Swift consistently maintained this doctrine, now so unpopular, that in their opposition to Christianity men propose no other end than that of fortifying themselves and others against the reproaches of a vicious life. "It being necessary for men of libertine practices to embrace libertine principles or else they cannot act in consistence with any reason, or preserve any peace of mind." "Whether such authors have this design, this much is certain," he acutely remarks, "that no other use is made of such writings." So he insists on finding out from what quarter objections to religion come. "If any man," he argued, "should write a book against the lawfulness of punishing felony with death, and upon inquiry the author should be found in Newgate under condemnation for robbing a house, his argument would not very unjustly lose much of their force from the circumstances he lay under. So, when Milton wrote his *Book of Divorces,* it was presently rejected as an occasional treatise, because everybody knew he had a shrew for his wife. Neither can there be any reason imagined why he might not, after he was blind, have writ another upon the danger and inconvenience of eyes."

I think it was Mr. Asquith who said that free-thought was incurably sloppy and had better be named loose-thought. Swift held that free-thought was no thought at all. The faith of Christians he considered, was but as a grain of mustard seed compared with the faith of those "free-thinkers" who accepted the absurdities of certain anti-Christian books in order to confirm themselves in their perverted tastes. His conclusion is that those who are against religion must needs be fools, and therefore we read in Exodus that of all animals God refused the first born of an ass.

THE ARCHBISHOP'S BON MOT

An anecdote about Dr. Randall Davidson is that after an ecclesiastical function, as the clergy were trooping in to luncheon, an unctuous archdeacon observed: "This is the time to put a bridle on our appetites!" "Yes," replied his grace, "this is the time to put a bit in our mouths!"

Truth is a strong thing, let man's life be true.—Browning.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

INDIA

EUROPEAN LAITY AND THE MISSIONARY WORK

A correspondent in India says: The Metropolitan has issued a circular to all chaplains of European congregations in India putting a series of questions with reference to the attitude of the European laity towards misionary work. He asks whether there is any overt hostility to Missions; whether congregations as such show sympathy with Mission work either by co-operation, study, or financial support; to what extent such sympathy is shown by individual laymen; and whether there is any difference in the attitude towards Missions on the part of the civil, the military, and the "domiciled" classes respectively. Some statement as to the result of this inquiry may be expected in due course.

In the meantime it may be well to explain for the benefit of home readers that residence in India does not necessarily imply acquaintance even of the most distant kind with missionary work. The great majority of Europeans are stationed either in the presidency capitals or in civil or military cantonments. In the presidency towns Christian Missions are usually quite inconspicuous. The European resident can, indeed, hardly escape seeing, or at least hearing, something of the large Missionary Colleges. But actual knowledge of Indian Church life and activity does not come in his way at all. In cantonments the situation is rather worse. The moral gulf between the cantonment and the native city which it adjoins is wide and deep. Indeed, a man may pass years of service in India without ever entering a native city up country. As far as knowledge of Indian Missions goes, readers of missionary publications who have never been east of Greenwich are far better equipped than many Englishmen who have passed a great part of their lives "on the spot." Hence, by the bye, the futility of attaching any weight whatever to criticisms of Christian Missions until you know whether the critic has really been in contact with them.

Practising Churchmen among Europeans in India must needs be aware, more or less, that the Church is doing great things among the surrounding heathen. But to pass from the condition of "awareness" to intelligent apprehension requires a positive effort which is made only by the exceptionally "keen man." Want of this precludes a full analysis of the causes of this state of things, but one may be mentioned, and that is the impermanence which characterises European life in the East. A man is transferred every few years from station to station, or port to port, and between-while he has to go "home," on leave or furlough, in the interests of health or family. This constant movement seriously impairs Church life. Congregations are rather aggregations of temporary residents. Interest in the missionary side of the Church is therefore, perforce, individual rather than congregational. I understand that some of the replies to the Metropolitan's circular complain that the missionaries keep aloof from European social and Church life. Of course there is the missionary's side to that matter, but it is worth considering whether some system of seeking and keeping touch with the European laity might not be definitely provided for an Indiain missionary economy.

EXTRACT OF LETTER FROM SISTER FLORENCE MARY, POONA, INDIA, OF THE WANTAGE SISTERHOOD

June 13th, 1913.

I am beginning to get a little worried over something we have undertaken in faith, but we must not lose faith over it. It is this: A Brahmin convert of Pandita Ramabai's (who is not a churchwoman) felt the need of *something*, though he did not know *what*, in the spiritual life. He had heard of our Mission, as several of her head workers had left and come here, and he came, very much in faith, for he had to accept very little pay and no promise of permanency. However, he felt a great desire to serve God. He accepted the Catholic faith fully, was confirmed and appreciated the spiritual life. The desire for the priesthood grew more and more, but we felt he should be tested. He has waited for four years and yesterday went off to join the deacon's class at Betjou, where the S. P. G. theological students go. The thing is, he has a wife and little girl and two little boys. The little girl is all right in one of our schools. The wife, also a Brahmin convert, and two little boys are here and we have undertaken their support. He has 15 rupees, that is £1, a month scholarship; that would not support all and we are trying to get help for the wife and boys. £5 each a year would do. The wife is very different to the husband. She is very Hindooish, has had no instruction and has no spiritual conception. So we are going to keep her here and help her all we can to be a priest's wife. She has many good points, is very upright, a good wife and mother (morally) and a very good housewife, but she did not like his giving up good pay and cannot see why. The two boys are dears, such intelligent little fellows, aged 6 and 8. The woman is willing to do anything in the way of work, but is very delicate. Our need here of Indian priests is so great, and one feels so glad when a real vocation seems to be given, as in this case. I will send a photo of the wife and children if anyone is going to be interested in them. The man is not a B.A., therefore the course is to be a five-year one. Any willing to help address Editor Church Life.

CHINA

ORDINATION OF NATIVE PRIESTS IN NORTH CHINA

The Peking correspondent of *The Guardian* writes: The year 1913 is likely to be a memorable one in the annals of Christianity in China. Whatever the real intentions of the Peking Provisional Government may have been in asking for the intercessions of Christians in China on behalf of the country, the way in which the request was interpreted as a world-wide invitation, and was welcomed and responded to in America, in England, in Australia, and elsewhere, was certainly significant. Here in Peking it had been forestalled to some extent by the Protestant Missions, which had united in a common service at the Methodist Mission; the Russian Orthodox Church had also held a special service, and the Roman Catholics, who are naturally in close touch with the Government through their co-religionist, tht Minister for Foreign Affairs, held a very noteworthy service of intercession, at which three Bishops were present and a number of officials. The Bishop of North China (Dr. Scott) received no official information of the Government's desire; but April 27th was especialy observed at the Church of Our Saviour, and the noon service was attended by the British Minister and Lady Jordan, with characteristic thoughtfulness to honour our work.

In the diocese, however, this year will be memorable for two other events—one happily accomplished on Trinity Sunday, the other looked forward to with deep regret. We refer to the Ordination of the first Chinese priests, a matter for unfeigned thanksgiving, and to the approaching resignation (to take place at the end of October) of the Bishop, who has been our Father in God since the diocese was founded in 1880. We cannot but connect the two, because the Ordination has, as it were, set a seal upon the Bishop's long years of steady work. Mr. Lei has been in deacon's Orders for nearly eight years, and Mr. Li for three years and a half. The Bishop had the further joy of knowing that in the neighbouring Diocese of Shantung, the province in which he worked as a priest from 1874 to 1880, Bishop Iliff, himself for many years one of Bishop Scott's clergy, was at the same hour ordaining two priests and two deacons.

These are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And for the hours of rest that come between,
An inward joy in all things heard and seen.

—Henry Van Dyke.

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ATHABASCA

ATHABASCA

ALL SAINTS

Canon Rathbone Hartley preached in this church at the morning and evening services on Sunday, July 27th. Canon Hartley is visiting the missions established by the Archbishops' Western Canada Fund on behalf of that organisation, and went north as far as Grouard with Rev. Hugh Speke and party. This is the first occasion on which we have been favoured with a visitor from the Mother Country, and it has been such a great pleasure and privilege that we trust the experiment will soon be repeated.

The Bishop is continuing his tour through the Grand Prairie and Peace River country, accompanied by Mrs. Robins and Miss Matheson. Latest advices indicate that the trails are in an almost impassable condition owing to the heavy rains which have deluged the country this summer. Many bridges have been swept away, and the mud holes are unspeakable.

CLINTON

ST. ANDREW'S

The W. A. of the church, although only two months old, is making splendid progress. A concert was organised recently which realised $50. The members are all most enthusiastic, and have offered to give $50 towards a $300 hall which it is proposed to erect in connection with the church. While the question of church unity is in the air perhaps you will be interested to hear that the president of the W. A. is a Presbyterian, the vice-president a Roman Catholic and the secretary-treasurer is the only Anglican. A Sunday School has also been established in this church under the superintendence of Miss V. Milne and Miss M. Milne.

PLEASANT VALLEY

HOLY TRINITY

On Sunday, July 27th, the Rev. A. S. White celebrated Holy Communion in this Church. At the close of the service the congregation held a meeting for the purpose of appointing Church wardens. Mr. White appointed Mr. H. Thorn rector's warden Mr. Grisdale was appointed people's warden, and Messrs. Milward and Dawson were chosen vestrymen.

CHIPPEWAYAN

ST. MATTHEW'S

Mr. H. M. V. Adams who has been in charge here for the last year, passed through Athabasca on his way to Edmonton, where he intends to visit the oculist and the dentist. He took the services at Pine Creek and at St. Mark's, Flat Lake, Sunday, July the 20th, as the Rev. J. W. McDonald was indisposed.

FORT VERMILION

ST. LUKE'S

Miss Waghorne is on her way back to this mission, after a year's absence, to resume her work as teacher in one of the schools.

GRAND PRAIRIE

The Rev. Hugh Speke, with Messrs. Trevelyan and Green, passed through Athabaska on July 18th to take up mission work among the settlers in Grand Prairie. Both Mr. Speke and his companions have been working in connectcion with the Archbishop's Western Canada Fund in Southern Alberta. They are being sent to Grand Prairie on the appeal of Bishop Robins for men to cope with the fast-growing needs of this diocese. The party travelled by train as far as Athabaska; from these they took steamboat to Grouard. On arriving at Grouard they found it necessary to purchase horses and waggon as the only means of proceeding on their journey. With this team and waggon Mr. Speke and his companions hope to make the rest of their journey to Grand Prairie, a distance of 220 miles. The roads are reported almost impassable with streams in flood and bridges washed away, owing to the recent heavy rains. Mr. Speke and his co-workers will be supported by the Archbishop's Western Canada Fund; this is the first work that this organization has undertaken in the Diocese of Athabasca.

HURON

SANDWICH S.

ST. STEPHEN'S

The annual picnic in connection with St. Stephen's church was held on the 24th, although the weather was not all that could be desired, yet the affair was a great success. Nearly 1,200 persons were present. A fast baseball game was won by St. Stephen's team. Music was furnished by the Windsor band. The tables were presided over by the ladies of the parish whilst the select vestry looked after the booths. Total proceeds $561.

NIAGARA

GUELPH

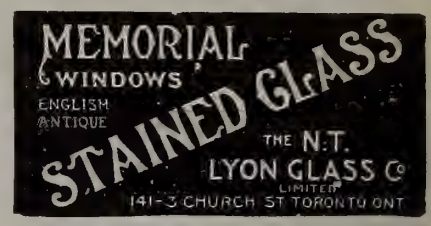
Rev. Sparrow, who assumes charge of St. Mark's Church, Hamilton, the middle of August, was made the recipient of several most flattering testimonials from his Guelph congregation in all of which Mrs. Sparrow was sharer.

HAMILTON

St. Matthew's Anglican Young People's Association energised sufficiently to enjoy an outing to Burlington on last Saturday, the excessive heat of the past ten days otherwise preventing much continuous church work in the city.

ALL SAINTS

Ven. Archdeacon Forneret will take duty at Calvary Church, New York city during his holidays. Congratulations are many on the occasion of his son, Reginald Forneret, barrister, passing so successfully his law examinations at Toronto University. Mr. Forneret will practise law in Hamilton.



The lay readers of the city are meeting once a week at Canon Spencer's residence, Mountain Top, for the purpose of studying the Sunday Lessons and Liturgy from an elocutionary point. They purpose later to take up the theological study of the thirty-nine articles.

ST. JOHN'S CHURCH

While in the West Canon Daw will assist at the opening ceremonies attendant upon the new church erected near Banff, which his sons have materially aided in building. It is good for the Church when her young men go West, taking with them high ideals of their duty to the Church in the new land of their adoption.

ONTARIO

TWEED

The Girls' Auxiliary of St. James' Church held a very successful lawn social at the rectory grounds on 30th July and added one hundred and twenty dollars to their treasury.

RUPERT'S LAND

The Primate is expected to return by the middle of this month and will be travelling in the diocese for Confirmation before the Provincial Synod.

Signs of great progress are evident in the mission of West Kildonan (St. John's Cathedral parish). A church institute is in the course of erection costing $2,000, and within a year or two a large church will be built. This development from services held in a small office is but a year old and is due to the loyalty of our people in this growing suburb of Winnipeg.

The Warden of St. John's College, Rev. J. J. Robinson, has been spending a short holiday in Ireland and will be back here August 25th, in time for the Synod. He reports having successfully interested friends in the work of the college and will prob-

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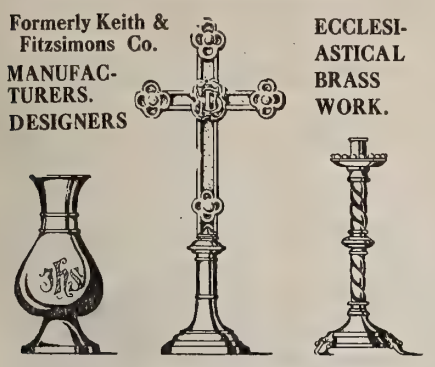

ECCLESIASTICAL BRASS WORK.

ably bring back one or two additions to the ranks of the theological students.

The success of the recent Summer School, held at St. John's College, was assured from the first owing to the indefatigable efforts of Rev. W. A. Fyles, S. S. Field Secretary, Rev. Canon Matheson, Dr. H. M. Speechly, Mr. C. Cornish, Miss Milledge, and others. Clergy, lay readers, students and teachers attended in numbers and the total of "scholars" was nearly 200. This initial success augurs well for future retreats of this kind—for *retreat* it was. On Saturday, August 2nd, the members were dispersing with regret but thankful that such a week of intellectual and spiritual uplifting had been made possible by the capable administration of a few zealous people. The trinity of body, mind and spirit was well cared for. Holy Communion was celebrated at 7 a.m. each day and at 9 a.m. matins Canon Matheson delivered powerful, scholarly addresses on the four gospels. The ladies of the W. A. gave excellent addresses of the most enlightening nature on the church's work and needs in such countries as India, China, etc., and the highest eulogy that can be given to these papers is that they provoked such interesting discussion as the time schedule was powerless to limit.

Every phase of Sunday School work was considered carefully and on all sides it was agreed that more of definite Anglican teaching in schools would aid in ousting that spirit of indifference which too often affects our ex-pupils. The helpfulness of church history and children's services was frequently insisted on by speakers and the question box proved the very real way in which members were trying to solve those varied difficulties which beset superintendents and teachers. The afternoons were devoted to recreations. After Evensong open-air talks of a devotional or practical nature were given by clergy and laymen and these were followed by lantern-illustrated lectures on the progress of the Church from Pentecost to date. Rev. W. A. Fyles and Rev. Dr. Johnstone dealt with these 1900 years of history in the most attractive and lucid manner, giving one and all a clear and comprehensive view of the continuity of the Divine society. After these lectures conferences were held by these: B. of St. A., G. F. S., A. Y. P. A., C. E. M. S., and Sunday School workers.

When it is remembered that this is the first attempt at a Summer School in this province, there can be nothing but gratitude for such splendid initial success and if the College Board is kind enough to lend its buildings again next year, there is little doubt that they will be none too large for the numbers attending.

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Trinity College

The next meeting of the Alumni of the college will take the form of a conference to be held on September 23rd, 24th and 25th next. A great deal of care has been taken to secure good subjects and good speakers, and it is likely there will be a good attendance.

YUKON

"There are strange things done in the land of the midnight sun" sang the bard of the north; but among the many pleasant surprises that meet the traveller in the Yukon not the least is to see the advanced and up-to-date, if I may use the term, work done by Bishop Stringer and his little band of helpers in this most northerly diocese in the world.

The ordinary tourist route into the Yukon is via Skagway. The train leaves about 9.30 a.m., *if it is on time.* The first important stop is Carcross, where boat connection is made for Atlin, B.C. Here Bishop Bompas, that great apostle to the north lives "In the peace of Christ." Here in his memorial church Archdeacon Carham still holds weekly services. Here above all else is the Choontla Indian School. In this school between thirty and forty Indian boys and girls, that but for its labours would lead lives of ignorance and superstition, are taught to be good and useful citizens of the British Empire and of the Kingdom of God and of His Christ. Much more, however, might be done if the Christian people of Canada would realize the grandeur of the work.

After a couple of days at Carcross we proceeded to White Horse. We have here a rectory, church and small Indian day school. The Rev. W. G. Blackwell is in charge and doing splendid work. We arrived on a Saturday and found that we would have to wait till Monday night for a boat down the river. On Sunday we attended two services in the little log church—log outside but inside fitted with all the modern conveniences, even to electric lights. Mr. Blackwell is somewhat of a "prospector" and always on the lookout for new finds. On Monday we were whisked in an auto to the Pueblo mine. While we were looking over the plant he was picking out the site for a combination reading room and church for the men. Mr. Blackwell believes in going ahead, and trusting.

It is almost with a feeling of regret that to-night we leave for Dawson.

W. T. Townsend.

LETTER OF OUR LITTLE INDIAN FRIEND, GORDON'S SCHOOL, ST. LUKE'S MISSION

Punnichy, Sask., April 21, 1913.

Rev. and Dear Sir,—The principal tells me that you and the friends who have made me their little sister were pleased with my letter and would like another letter from me about my home and the school.

My home is on Poorman's Reserve, and my father, mother and four sisters live there. We are allowed to visit them at Christmas and the principal lets us go home for six days. We were with our uncle in the winter when father was sick. We know it is good for us to be here, and all of the staff are good to us, but we like our home on Poorman's. We used to run about and play and pick berries, and in fine weather we were always out. We had our playmates, and we talked in our own tongue. There we were with our mother and father and sisters, and were free, like the birds. I do not know what you would like to know about my home or I might tell you more.

Here we go to school every day, except the days on which we learn housework. We stay out of school in turn, and every morning we make our beds, sweep our dormitory and wash dishes. We sweep the other rooms too. Some girls sweep, some fill and trim lamps and some scrub and wash and the matron teaches us to mend and darn. We are taught to cook too. We go to prayers every morning and evening and we have two services on Sundays and Holy days. The principal teaches us Catechism often. We get up at six and go to bed at eight every day.

After school, when our work is done, we play games, croquet, baseball and other games and have a swing When it is not fine, we have games indoors, and sometimes we dance. The principal and the assistant matron teach us in school. The assistant matron, Miss E. Atwater, teaches us to sing and she plays the organ. We boys and girls can sing a great many hymns and songs. We like singing. We girls go for walks with the matron and the assistant matron, and now we can pick flowers. It is better on the prairie than in a house. One of the songs we sing which Miss Atwater taught us is "My Prairie Home."

Thank you, sir, and the pale face sisters for all your kindness to the little prairie sister.

Mabel Tapaquan.

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FEWER MISSIONARIES

In view of its decreased income the London Missionary Society, which has an accumulated deficiency of £70,000, says the Christian World, has decided to reduce its expenditure by £15,000 a year by withdrawing from certain parts of the mission field in Asia, Africa, New Guinea, and the South Seas.

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Religion Among College Students

THE last issue of *Churchman,* of New York, contains an excellent article upon the above subject from the pen of the Reverend F. S. Luther, Ph. D., LL.D., President of Trinity College, in the course of which he says:—

"It is with no desire to deny the responsibilities of colleges and of college officials that I feel bound to assert that for the most part and in a large majority of cases a boy's college career is determined before he even enters any college at all. Most rare is it, though, alas, not unknown, that the son of religious, dutiful parents goes wrong in college. The collegiate scrap heap—by which figure of speech I mean the melancholy list of those who enter college and through idleness or viciousness fail to gain any considerable part of that which the college offers; those whose names, through their own fault, appear in the college catalogue not more than twice at best—this scrap heap is very, very largely made up of those whose parents have been so absorbed in other matters as to pay but little personal attention to the bringing up of their children. These parents are not necessarily evil persons. They probably love their boys with a definite and unmistakable affection. They wish for them all good things. They wish them to be everything that is righteous and true. They do not wish these things, however, earnestly enough to sacrifice something in order that they shall be obtained. They do not wish these good things earnestly enough to take pains to secure them for their children.

"Well, by and by, the boy is eighteen or nineteen years old. He is more or less ready for college. At all events, he succeeds in passing the entrance examinations. Now, when he has fairly entered a college, the whole current of his life is changed. He is put very largely upon his own responsibility. This is inevitable. At nineteen it is high time that the character shall have some individual stability. I say "at nineteen." Many boys are ready for college earlier than this, and an experience of forty years of intimate association with college students has convinced me that it is altogether better that a student should enter college at sixteen instead of nineteen if he is able to do so. *A priori* we should all think that the youth of nineteen might fairly be expected to be more mature, to have more poise, more stability of character than the boy of sixteen. I do not believe that this is generally true. In the case of two boys, one sixteen and the other nineteen, both of whom have done the scholastic work necessary before entering college, whatever of precocity, of unusual ability and industry, may have enabled the younger boy to get ready early seems to bring also an early development of character which goes far to insure a creditable college life. It has seemed to me that the old saying, "There is no fool like an old fool," applies with singular precision to undergraduates. It is indeed quite common for young alumni, conscious that they did not do all that they ought to have done in college, to say, "If only I had been older." It would probably have made no difference, however.

Whether the boy is sixteen or nineteen, if his parents care for him at all, they are likely to have serious thoughts when he first assumes the independent life inseparable from the college career. They are generally very much afraid to have him begin his individual life; mainly on account of the abolition of the restraints which they think have environed him up to this stage in his development.

"All such parents and all those interested in college life must understand the simple fact that things are as they are, and that when a boy goes to college, while he is by no means without opportunities to receive direction, assistance and advice, he nevertheless must then and thenceforward, so long as he may live, be largely self-determining. The scaffolding is taken down and the world can see what sort of a structure has been erected during these years.

There are a great many dangers in this situation. There are moral dangers. The young man of evil tendencies who has learned about all that there is of sin in the neighbourhood of his home, who has habitually escaped the control of parents and school-masters, finds that in college there is no difficulty at all in pursuing the doubtful course—that is, no difficulty comparable with the hampering inconveniences of his earlier life. Until he fails to pass his examinations and is required to leave college he has large opportunity for many things thoroughly disgraceful and demoralizing. The more carefully nurtured youth finds in college for the first time how many are the roads toward Hell. His spirit of adventure, the desire for strange experiences, perhaps his very innocence of youth, combine to test his moral principles.

"If he be a thoughtful and studious youth he is likely in college to find his character subjected to a different strain. Let us suppose that he has been carefully trained by devout parents, by conscientious Sunday School teachers, by the personal influence of his rector or pastor. It is in college that such a youth generally discovers for the first time how many people there are in the world who do not at all believe the things he has accepted from the lips of his instructors as positively and indisputably true. In brief, the boy's faith, as we commonly use the word, is put under stress. Personally, I do not regard the danger of this situation as very serious. It is pretty generally the case that the earnest and thoughtful young man goes through a yeasty period of intellectual doubt, or what he thinks is intellectual doubt. It is rare indeed that such a one does not emerge from these experiences with a stronger, purer, more workable faith than the blind confidence of his boyhood.

"Thus much for some of the dangers in college life. What can the colleges do about it? The foregoing is meant to indicate that whatever the college do is of very much less effect than what has been done before the boy comes to college. Let it be said again, that this is not written with a desire to belittle the responsibilities of colleges. It is written in order to point out a simple fact, which, after all, ought to be perfectly obvious. Nevertheless the colleges can do something. The officers can be examples and hold before the students high ethical ideals. The college professor who commands the admiration of the student body by his intellectual abiliity or his proficiency in this, that or another range of thought, by his high standing in the community in which the college is situated, fails of his chiefest influence if he is not known to be personally a religious-minded man. I think that the personal influence of the members of college faculties is the most potent of all the factors which determine the religious life of an institution. Closely connected with this influence, however, and there are those who would rate it above that which has already been described, is the influence of the leading undergraduates. It is difficult to overestimate the power which is exerted by the leaders of the undergraduate body. I should place third among the things which make for righteousness in college the organised formal religious exercises. The discussion of the advantages or evils of compulsory chapel in colleges is endless and perhaps unprofitable. At present the tendency seems to be in most colleges to require some sort of daily worship on the part of undergraduates and to keep the compulsion, where it exists, as much out of sight as possible. It is undoubtedly better that a young man should go to chapel because he wants to than because he is compelled to. Whether it is better for a student who doesn't wish to attend chapel to be compelled to go is a question which I cannot enter into. This may be said, however, that the difficulty of securing the attendance at chapel of the undergraduates would be very largely diminished if during the long summer vacation the young man were expected to go to church every Sunday with his father and mother.

. . . . . .

"Finally, the great safeguard is hard work. Occasionally a student stands high and lives low. But these cases are very rare. The most profound religious influence in any college is the pressure of high standards of scholastic achievement, exacted without injustice—a reasonably difficult curriculum administered by Christian teachers."

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Women's Work and Social Service

"MAMMA," said little Lucy, as she skipped along through the flowery meads, "pray, mamma, instruct me in language adapted to my tender years, about the meaning of intercessory prayer."

That was the old style, in which books either for children or about them, dealt with their subjects. Those were the days when parents were popularly supposed to know everything—although unaided by the "Parents' Book"—and when they dealt out explanations of the universe and its mysteries to their enquiring offspring as they were able to bear it.

As far as the style goes we have changed all that, and in a beautiful little story "The House of Prayer," (written by Florence Converse), a great deal of real teaching about the mystery of prayer is set forth through the adventures of a boy and an Angel, in such a way that he who runs may read.

* * *

Timothy is a very human little boy, and when we first see him he is saying goodbye to his mother for what feels to him like a never-ending separation. He is a very lonely little boy when she has gone, grieving yet polite, but in a sad state, trying to carry out her last injunction, "to remember his prayers," yet aggrieved because "mother knows I don't like to talk to people I'm not well acquainted with." Mother, in fact, ought not to have asked him to remember anything so difficult and distasteful.

A very unhappy little boy went prayerless to bed, "not forgetting his prayers, but just not saying them"; wet his pillow through the night with tears of anger and loneliness; woke heavy and languid, refusing to be comforted either by breakfast or by grandfather's overtures to play on the type-writer and help him with the book he was writing.

* * *

Grandfather was very understanding, however, and at his suggestion Timothy ran off for a stroll in the woods, and there he found himself in a little new stone chapel which looked like a rock by the path, but wasn't. The Angel was there, sweeping and dusting the chapel; he told Timothy he was the verger, and he was very careful and particular. As he watched, Timothy noticed the gracious invitation carved round the top of the walls:

"Mine eyes shall be open and mine ears attentive to the prayer that is made in this place."

Soon he was feeling sorry for his naughtiness, and when the Angel had given him leave to pick up the censer,—which seemed to have been dropped carelessly, but which curiously enough the Angel had left as it lay,—he was able to say he was sorry.

It appeared that a great many other people were engaged in saying the same thing, for a great wave of sound reached Timothy's ears, and soon the Angel carried him to a place where he could see a great procession headed by priests, friars, and schoristers, followed by all sorts and conditions of people; they wore queer old-fashioned clothes, but as the Angel said, "they had everyday souls and were repenting of everyday sins," disobedience, unkindness and others like them.

It was the Rogation-tide procession, and the people were repenting and confessing their sins in order "to get them wings of prayer that they might be ready to ascend with Christ" on the day of His triumph.

* * *

A very happy Timothy returned to dinner, and when the pudding was seryed, he was ready to offer grandfather his help with the Litanies—he knew now what a Litany was, and grandfather explained that they used to be in Latin, and that out of the Latin ones our English one had been made by Archbishop Cranmer at the Reformation. So Timothy began his typewriting with a Litany from the Sarum Missal, and then grandfather showed him a beautiful black-letter copy of Caxton's "Golden Legend," where Timothy was delighted to recognize a "Litany of the Holy Angels." You may be sure he did not go to bed that night without prayer, and a little Litany of his own came straight out of his heart.

* * *

But all the same the little boy was very homesick for his mother, and his Ascension prayers next morning were a sort of dictatioin to the Almighty that He should bring her back at once. When he got to the chapel, in a not very happy frame of mind, he found he could not light the censers properly, though the Angel gave him leave to try, but the only result was a terrible thick smoke and smell that was all wrong. There was a lesson for him to learn this morning, and the Angel carried him off to a forest where a company of savages, evidently starting on a warlike expedition, were entreating their idol for victory. The idol was a big lump of stone, rudely carved and hideously smeared with coloured dyes, and the savages were really dictating their wishes to their god, and were bribing him with promises of flocks and herds and new born babes.

This sight bore in on Timothy how much his own prayers had been of the same order, and that prayer to God must not be dictation but should be like a child's act of love towards "a father with whom you wanted to work and whom you wanted to help."

* * *

At the same time he was realising that the objects of prayer were not all alike, not all of equal value—

"And that they may obtain their petitions, make them to ask such things as shall please Thee."

To help him to understand this, the Angel now took him to Joyous Gard, where the castellan told them both many stories of the Round Table, and how the knights strove not only in warlike skill and prowess, but in honour and Christian courtesy and in loyalty and "the selfless virtue which will come only to those who entreat God for it in prayer." That night Timothy's prayer was very comprehensive and asked for power to be forgiving and humble and generous, to be steadfast and pure and peace-making, and to be worthy of the kingly inheritance to which he was heir.

* * *

This new knowledge was accompanied with a growing interest and regard for others and Timothy and his guide next found themselves in Rome, where the little boy was greatly surprised to see no S. Peter's, and to realise that this was early Christian Rome, long before the building of that great church. It was the time when even worship in the catacombs was forbidden to the Christians, and Tarsicus, a little lad who had been serving at the Eucharist, had offered to carry some of the Sacred Bread to imprisoned Christians, thinking that a little boy like himself would not be noticed. But he was detected and stoned, and the Angel had saved the Holy Bread and had carried his deathless spirit up to God. This day was the anniversary of his martyrdom, and the children of Rome were coming backwards and forwards to the grave, laying flowers upon it, praying as they did so for the coming of the Heavenly Kingdom, and for the slayers of their brother Tarsicus, and for the Roman Government, and for their fellow-Christians; and that God would "set free the soul of Tarsicus," and would "open the eyes of the world to behold and follow Christ His Son."

* * *

And as he watched and listened, Timothy felt that "the whole world, living and dead, was one big family, and that no one who belonged to that family could really be dead." He was learning something of the spirit of intercession, and this lesson was deepened by the ambassador's visit to grandfather. For the ambassador seemed to have been everywhere, and his talk was full of the disorders and troubles of all quarters of the world. Suddenly it seemed to Timothy that the world was full of darkness and cruel habitations; he longed for words in which to pray for all the "wrong things," but he found so many books wanting the right expression; some so "dreadfully private" they paid no attention to public affairs; some lacking any expression about particular wrong happenings; while his own prayers so often could not get beyond "a feeling and a grunt"; and grandfather explained how we had to be all the time making over our prayers to fit the new needs, so that we must continually grow in prayer.

* * *

All this time Timothy was taking great pleasure in the chapel, in its beautiful windows which changed with each day's lesson and in the symbolism of its furnishings. One day he was described to the Angel how he had been taken to a strange, bare church without any of these beautiful accustomed things; it had "nothing but a platform with a red

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BLACK, GREEN or MIXED

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velvet chair, and a sort of table where the preacher stood to preach." This had seriously disturbed Timothy's attention and he confessed to the Angel how frivolously he had occupied his time there, and how he could not say his prayers until he got back to the chapel and found all arranged as usual.

* * *

I suppose the Angel thought Timothy was in danger of becoming a formalist, at any rate he was very unresponsive to these confidences and their next expedition was to Bedford gaol in the 17th century, where John Bunyan was in prison for conscience sake. He and his fellow-prisoners were holding a prayer-meeting just then, and he was speaking to the company about the ignorance and envy that might reign in the hearts of men who were "too hot for the forms and not for the power of praying," as with the Pharisee who prayer with himself only, not with God. He reminded his hearers that there was no magic in prayer by a book, nor yet in prayer without a book, for "that no man nor church in the world could come to God in prayer but by the assistance of the Holy Spirit." And then he prayed. So Timothy began to learn that even a prison might be a church, though it had nothing in it but people, and from that the Angel showed him how it was possible too for a church to be a prison, where every sign and symbol might be a bolt and bar to keep the soul away from God, instead of, as it should be, a key to unlock the gates of Heaven; and he reminded Timothy that "you must learn to accept graciously from your brother the thing that you lack, and to share with him that which you have and he has not."

* * *

It is not possible this time to visit all the places Timothy went with the Angel. Let us just look at the last scene. Mother was coming home unexpectedly, but even the joy of her return was damped by the prospect of saying good-bye to the Angel. Very early that morning the Angel came for Timothy, who was to carry one of the censers at the Festival of Thanksgiving. They found themselves in a great cathedral thronged with reverent worshippers. There were angels and archangels there; there were martyrs, apostles, evangelists; there were Timothy's little friends from the Roman catacombs; there were Knights of the Round Table; there were gay cavaliers and sober Puritans; there was grandfather, and the ambassador, and mother, and Mary the maid, and the hired man; there were those for whom Timothy had prayed—children from city slums, starving Chinese, Russians, Italians, rich men, poor men; even the savages who had danced round their idols and dictated their desires, were now looking wistfully through the window, and in the doorway, their feet upon the threshold, their grave, rapt faces seeking the Altar, were the Hindu Holy Man and his young disciple (of whom more another time). It was a great company whom no man could number. company whom no man could number, being fed by Christ and worshipping Him.

* * *

The vision passed; Timothy and the Angel were left together, and it was time to meet mother by the 8.15 train; and the last glad discovery told Timothy that instead of good-bye, the Angel was going too and would not be leaving him. And so they went forth together.

Honour Bright.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Letters must be written on one side of the paper only and should be in by Saturday morning at latest.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

"CO-OPERATION"

To the Editor of Church Life:

Dear Sir,—I was very pleased to see in your issue of July 24th that you have opened your columns to correspondence regarding the co-operative scheme into which the Montreal Diocesan College has entered for purposes of joint lectures in theology between our Church and the nonconformist bodies. I feel that your correspondent has hit the nail on the head when he regards the movement as one of Protestantism versus Catholicism with an eye to the material advantages such a "popular" movement amongst business men involves.

I, Mr. Editor, am keenly interested in this new movement, having entered the Montreal Diocesan College three years ago, after three years' missionary work as a lay-reader in the Diocese of Ruperts' Land. I hope to graduate from McGill University next year and what then?

That is the question with which I shall be confronted. Am I to be told that I cannot get sufficient theological instruction here from priests of my own Church owing to the niggardliness of Churchmen to support their Theological Colleges or the scarcity of sufficiently intellectual priests? Although there is plenty of room for more liberality in the way of supporting the Church and Colleges, nevertheless when I think of the past self-sacrifice in the cause of education on the part of the Church, I cannot believe that this is the case.

On the other hand am I to be told that seven-eighths of my Church's teachings coincide with the teachings of the Presbyterian, Methodist, and Congregational bodies, so that I can receive "undenominational" lectures in conjunction with them in the vast majority of my religious subjects?

If this is so, then allowing for their differing from each other in one twenty-fourth part of their teachings which differ from our Church. each of the denominations concerned would only differ from us in a twenty-fourth part of its teachings. Well, Mr. Editor, were I to be convinced that this was the case, then I must admit that I never suspected the Nonconformists of such narrow intolerance as to separate from the Mother Church owing to differences of opinion upon such an infinitesimal part of our Church's teachings.

We know that the Church of England's doctrines have not altered since the drawing up of the Articles in 1562, at a time when Dissent as we know it, was almost unknown, so that if differences have been lessened then it is a sure sign that the Nonconformists are being attracted by the Catholic teachings of the Church and if only we would be true to the faith once and for all delivered to the saints, it would only be a matter of time before they would return home to the "one fold under the one Shepherd."

Whatever the motives of the promoters of the co-operative scheme of theological education here might be, I cannot understand how even the most sincere amongst them could have had such little foresight as not to see that it was bound to cause disruption in the Church Herself. To the public generally the scheme must appear as one which compromises and lowers the dignity of the unique position which the Church has always held, namely, that of the only Church amongst the English-speaking people which spans the gulf between Protestantism and Catholicism. The Church of England has always condemned schism and man-made churches as rebellion against a Divine Institution; since she in common with the other great Catholic Churches has always insisted upon Apostolic Succession and continuity being essential to the Church's ministry.

In view of this is it possible for us to hold our position and at the same time to transfer the training of our candidates for Holy Orders from the priests of the Church to those who have rebelled against the Church's ministry, or at all events are the followers of those who have rebelled?

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of our religion as to compromise our Catholic inheritance. During the past five years I have been actively engaged in taking Church services, and as time goes on I am getting more and more impressed with the fact that what Canada is hungering and thirsting after is definite Church teaching, and not the indefiniteness of a divided Protestantism. It is true that many indifferent Church people who occasionally attend church but are hardly ever seen at Holy Communion, are satisfied with indifferent Church teaching; but it is not upon them that the spiritual power of the Canadian Church flourishes. A little while ago a Methodist who was recently confirmed together with his wife, complained to me that the clergy did not preach sufficient Church doctrine to enable their congregations to understand the distinctive principles of the Church. What are the prospects of much definite Church doctrine being taught by our future clergy if their theological training is to largely consist of undenominational teaching in interdenominational classes? If we believe our Church to be the true one, in spite of imperfect human agency, then as we have faith in God we must believe that all will be eventually won over to the truth.

Any attempts to compromise with that common Catholic principle of the *Church's Divine Institution* in any branch of the Church's work is bound to lead to disruption as the history of a divided Proestantism well illustrates. Knowing what a wide circulation Church Life has throughout Canada amongst Churchmen, I hope you will open your columns to a full discussion of this new move in Canadian theological education; lest its uniqueness might lead Churchmen to overlook the many difficulties which it involves and take a too optimistic view of the supposed golden age which the worthy authorities of the Montreal Diocesan Theological College have ushered in.

Yours faithfully,

E. F. S. Henson.

THE BASIS OF CHURCH UNITY

To the Editor:

In the discussion about Unity in the Church, reference is often made to the Lord's Intercessory prayer in St. John 17. Does it not seem that the thought and hope then expressed so solemnly is based upon the Unity—the one-ness of the Divine Trinity; and from the union with the Father, the Incarnate Son goes on to declare His will, that all who should hereafter believe on Him, should also be one with the Son as He is with the Father. There should be a true and real union between all Christians in like manner as He is with the Father, and this unity would be essentially *spiritual* as being partakers of the same Holy Spirit, proceeding from the Father and the Son.

Before His ascension Jesus ordained the Sacrament of Baptism: "Make disciples of all nations, baptise them in the name of the Trinity. On such a solemn occasion He would not have given this command, if it were not all-important as uniting every believer with the Divine Trinity. All Church history from the Acts downwards shews us that the Apostles and Apostolic men and their successors (lay or clerical, it may be), considered baptism all-important. Every convert—even St. Paul himself—was baptised, as an outward token of their being Christian believers. St. Peter said, "Be baptised and ye shall receive the gift of the Holy Ghost," and "the Lord added to the Church such as should be placed in a state of salvation." The Holy Spirit fell on other converts and confirmed St. Peter's words by visible signs. Then St. Paul writing to the Corinthian Church says, "Know ye not, that your body is a Temple of the Holy Ghost, which is in you," and amongst other like passages he says (1 Cor. 12:12), "In one spirit were we all baptised into one body." It is then by baptism in the Name of the Trinity that all are made partakers of the one spirit and are united with Christ and with one another. Is not this a partial fulfillment of our Lord's Intercessory prayer. Partial because so many have not heard of Christ; but real and true of all who have been baptised—they are all one body, members of the Church, which is His Body. This is not a mere theory dependent upon the moral conduct of believers, for St. Paul says to all in Corinth, "they are called saints," though he condemns their many awful crimes, and excommunicates some for a time, till they return and repent, and so not being reprobate they may still rejoice as baptised Christians, that Christ is still as then the hope of glory.

Hon. J. A. Balfour says, "It is evident more and more there is a deep bond of unity amongst Christians." Is not baptism a sure bond and a basis from which we should strive to build up a united Church? for the Holy Spirit influence is more powerful than human arguments. Does not baptism as an essential and practical means of admitting into the Church, widen our view of the Christian Church? On the other hand it gives us a warning that perhaps some of those who profess to be teachers, and whose official tenets uphold the necessity of baptism, yet are very careless as to the administration of that sacrament, calling many Christians who have not been baptised.

Baptism is a foundation principle of Christian teaching, as making each one in actual possession of unity with Christ. There always were divisions, and schisms and discussions in the Church. but the Epistles warn all against such sins, but treat all to baptism as Christians, except they be absolutely reprobate and cut off from the Church.

Outward unity is of great value for very many reasons, but whilst discussing this in all charity, should we not cling more to that spiritual unity for which our Lord prayed and would there not be a stronger plea when we lay at the basis of all argument the real true unity in Christ's Body the Church, given unto us in baptism?

Y. D.

"LEAD KINDLY LIGHT"

To the Editor:

Sir,—Are you quite sure that "the first man to sing" 'Lead Kindly Light' was a boatman on the Mediterranean?" If so, did he extemporise the music? or who else was the composer of it? The hymn was written by J. H. Newman in an orange boat in the Straits of Bonifacio, June 16th, 1833. The late Archbishop Maclagan was able to write very beautiful hymns and just as lovely musical settings for them. Other writers ditto, but I never saw or heard of Dr. Newman's ability in the musical line. I believe the real facts of the case to be that though it was early published in the British Magazine, the hymn was little known until it was fitted by Rev. J. B. Dykes, Mus.D., to his tune, Lux Benigna, magnificent music indeed, Breed to the contrary notwithstanding. This music was written, doubtless, many years after the writing of the hymn, as Dr. Dykes was only ten years old in 1833, and no doubt Cardinal Newman was quite correct when, in after years visited by the great composer at the Brompton Oratory, he ascribed the popularity of the hymn to the excellence of his musical setting, saying, "Dr. Dykes, it was you who made 'Lead, Kindly Light' popular."

William Roberts.

The Rectory, Adolphustown.

BIBLOS

To the Editor:

Dear Sir,—It is a question whether it would not be better to require all correspondents to give their names for publication, except, perhaps, in exceptional cases to be judged by the editor. A letter in your last number headed "Word of God Dishonoured in an Anglican Church" and signed "Biblos" was simply a covert attack on two clergymen whom the writer was careful in what he wrote to identify sufficiently for his purpose. The cover came off in one or two places, which from the general pious appearance of the contents, the busy Editor did not notice, and had the writer been required to publish his own name at the end of his letter, the animus behind it and the causes of that animus would have been at once recognized where he is known, and knowing this, he would not probably have written his unkind and uncalled for letter. The attempted concealment of his identity has, however, not been successful, and when the letter was charged against him to his face, he was unable to deny it. Should not some rule be adopted by the Editor to prevent this sort of thing?

J. F. Fraser.

Belleville, Ont.

UNLEAVENED BREAD

To the Editor:

Sir,—In your last issue of Church Life you state, in reply to a question by S. C. that "Wafer bread was used by our Lord, was the custom of the Church for centuries," etc. These two statements are, I venture to say, quite incorrect, unless by "the custom of the church for centuries" you mean centuries from the ninth to the sixteenth. The use of unleavened bread among the Jews was peculiar to the feast of the Passover, and as the Passover did not take place till two days after the institution of the Eucharist it is not probable that any but ordinary bread was used at the Supper. As to its being used in the early Church the evidence goes to show that the bread used at the Holy Eucharist was taken from the offerings of the people. There appears to be no dispute about the matter until the seventh century, though the third century the offerings of the people included loaves made on purpose for the sacrament. But there is absolutely no evidence that these were unleavened. The Greek Church uses leavened bread to this day.

E. W. Pickford.

AN APPEAL

To the Editor:

Dear Sir,—Some time ago I wrote on behalf of our congregation at Telferville for some papers and magazines and the response has been so generous that I thought I might venture again. I have a small but enthusiastic congregation at Millet, the next town on the railway south of here (Leduc). At present we are renting the Oddfellows' Hall for services and are very much in need of hymn books and prayer books. I am very anxious to introduce the "Book of Common Praise." If any of your readers could help with a few copies of the hymnal and prayer book so that we could save a sufficient supply, they would, I know, greatly appreciate the gift. We have the promise of a grant for a site for a church, and the people are hoping before long to have a church building.

I shall be only too glad to receive and acknowledge any help in the way of much needed hymn and prayer books.

I am, Yours faithfully,

T. E. Streeter.

St. Paul's Church, Leduc, Alberta.

Oh, the littleness of the lives that we are living, denying to ourselves the bigness of that thing which it is to be a man, to be a child of God! —Phillips Brooks.

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Three things to contend for; Honour country, home.

Three things to delight in: Frankness, freedom, beauty.

Three things to wish for: Health, friends, contentment.

Three things to oppose: Cruelty, pride, ingratitude.

Three things to avoid: Idleness, gossip, familiarity.

Three things to admire: Power, dignity, grace.

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Three things for serious reflection: Life, death, eternity.

LOVE GIVES

By Rev. John May

Immortal Love! The boon to live
And love I owe to Thee;
Countless the good things thou dost give
With liberal hand to me.

The air I breathe, the light of day,
The sweet repose of night;
A thousand things in bright array
That minister delight.

The food I eat, the clothes I wear;
Heart, brain, and muscle whole,
Strength, light or heavy load to bear,
Of body, mind or soul.

The joys of intellect and sense;
Social enjoyments sweet;
Freedom from pain; a competence
All real needs to meet.

The priceless boon of liberty;
Peace, plenty, order, law;
The blaze of light divine I see,
Which prophets dimly saw.

The Son of Man—best gift of all;
The dawn of true life here;
A Hand to lift me when I fall,
And strength to persevere.

The sunset dyes, reviving rain;
The emerald velvet sward;
The root, the fruit, the golden grain,
The tiller's rich reward.

The minstrelsy of glen and grove;
The sheen and scent of flowers;
Charms, not essentials, lent in love
To deck this life of ours.

Long patience with our murmurings;
Sure help in time of need;
These and a thousand other things,
Proclaim Thee Love indeed!

Pardon the brutish thoughtlessness,
Ingratitude of those
Who wail, as in a wilderness
Of weary wants and woes!

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(*Continued*)

"Still I fail to see why you made up such tales about Lloyd," objected Ruby, hovering between doubt and hope.

"Do you? I knew that he was soon returning from Paris to England, and that the only danger to you was his chance of getting you all to return to Canada with him, and there you would all be, right away from England just when your mother was free to come over and take charge of you herself. I tried my best to break off your friendship with Neilson and this is the result! Myrtle married to him and gone! What shall I say to Hope? It is far worse than I ever dared to dread."

"It would have been better had you told us the truth at once instead of telling us such falsehoods."

"Perhaps so," he agreed slowly. "But I had promised your mother never to let you know the truth unless she herself told me to do so, and what else could I do? I could not break my word."

"Anyway 'honesty is the best policy,'" persisted Doris.

"I am beginning to think so, and henceforth it shall be my policy," remarked Sylvester. "But now will you two forgive me for all my faults, real and imaginary, and let me be your friend, for even for your sakes I can't refuse to be Hope's—I mean your mother's friend, since she has asked me?"

"Yes, we will forgive you," replied Ruby, after a moment's quiet thought and looking at him with her clear eyes aglow. "We cannot refuse, for we are Christians now, both of us."

"That is good hearing," he remarked smiling. "Hope is a Christian too and one in every good and sweet sense of the word."

Chapter 17

HOPE HAZELDINE

A MOTHER! What dreams of delight that magical word called up to the two girls' imaginations! But what were dreams of delight when compared to the actual feelings of both as, late in the afternoon, they heard the sound of wheels announcing the fact that the trap containing Sylvester and Mrs. Hazeldine had reached the house and was even now drawing up before the pretty porch?

It would have been exceediingly difficult to say which young heart, trying to restrain itself in the drawing-room beat the more suffocatingly as the supreme moment of meeting drew nearer, and Ruby, flushing and paling by quick turns in a manner very unlike herself, caught Eleanor's hand as that young lady made a movement towards the long open windows. "Don't go, stay with us," she implored in a hardly audible voice, but when the footman flung open the dor and began his formal announcement, that unreasonable creature of impulse suddenly astonished Torrence by pulling him with her out on to the terrace, and still astonished him by hiding her face against his shoulder and bursting into tears, as soon as they were out of sight and sound of the sisters and their new-found mother.

"My darling, what is the matter?" he enquired with some concern, his arm folding round her protectively. "You do not feel unwell, do you?"

"No, no, of course not, you stupid man!" retorted Eleanor, laughing unsteadily between her sobs; "it's just joy for those dear girls, that's all."

"What an uncanny way of showing joy in such a position! If I were you now—"

"But you're not me you see, and you don't understand because you are only a man—one of the dense tribe," she interrupted, ceasing to cry at his drawling tone, and looking up at him with eyes that belied the scorn and contempt of her voice. "Now come with me for a stroll round the garden, just a turn, and then we will go indoors again and congratulate everybody."

However, they had considerably more than one turn, without counting the returns, before she gave it as her profound conviction that it was safe to go back to their guests without risking ungracious looks from anyone, and getting her own way as she usually did, they faced about and walked up through the sunlit garden

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to the house, entering very properly by the orthodox front-door and so into the drawing-room. It was hardly blameworthy in Eleanor that her eyes were bright with expectant curiosity when she half timidly, half eagerly came round the door with a shy smile of pleasure, and that she was anticipating a kind reception from the heart-full occupants of the room. But in spite of that, the reception she received fairly astonished her in its warmth and genuineness, and Mervyn confided to her afterwards that at one time he really thought that Mrs. Hazeldine, a lady whose golden hair was shading into silver and with a sweet, care-lined face, would go into hysterics of gratitude and emotion. However, she did not, and in a few minutes decorum—of a sort—was reinstated with the tearfully happy mother seated in the middle of the sofa, a daughter on either side with arms intertwined, and Eleanor in a low chair beside them; Torrence having been sent away for Sylvester, who up till now, had not been seen or thought of, and who had kept out of the way.

"Oh, dear Mrs. Torrence, how can I ever thank you enough for what you have done for me, through my motherless girlies?" exclaimed Mrs. Hazeldine, for the eighth time since Eleanor's entrance. "I know I can never repay you adequately, but if you set anything on the fervent prayers of a woman who knows what it is to suffer, you may rest assured that I shall never cease to pray for the boundless happiness of you and your husband while I live."

(*To be Continued*)

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The Week

THERE are several features in connection with the modern funeral on this continent much to be deplored. The extravagance and striving after gorgeousness, often with the mistaken idea that this is honouring the dead, characteristic of seven out of ten funerals, is not manifested in the same manner as in the days when mummers or professional mourners were part of the equipment of the house of mourning. The extravagance today is not so sepulchral in its manifestation but it is none the less gruesome and opposed to Christian concept of death and burial. In the coffin—we beg somebody's pardon—in the casket of elaborate design, with mechanical contrivances, ornate trimmings and costly fittings, one fails to recognize evidence of Christian submissiveness so much as barbaric splendour and vulgar ostentation. These gorgeous caskets not infrequently contain not only the mortal remains of the one who has died, but the earnings for a few months of those who are left; to whose sorrow is added a large and meaningless debt. For it is by no means only the rich and well-to-do who are affected with funeral extravagance. We have known several cases where death meant cutting off entirely or at least by sixty per cent. the income of a household, from which nothing had been saved, where a suggestion that $100 or $150 for funeral expenses was extravagance was received with protest and indignation. "The funeral itself must be $80.00, and then there is the grave and then there is our mourning clothes; it won't be decent to be less than $150." We have heard assurances of this kind from widows and others whose entire monetary possessions were represented in a $50.00 or $100 "funeral benefit" of some fraternal society and who we knew within a fortnight of the funeral would be looking to their clergyman, as they had during the proceeding weeks of illness, for almost every necessity of life. But so far as their money and credit or the charity of others will allow, they must be in the funeral fashion. And awaiting the mourners and the costly evidence of world-worship, at the grave side is that abomination called the shell, a plain black stained packing case an inch or two larger than the casket, and into which the casket is packed; "to keep it from being soiled by the earth," we were assured by an undertaker on one occasion when we asked on what ground he justified the use of such an unnecessary and repugnant accessory. He added, "some caskets cost a good deal, you know, and the people don't like to see them spoiled at once even if they never intend to move them; and they don't like to put the casket containing their dead right against the earth." Could there be anything more incongruous and offensive to Christian concept of burial than to witness such packing of the elaborate casket in order to safeguard it from spoiling by being placed against the earth, and then to hear the solemn words "Earth to earth, ashes to ashes." Offensive in every way is the practice, and if the physical offensiveness were only realized many who from other considerations might not be moved would reject alike the shell and the costly casket for the reception of their dead. Dissolution of the body by the soil is natural and if not retarded is not offensive; delayed and prolonged by means of obstacles between the soil and the body the condition is loathsome, the more impervious the obstacle the more loathsome the process. The English of the Greek "Kophnos" from which we have "coffin," is "a basket;" the less obstruction offered to the influence of the soil by the material and structure of the coffin or casket—the more like a basket in its perishable properties, the better, and do away entirely with that hideous and offensive emblem of a gross materialism the shell, or painted packing case.

The Extravagant and the Hideous in Funerals

THE "anxieties of enjoyment" await the head of the family with the advent of summer as surely as they do at Christmas. Where to go with the family, or as is not infrequently the case, where to send his family for their summer enjoyment while he remains at home to keep the income making machinery from going to rust, is a problem that perplexes many a good natured husband and father whose income is not at all commensurate with his desire to promote the enjoyment of his family, not to mention the desire of the family to have their enjoyment promoted. If it were a real holiday rest, a restful holiday that the family hankered after, the desire would not be so difficult of attainment. Unfortunately, there is a fashion in summer holidays as in most other things that should be determined by the personal predilection of, and benefit to the one participating. Thus for many the summer holiday and rest means so many days or weeks spent at some popular or fashionable resort with its round of festivities and fads calling for an output of energy greater than is required when at home or at business. He is a wise man who, weakly failing to convince his family that a sojourn at a popular or fashionable resort, is not a holiday, takes his own summer holiday in "baching it at home." A real holiday and a real rest are within reach of most men who can get away from their duties for a week or two, and for their families, even though they cannot afford a summer cottage in some secluded spot on the Saguenay, in Muskoka, or on the Coast.

Tenting

There is not a town or city in Canada which has not within a few miles of it at the most, woodland and lake or stream, with the natural conditions almost primeval. This is the ideal tenting country and tenting provides the ideal holiday for those who need rest and renewed vigour for mind and body. There is some physical work, but only just enough to make the rest more thorough and to prevent it degenerating into dyspepsia-producing indolence. It is only those who have never camped who know "all the misery and inconveniences of camping." Those who have camped; at least, those who have not limited their experience to one occasion spent in looking for misery and inconveniences, don't know of these things. If they exist they take on a different hue in the eyes of the man or the woman who feels more "fit" physically and mentally each day spent away from the "inconvenience" of the ordinary social or business life, and spent just as he or she desires, so far as personal effort is concerned, with due recognition, of course, of the meterological conditions as a factor. True, the occasional sting of a wasp is painful for the moment, but once stung; twice shy about crossing the threshold of a family of wasps in unceremonious fashion. The retaliation or protest of the wasp is most natural, and its sting is not nearly so painful or enduring as that of the waspish tongue of some peevish overworked "friend" at a fashionable holiday resort. There is no necessity for delicacies to tempt the appetite. Appetite assumes its proper dimensions without any artificial assistance. It may appear to some as inconvenience that the bill of fare should be limited in its variety, but so long as the limitation is not in quantity, the holiday camper is happy. It would ordinarily be inconvenient to write this paragraph with one's knees for a table; a couple of candles on a log, for a lamp, assisted in their office by the flames of a camp fire, and the soft light of a beautiful moonlight night; but this beautiful moonlight night with the sky line broken only by the tops of massive trees; and the only noise, the gentle rhythmic swish of the flowing river: makes the dripping candles and the bony knees more welcome accessories than well shaded electric lamp and all the comfort of library desk and revolving chair. No telephone ring can break the silence or draw one away from present thought or occupation. No intrusive and hard-to-get-rid-of visitor can drop in "for a few minutes," and stay an hour or two, unless he come by air ship or risk his life by dropping in the river, or his neck by dropping over a bank. The 'inconveniences' incidental to camping are forgotten, entirely lost sight of, in the joy of being far from other far greater and more numerous inconveniences—far away not in actual distance but in oppor-

tunity for them to present themselves. The tent is the real holiday home; the house of rest; the harbour of refuge; and our advice for those who have never tried it is the opposite of that of Mr. Punch to those who contemplate marriage.

Boy Scouts

IT IS only about four years since the first troop of "Boy Scouts" organized in Canada. The movement had already made considerable headway in England and every Saturday afternoon the organized bands in Khaki-clad lads could be seen "at work" in all parts of the country.

In the neighborhood of most cities and towns the same thing may be seen in Canada to-day. The fact that the "work" appeals to the natural instinct of boy for play and adventure does not rob the work of its value as work. We do not know of any form of pleasure or recreation which will give a greater return of these things and at the same time develop a boy's physical and mental possibilities than membership in a well directed troop of Scouts with its annual camp of a week or more, and the occasional week end or "hike" camp. The scout law, to the observance of which every scout pledges himself, concerns spirit, mind, and body. In the practical working out the boys have the advantage of co-operation and emulation and all are subject to the discipline of the law of constraint, without which the law of liberty can never be attained by individual or community. Of course, "Scouting" may be overdone and may be exploited for purposes not particularly commendable, but this applies to every movement and to every cause and in these days of chafing against restraint and of over development of the "ego," the Scouts provide a splendid opportunity for changing "mannishness" into "manliness;" for converting a natural slacker into something reliable and of real value to himself and others, and it teaches in a most practical way that in the game of life a fellow must be a good loser as well as a generous winner.

Tight Money

ONE hears on every side these days that money is tight—and we believe it to be a fact. Men of business and others are complaining that the banks are shutting down on discounts, overdrafts and other loans in a most unreasonable manner. Possibly the large concerns with plenty of capital may not feel the pinch to any appreciable extent, but if there is one thing more than another that has contributed to the general prosperity of Canada, except of course, its natural wealth, it has been the broad policy of the banks. The local and branch offices have practically "made" scores of now really well-to-do, if not wealthy merchants and others who, at the start, had little capital other than a knowledge of their work and ability to convince the local manager thereof and of their honesty. The general prosperity of the community is not represented by the massed wealth of the few who can sign cheques for five figures at any moment but by the many who are making a comfortable living. In a land in which there are so many opportunities for initiative and for small individual enterprise, the use of from $500 to $2,000 will often mean the difference between the prosperity of the undertaking so far as the individual is concerned who initiated it and developed it, and its total collapse or transference to the hands of some one with the necessary capital in cash but not possessing the other qualifications of the other man.

The tightness of money, according to several bank managers with whom we have discussed it, is the inevitable retribution that follows the breaking of a "natural law." The mad rush to get rich quickly, largely by land speculation in many parts of the country, has dammed the channels through which money ordinarily flows and the ordinary channels being dried up, the ordinary business man and industrial concern dependent upon the ordinary channels for supply of credit, becomes also dried up, then hard up. and often sold up.

Our Old Country Letter

July 29th, 1913.

The temporary block in the progress of the Welsh Church Bill so excellently imposed by the refusal of the House of Lords even to consider the measure in detail till its provisions have been presented to the country, has not checked the extraordinary number of demonstrations hostile to it, which continue to be held. One at Blackburn recently is an example of many. Over 10,000 people walked in procession to the market-place, where they were met by 5,000 more, and strong resolutions of protest passed. At Gloucester 10,000 people did the same, representing over 200 parishes. At Cheltenham we hear of a vast procession, nearly 2 miles long, marching through torrents of rain to the appointed rendezvous to record their protest. And so all up and down the land. Well might the Archbishop of Canterbury point out to the Lords that never in English history had there been on any subject demonstrations which reached anything like the scale or proportion of those against this Bill; and, as to petitions, there was no such record in the history of the House of Commons. Yet the government adhere, unmoved as yet, to their programme, and declare that the Bill shall become law next year. But what meanwhile? We shall see!

At any rate, the action of the Lords, which has saved the situation temporarily, demonstrates once more the urgency of preserving, while reconstituting the bond between church and state. Another and allied question, daily becoming more imperative, is the adjustment of the relations of the laity to the internal government of the Church. This is a problem constantly recurring. You will remember allusion to it a few weeks back, when describing the revival of the Synod in Chichester Diocese? Well, the whole question of lay representation in the council of the Church has come forward a good deal since, and it is manifest that there is strong feeling about it. Some of the correspondents include demands on behalf of women in their pronouncements, some not. It is not to be expected, indeed, that women will much longer submit to have no voice where they give such efficient service, if any change for the better does come, in the position of the laity generally, as regards control of matters ecclesiastical. "The spirit of the age is unmistakably in favour of the fullest measure of representation for the laity. The question which confronts the Church of England is how best to adjust itself to this spirit without violating any fundamental part of its proper constitution."

The two new suffragan Bishops designate, of Hull and Richmond, are to be consecrated on Michaelmas Day, September 29th, in York Minster.

Already Bishop Kempthorne, of Lincoln (late of Hull, you remember), is grasping the immensities of his diocese, which he declares it to be impossible—so thickly populated is the area comprised, and so diverse the interests represented—for one head efficiently to work. He says he will do his utmost to secure a separate Bishopric for the great county of Shropshire.

Lancashire is generally progressive and interesting. The Bishop of Manchester is personally holding, with loyal help, an outdoor mission on the sands at Blackpool, from August 1st to 12th, for the immense crowds who flock there. This, it seems, has been done each August for the past eight years. There are five stands on the shore, at each of which are two services daily, besides special efforts at beginning and ending of the mission. The hosts of holiday-makers usually have given sympathetic attention.

I have written before about the fears for the stability of St. Paul's Cathedral. An interesting experiment connected with this is being made on an adjacent site (that of the old general post office, just now vacant, and the strata of which are known to be similar to those upon which the cathedral stands. Borings to the depth of about 30 feet are being sunk, and into them liquid cement will be injected under pressure, for the purpose of discovering how far, in transverse directions, the cement will spread. If the result proves satisfactory, the possibilities of applying a similar process to the soil beneath the great pile itself, in order to give added solidity to the bed supporting its foundations, will be weighed by the authorities. Meantime the other departments of work at the cathedral, to which allusion has before been made, are in progress.

The "Keswick Convention" is just over. Year by year, in and around this little northern town, in our beautiful lake country, a concourse of people gather together for this convention, which really seems productive of much blessing. It is an avowed effort for one single aim—the deepening of the spiritual life. Thirty years ago, amid much cavilling, the Vicar of Keswick at that period began it, in a small and quiet way. Now "Keswick teaching" is a well understood phrase, especially among "evangelicals" in the Church. There are many meetings and much prayer, but the prevailing thought is the presence of God; personal and absolute surrender to Jesus Christ; faith in the present and individual manifestation of the Spirit. The writer has never been there, but has heard the witness of many friends that its power is incontestable in men's whole after life. It is not excitement, but quiet inwardness.

A kindred but much newer idea (familiar, we believe, in Canada), is that of "summer schools," which have all this month been in full swing; teaching the teachers in many departments of Church work. We hope to say a little more of some of them in a future letter.

Spend no strength in worry; you need it all for duty.—Anon.

DISCIPLINE

DISCIPLINE is a very comprehensive term; as a substantive it is interchangeable at times with "education, cultivation' and improvement, comprehending instruction in arts, sciences, correct sentiments, morals and manners and due subordination to authority." It also signifies "rule of government," "method of regulating principles and practice," "subjection to laws, rules, order, precepts or regulations," "punishment intended to correct crimes or errors." "In ecclesiastical affairs the execution of the laws by which the Church is governed." As a verb, "discipline" is "to inform the mind," "to train, form or bring up by instructing in correct habits and principles," "to instruct and to govern," "to execute the laws of the Church on offenders." We have nearly run through the gamut of definitions of discipline, substantive and verb, as given by a standard English dictionary. The word itself is in most frequent use; in fact, with the qualifying "good" or "no" it is becoming hackneyed; of every institution, religious or educational, and of every organization we hear that "it has good discipline" or that "there is no discipline." As often as not this probably means that things are done in accordance with the speaker's ideas—then the discipline is good—or he disapproves of the things done, then "there is no discipline." It is obviously possible to have good discipline in one sense and bad discipline in another in the same institution. As more generally used, by "discipline" is meant the method of regulating principles and practices. It is quite possible that an institution may have an excellent discipline, in the sense of "rule of government" yet have no discipline, in "the method of regulating principles and practices." No institution comes in for more criticism in the matter of discipline than the Anglican Church. "The Church has no discipline and has not had any discipline since the Reformation," cries one aggrieved priest or layman who hears of some clergyman with Christian latitudinarianism inviting all and sundry to partake of the Blessed Sacrament, the Confirmation rubric notwithstanding. The "latitudinarian" deplores the lack of discipline that allows within the ministry of the Church the priest who wears vestments and believes in and teaches the value of the sacramental life. "The Book of Common Prayer," "the treasure won by the blood of our forefathers, this is the discipline of the Church," cries another as far throughout the land as his voice can be heard, the while he holds up to ridicule those portions of the "discipline" which do not meet his favour. The Church has a discipline. She has a good discipline and she has a bad discipline. Her discipline is bad only "in the execution of the laws by which the Church is governed." The chaotic state of affairs which mars the Church in many places indicates a lack of discipline in the sense that there is an absence of "subjection to laws, rules, order, precepts or regulations," and when there is that it indicates there is absence of the disciplinarian—of the one who should "educate;" who should "form or bring up by instructing in correct habits and principles;" who should "instruct and govern;" who should "execute the laws of the Church on offenders." It is in the lack of disciplinarians that the Church is open to criticism; each parish priest in no small measure, in practice if not in theory, a law unto himself in the matter of adapting the discipline of the Church to the needs of the parish, as he interprets them, it is not to be wondered at that in some dioceses "go as you please so long as there is no trouble" has become the standard of "discipline," or "rule of government." Just as there have been and are people who would take one text or one verse of the New Testament as the all in all of the teaching of our Saviour, to the extent of building up a "Church" on that one verse or their interpretation of it, so are there priests and bishops who sum up all their ordination vows in the one to maintain and set forward quietness, peace and love, "especially among them that are or shall be committed to your charge." The "peace," however, that is purchased by the sacrifice of discipline is hardly the ideal held before men in that solemn moment of their lives.

True peace is inalienably associated with true discipline—the faithful performance of duty, and when we hear so much as we do of the lack of harmony among Churchmen, we may and must be pained, but it will be well to remember the futility of crying peace when there is no peace, and that there is not likely to be peace in parish or diocese if those entrusted with the administration of the discipline of the Church endeavour to work out their trust in the spirit of a Menahem rather than with the fearless courage of a John the Baptist.

The Unity Appeal of the "Disciples of Christ"

WHILE it is very probable that the world conference on faith and order will find it very difficult in dealing with the religious body known as the Disciples of Christ, as "very many of them are not sufficiently instructed to recognize the difficulties in the way," says a correspondent who has been giving special study to the possibilities and difficulties of the conference, "but they have an earnest desire for unity and are devoted to what they conceive to be the essentials. Their leaders, especially their president, appreciate much more clearly what the difficulty is, and display a spirit which some of us could imitate to great advantage."

In a circular letter issued two or three oears ago by the "Commission on Christian Unity of the Disciples of Christ," there is much that is good and worthy of adoption by individuals of every communion. In the circular which is addressed to our brethren in Christ associated with us in a movement to restore new Testament Christianity and to promote the unity of Christ's followers everywhere, the compilers say:

"We are sure that you agree with us in the conviction that it is only as we approach this great and holy undertaking in the spirit of humility and of unselfish devotion to the interests of Christ's kingdom, that we can hope to have divine assistance. We do, therefore, most earnestly recommend that we all search anew our hearts and ask God to help us put away any purpose or motive which any of us may have cherished which is not in accord with the mind of Christ and with His great desire for the unity of His followers. If, while pleading the cause of unity with our brethren of other religious bodies, we have sometimes failed to be sufficiently careful to avoid causes of alienation among ourselves; if in our zeal for certain truths, as we apprehend them, we have not been sufficiently mindful of the rights and feelings of others who have differed from us; if we have been uncharitable in our judgments of each other and thus have weakened the bond of unity binding us together, ought we not, at a time like this, when great opportunities are before us and when great responsibilities are resting upon us, to rise above these weaknesses to which we are all subject, and seek to rekindle on the altar of our hearts the fires of mutual love and of devotion to our Lord whose holy cause we are seeking to advance?

To this end, which seems to us essential for a more aggressive and effective propaganda of the plea for unity in Christian work, we recommend:

(1) That we neglect not to pray fervently for one another and especially for those who for any reason and to any degree, may be estranged from us.

(2) That those having divergent views on current practical questions hold fraternal conferences with the view of harmonizing their differences and agreeing upon some common line of action.

(3) That we abstain from all newspaper controversies in which each other's motives are assailed, and conduct our discussions, when they seem to be necessary, in a judicial and fraternal way, which will lead to greater kindliness and confidence.

(4) That we ask our editors and

The Present Situation

and the Outlook is Reviewed in Our August Circular

Prices of securities of all classes Government and Municipal Bonds; Bank, Trust and Loan shares; Preferred and Common stocks, are considerably lower as a whole than the figures early in the year, and the yields correspondingly more attractive. Tables showing the extent of the decline and increase in yields of the more prominent securities in each of the classes indicate that investors now have exceptional investment opportunities.

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publishers, to whose papers we acknowledge our indebtedness for effective service in advancing all our common interest, to withhold from the pages of their journals all communications the effect of which might be to create ill feeling and division; and that they lend their great influence to the things which make for peace and unity among ourselves, to the end that we may more perfectly illustrate the union commending to others.

(5) That all our ministers be urgently and affectionately requested to keep prominently before the churches to which they minister the plea for the unity of God's people, and to cultivate the spirit of unity and of fraternity among themselves and with their religious neighbors, working with them in all matters of common interest so far as they can do so without compromising their own convictions of truth and duty. In this way our ministers and local churches everywhere can aid most effectively the commission in its propaganda in behalf of Christian union.

(6) We would further recommend and urge our upon ministers and churches the importance of deepening the spirit of reverence and devotion in our lives, and of so conducting the public worship that this spirit shall be manifest in our religious assemblies; and that they earnestly seek, both by teaching and example, to impress upon all who attend the public worship the spiritual value of such quiet and orderly behavior as becometh the house of God, and as is fitting to the recognition of His presence. We are persuaded that this spirit of reverence and devotion has a very vital connection with the cause of unity among ourselves and among others.

(7) That brethren everywhere be steadfast and cease not to teach, preach, obey and glorify Jesus as Lord of all and the only foundation and centre of Christian union. "He is our peace." If he be lifted up He will break down every "middle wall of partition" and will draw all men unto Himself. If preached and followed fully and in singleness of heart He will create Christian union and will bring the world to believe and worship Him. Only in and through Him can Christian union be realized.

Sincerely praying that God in his goodness may endue us all with such fullness of grace and truth that we may meet worthily the demands of the times in which we live and all the opportunities which are ours, we beg leave to subscribe ourselves."

A BISHOP ON ACID DROPS

The Bishop of Stepney at a temperance meeting in Poplar said that to drink a lot, even of water, to cure a thirst was a superstition. Thirst was not a fire to be quenched, nor a hole to be filled, nor dryness to be watered like a dry garden. The best thing was an acid drop.

He had persevered as a total abstainer for five years and while he had not acquired a taste for water, he had found barley water, with a little lemon in it, extremely good, especially in hot weather. Fresh tea, not too strong, was also good.

WHEN OUR SHIP COMES IN

Six years old is laddie,
And he asks so much:
Motor cars to ride in,
Pretty things to clutch,
Wooden horse and pop-gun,
Soldiers made of tin—
"Laddie, you shall have them,
When our ship comes in."
God, Who gave us laddie,
Will not deem it sin
If we pledge him choice gifts
When our ship comes in.

Soon our hidden meaning
Laddie learned to see,
And, when needs are straitest,
Sings in roguish glee,
"Cheer up, Mummie darling,
Bear it Dad and grin,
You shall roll in riches
When my ship comes in."
God, Who gave us laddie,
Will not deem it sin
If he pledge us choice gifts
When his ship comes in.

Oft when fall night's shadows
And our darling dreams,
All life's wealth beside him
Dross and bauble seems.
Sore would be our spirits,
Earth but dust and din,
If we missed our laddie
When our ship came in.
Other gifts than laddie
More praise could not win;
When the angels brought him
Then love's ship came in.

L. R. Rawnsley, in "The Treasury."

THE KING AND SUNDAY

The Church Family Newspaper has received the following confirmation from the King's private secretary of a statement that his Majesty made a rule never to travel on Sundays unless it was absolutely necessary:—

Buckingham Palace, June 9, 1913.

Dear Sir,—The answer to the question contained in your letter of the 7th inst. is in the affirmative.—Yours very faithfully,

—Stamfordham.

STORIES OF THE KING

Lord Meath, who presided over a meeting in connection with the Duty and Discipline movement on Tuesday at Devonshire House, told how the King, when a young officer, rowed for an hour and a half at Gibraltar in the teeth of a gale to pay his respect to a senior officer.

Lord Meath also told how on another occasion the King declined to avail himself of the opportunity to attend the Goodwood races, although the admiral said he would be pleased to give him leave. The young Prince asked, "How about the officer whose duty it is to run out the torpedo-boat?" and added, "If it is the same to you, sir, I would rather do my duty."

MUSIC ON A MONUMENT

On a marble monument at Bandon Hill Cemetery, near Croydon, erected to Mr. Samuel Coleridge-Taylor, the composer of "Hiawatha," "by his wife and other lovers of the man and his music," there is a stave of music set to the words:

Thus departed Hiawatha,
Hiawatha, the Beloved.

One of the verses of the inscription, written by Mr. Alfred Noyes, reads:

Silent, with Mozart, on that solemn shore;
Secure, where neither waves nor hearts can break;
Sleep, till the Master of the World once more
Touch the remembered strings and bid thee wake.

WORK AND WORRY

I have so much to do
I never can get through;
One task accomplished means the rest undone.
So fast the moments fly.
However hard I try
The day seems ended ere my work's begun.

Peace, restless troubled soul!
Tho' swift Time's chariot roll,
The reins are in His Hands Who guides thee too.
Fast though the hours may chime,
Thou hast sufficient time
To do the work that God would have thee do.—E. G. W.

GENEROUS FOR ONCE

Two curates, one good natured, the other the opposite, once lived together. One day the good-natured man went out for a walk and met a poor man, who asked him for assistpoor man himself, but if he had a coin in his pocket, the man should have it. Lo! and behold, when he pulled his hand out of his pocket he showed half a crown which he did not know about, and gave it to the man, thinking he had done an act of kindness.

When he got back to the lodgings he told his fellow-curate of his experience. His fellow-curate heard the story out, and then testily remarked:

"You need not be surprised at all; you have got my trousers on!"

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MOONLIGHT HYMN

A correspondent points out to us that Bishop Kerr's "delightful" midnight hymn is "wonderfully little known" and suggests that we publish it, which we have much pleasure in doing.

MIDNIGHT HYMN
Bishop Kerr

My God, now I from sleep awake
The sole possession of me take,
From midnight terrors me secure
And guard my heart from thoughts impure.

Blest Angels, while we silent lie,
Ye Alleluias sing on high.
Ye joyful hymn the Ever Blest
Before the throne and never rest.

I with your choir celestial join
In offering up a hymn divine,
With you in heaven I hope to dwell,
And bid the world and night farewell.

My soul when I shake off this dust,
Lord in Thine Arms I would entrust,
O make me thy peculiar care,
Some mansion for my soul prepare.

Give me a place at Thy Saints' feet,
Or some fall'n angels vacant seat.
I'll strive to sing as loud as they
Who sit above in brighter day.

Oh, may I always ready stand
With my lamp burning in my hand,
May I in sight of heaven rejoice
Whene'er I hear the bridegrooms' voice.

All praise to Thee in light arrayed,
Who light thy dwelling-place hast made,
A glorious ocean of bright beams
Around thy throne of glory streams.

Lord Jesus, Thou on heaven intent
Whole nights hast in devotion spent,
While I, frail creature, soon am tired
And all my zeal is soon expired.

Shine on me, Lord, fresh life impart.
New ardour kindle in my heart.
One ray of Thine all-quickening light,
Dispels the sloth and clouds of night.

Lord lest the tempter me surprise,
Watch over Thine own sacrifice,
All light, all idle thoughts cast out,
And make my very dreams devout.

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy: and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

AFRICA

THE NATIVE ANGLICAN CHURCH OF UGANDA

WE published in the last issue but one, of CHURCH LIFE, the story of the remarkable position attained by the Native Anglican Church of Uganda in the thirty years that have elapsed since the Cross was first raised in that section of "Darkest Africa." Our statements were as set forth in *Uganda Notes and Diocesan Gazette*. From the same source we procure the not less interesting story of the causes which have contributed to this remarkable achievement.

Causes of its Strength.—(*a*) They are found first in the character of the people, in their method of government, and even in the pre-existent beliefs. The natural intelligence and adaptability of the Baganda have been proclaimed to the world from the days when a European first set foot in the country, and one witness after another has endorsed that first verdict. In common with all Africans they may lack initiative, but they excel in imitation. And as each successive influence from the outside world was brought to bear on them, they responded to it, for good or for evil. Mohammedanism, civilization, Christianity, have all left their impress on this naturally quick and versatile people, and of these the strongest influence, in that it has gone the deepest, has been that of Christianity. But the Baganda are very far from being merely passive and docile. They are an active and enterprising people. In former days their military raids made them a terror to the neighboring countries; under modern conditions their energy takes the form of commercial enterprise, and it is difficult to find a spot in the Protectorate where the Baganda have not left their mark. Once having accepted the Christian faith for themselves, it was in accordance with the genius of the people that they should carry their faith far and wide beyond their own borders.

To the existence of the monarchy and the elaborate feudal system in Uganda is to be traced much of the rapid spread of Christianity; without these it must have been impossible. Where feudalism reigns and individualism is practically unknown, all independence of judgment tends inevitably to die out. The people follow the chiefs, as the chiefs follow their king. As has been well said, "the opinions of the king become the convictions of his people."

And in the pre-existing religious beliefs of the people the Gospel has found a fertile soil. Not that there was, in the earlier faith of the Baganda, anything that directly predisposed them to Christianity; but their consciousness of unseen powers, at once vivid and undefined, made them ready listeners when face to face with a message which crystallized their own unformed creed, and brought nearer and made more real to them the unseen world.

Thus the ground was prepared beforehand: the vague idea of the unseen, the natural quickness to learn and readiness to act, the solidarity of the nation which made it possible by touching it at one point to influence it as a whole, all these combined to make the progress of the Gospel in Uganda singularly rapid.

(*b*) Other causes contributed, and in large measure the growth may be traced to surrounding circumstances. Had the missionaries remained, as for the first twelve years they were, alone in the field, it is safe to say that the extension would have taken place very much more slowly. A purer Church might have been preserved, but it would have been very much smaller, and its influence in the country must have remained very much more restricted. The coming of the Imperial British East Africa Company, followed by the administration of Uganda by the British Government, has necessarily exercised an immense influence. Within a few years the country has been at once opened up from end to end to free travel, and, what is more important, has been put into direct and easy communication with the outside world. No Mission could have done this. A heavy expenditure on railways and roads, on steamers and telegraphs, has radically altered forever the face of Uganda. In every direction doors have been flung wide open by another hand, and so far as their resources have allowed, the Missions have entered in. And in the employment of Baganda as chiefs and agents in new districts, the Government has unconsciously given an impetus to the progress of Christianity, for almost every educated and leading man in Uganda is a professed Christian, and the Christian creed, if not always the Christian conduct, goes with him where he goes.

(*c*) But it would be idle to pretend that any natural qualities of the Baganda, or any pressure of outward circumstances would have produced a Christian nation. The Christianity in Uganda, in spite of all its shortcomings, is a great fact to be accounted for. It is the direct result of a great venture of faith; of a devotion which rose to the height of heroism; of the consecration of ability which in any path in life would have left its mark. Through being first in the field the missionaries gained, as they deserved to gain, the position of leaders, and friends and trusted advisers of the Baganda. The policy consistently followed from the first of trusting, so far as it was possible to trust it, to the native Christians themselves the management of their own Church; the use of the vernacular; the bringing of Christianity, by means of hundreds of village schools and churches, to the doors of all; the absence of too hard and fast rules; and the encouragement given to individual initiative—all these have contributed to the rapid progress. With other men, and with less elastic methods, the results might have been very different. In considering the change effected in the country it would be unfair to deny to the Missions full credit for a great work.

(*d*) Above all, however, it must be recognized as the work, not of native genius, or of Government influence, or of missionary devotion, but of God Himself. Few Missions have ever been supported by such a wealth of prayer, and followed with such a keen interest as has the Uganda Mission. To this unfailing intercession, and to the unseen forces so called forth, must be traced ultimately the progress of the Church in Uganda.

First Diocesan Summer School in the Prairie Provinces

HELD AT ST. JOHN'S COLLEGE, WINNIPEG, JULY 28th-AUG. 1st

WE are under the impression that this is the first Diocesan Summer School held in the Prairie Provinces. Being an act of faith and careful planning it was bound to succeed, however much timid or conservative minds might doubt. Never before in this particular way has St. John's College thrown itself open to the Diocese, so to speak. Never will it regret the act. The committee of organization, consisting of Revs. W. A. Fyles, G. A. Wells of Minnedosa, H. S. Ram of Melita, and D. P. J. Biggs of Brandon, authorized by Synod, tackled the matter in good earnest and arranged that not only should the Summer School meet at St. John's, but that the members of the School by the courtesy of the authorities of St. John's College should be housed free of charge, the women in the old building, and the men in the new building. A most efficient Registrar for the Summer School was secured in the person of Mr. Clifford Cornish of Winnipeg, whose work was highly appreciated. Miss Millidge, the well-known W. A. Field Secretary and formerly Matron of St. John's, was quite at home as hostess to the women; while the men were placed under the genial control of Rev. G. A. Wells, an old Johnian. Perfect harmony and comfort prevailed all through the Summer School. The fact that

125 PEOPLE REGISTERED

And some 75 more took some share in the advantages of the Summer School, is evidence that great interest was taken in the event. It is, howver, a fact that only 25 Church people from rural points came in and that some Deaneries were not represented. The idea is, of course, a new one to the Diocese and it takes some time for such an idea to "catch on" amongst Anglicans. We fancy that not only will next year's Summer School be much larger in numbers, but that soon there will be two or three others started in the Diocese, especially when it is known that not only from a spiritual standpoint the venture was eminently satisfactory, but financially the result was very happy. After payment of all expenses a sufficient sum remained to give a rebate of $1.20 to all country members, who naturally were at most expense in attending The meal question was solved by merely providing breakfast at the College, through the agency of the St. Martin's W. A., the members paying their own way and being free to find their other meals in any way

(*Continued on page* 10.)

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, On.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca Landing, Athabasca.
CALEDONIA—RT. REV. F. H. DU VERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.....Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.....Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.....Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.....Chapleau, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.....Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.....Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.....Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop, Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.....Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

CALGARY

BATTENBURG

On Sunday the 27th there were three services held in Emmanuel Church, Battenberg, the first at 11 o'clock, when the Holy Communion was administered by the Bishop of Calgary, assisted by the Rev. O. J. Roberts.

In the afternoon there was a confirmation, the Lord Bishop of the Diocese gave very impressive addresses both before and after the sacred rite.

The Church was filled.

The sermon in the evening was preached by the Bishop.

CALGARY CLERICUS.

The monthly meeting of the Calgary Clericus was held in St. Michael's Parish, Crescent Heights, Calgary, on Tuesday, August 5th, 1913. There was only a fair attendance owing to several of the Clergy being away on vacation. The Bishop was present and the Clericus took advantage of his being among them to unanimously pass the following resolution:

"Resolved, that the members of the Clericus of the City of Calgary now assembled, desire to express to your Lordship our sincere and warmest congratulations on your attaining the 26th anniversary of your consecration to the Episcopate and also upon the splendid achievements and success you have been permitted by the Great Head of the Church to see, as a result of your earnest and vigourous work for the Church in this and your former Diocese of Saskatchewan.

We humbly pray that you may be spared to us for many years to come as our beloved and revered Father in God. We also desire to assure your Lordship of our hearty co-operation in the work that awaits you in your beloved Diocese, which we rejoice to know will not be so arduous and such a severe tax upon your Lordship's strength in your declining years as it has been in the past, in view of the erection and organization of the new Diocese of Edmonton.

We also humbly pray that the very best blessings of God our Heavenly Father may rest upon you in your coming in and going out amongst us, and also upon Mrs. Pinkham and the other members of your family."

The Bishop responded to this by giving an interesting account of his early life and the early history of the Church in the West.

The main subject of discussion at the Clericus was Sunday School work, which was introduced by the Rev. G. Bousfield and proved helpful and interesting. It was agreed to call a meeting of the City Clergy and all the Sunday School teachers in the near future to organize and prepare for the visit of the Rev. R. A. Hiltz, which takes place next month.

EDMONTON BISHOPRIC.

The Bishop of Calgary has, since the Synod, received information which enables him to say that for the years 1914 and 1915, the Stipend of the proposed new Bishop is assured at about $2,400 per annum.

The Rev. A. W. Sale has resigned the Rectory of St. Theodore, Taber, and has returned to his old mission at Cochrane and Springbank.

ST. LUKE'S, HIGHLAND PARK.

This Parish which has been successfully worked by Mr. H. D. Ince, an indefatigable Lay Reader in the past, has become in the way of being self-supporting and the position of first Rector has, at their request, been offered to the Rev. R. Ingram-Johnson, at present Rector of St. George's, Fort Saskatchewan.

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NIAGARA

GUELPH

Venerable Archdeacon Davidson will deliver the sermon on the induction of Rev. C. A. Sparling, at St. Mark's, Hamilton, on the 24th August. Canon Sutherland will assist. The ceremony will be performed by Bishop Clark.

WATERDOWN, GRACE CHURCH.

The A. Y. P. A. of Grace Church Waterdown, had a most interesting meeting on last Thursday.

ST. MATTHEW'S.

Aldershot held its annual Church fete, August 5th, which was a great success.

WEST FLAMBORO AND ROCKTON.

Rev. H. Rowland, Powassin, Ont., has been appointed incumbent of these parishes.

ST. JAMES', EAST HAMILTON.

Mr. H. Leake, lay reader, has been assisting Rev. W. J. McAndrew at this Church, during vacation.

HAMILTON

Very Rev. Canon Keatings, of Lanbridge, Wells, England, has been a visitor in Hamilton and will spend some time in Montreal before returning home.

St. Margaret's Church was honoured by the West Hamilton Orchestra, playing for them at their garden party for them at their Bell, who was for many years musical leader of Dr. Rutherford's College, England, taking charge most excellently on this occasion.

ST. PHILIP'S CHURCH.

A fine touch of that friendliness which makes the world akin was manifest in the cordial welcome given by the Church workers of this congregation to the wife of the choirmaster, Mrs. Harry Clayson, who had just arrived from England to join her husband here. The congregation held a kitchen shower for their benefit, many useful gifts were provided and a most delightful evening spent. In the course of the evening, singing and refreshments varied the programme. The Rector, Rev. C. B. Kenrich, alluded to the pleasure it gave him to find in Mr. H. J. Leake a most worthy successor to Rev. Mr. Andrews *pro tem*, in all Church work.

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ST. MARK'S.

Canon Sutherland will preach his final sermon, after thirty-seven years of faithful pastorate, on Sunday evening next.

ALGOMA

BYNG OUTLET

CHURCH ST. JOHN THE DIVINE.

On Wednesday, July 29th, the W. A. met at the home of Mrs. W. E. Begwood to elect their new President. Mrs. A. Adair was unanimously elected. The sum of $10.00 was voted towards the building fund of the Schreiber Church, $15.00 to the Anglican Cemetery fund.

At a largely attended meeting of the men of the Parish it was decided to organize a Men's Club and a committee of eight appointed to draw up a constitution.

The Bishop of Algoma, Dr. Thorneloe pays his annual visit to the parish on the 17th, he will administer the Holy Rite of Confirmation to a class of fifteen.

SAULT STE. MARIE

St. Luke's pro-Cathedral held their annual Sunday School Picnic in connection with the Mission of St. Stephen's on Bruce Hill and Tarentorus. All went to Point aux Pins, about seven miles up the higher stretch of the St. Mary's river. Port of the entertainment consisted in being locked through the great locks, and experiencing what we are so constantly watching from the park. The boat

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"City of Chatham" made two trips, and so brought those who could not leave till the early closing of the stores. The management and success financially and in every way was largely due to the forethought of Mr. T. J. Foster and the efforts of the teachers.

St. John the Evangelist

July 27th.—The Rev. B. P. Fuller, principal of the Shingwauk Home, preached at Evensong, the incumbent being at St. Peter's, Harris and Buckley.

MANITOULIN ISLAND

July 18th, Mills.—Continuing his visitation of the Island, the Bishop, after an evening at Kagawong and return to Gore Bay bade the brethren godspeed on their homeward ways. Then, driving to Mills, he held Confirmation in the little church, which is served once a fortnight by the Rev. H. A. Sims, of Silverwater, thirty miles distant. Three candidates were presented, and the Bishop preached.

July 20th, Providence Bay was the next to receive their chief pastor. It is the chief post on the south side of the Island, a sandy shore. A village of two or three hundred people have the one place of worship, a union church, in the hands of the Presbyterians. Sunday morning brought together a very good congregation, representatives, however, of very various faiths.

The warmth of the reception and the hospitality afforded by our Presbyterian friends was most gratifying.

Sunday afternoon was spent at Big Lake, fifteen miles away. Here again there was Confirmation—three candidates.

Retracing the road five miles, one truly beautiful sight is the "Old Woman, Mindemoya"; she is the lake around which the thriving settlement of farmers have gathered. All the old lady's family must have been in church that day. Our joy would be greater if the majority recognized their true Mother Church. For years no Anglican service has been held and this first effort to recover—may it be fruitful.

The Bishop in each case preached.

July 21st.—The Bishop drove to "The Slash." Here, on the 22nd, this vigorous and though not wealthy, yet hard working folk, showed their usual readiness to attend divine service.

Matins, Confirmation and Holy Communion occupied the morning, the Bishop's text being Psalm 107-8: "O that men would praise the Lord for his goodness, and for His wonderful works to the children of men." One excellent feature of "The Slash" is the numerous children.

In the afternoon a six mile drive brought the party to South Bay Mouth. At this point a bay nearly severs the Island.

South Bay Mouth is a little fishing hamlet of some thirty or forty people. In the schoolhouse a hearty and interesting service was held. The night was spent in the houses of the fishermen.

July 23rd—Hillygrove was reached next day and at the afternoon service the Bishop preached in the little church which is newly built, but, alas, not finished and in need of seats and other appointments. Two candidates were confirmed.

Manitowaning cannot be said to be a growing settlement, though it has its full share of the Island's beautiful scenery, and in addition a beautiful church. An interesting though small service was held here.

July 24th.—The Bishop took the 7 o'clock boat to Little Current.

July 25th.—Feast of St. James.

At Sucker Creek, 10 a.m., Holy Communion was administered after the Bishop had received a member of the Roman Communion into our Church and accepted a candidate for Confirmation. There was a full congregation of Indians. The hospitality of the reserve was shown by the luncheon provided by the Indians. Of the speeches after the feast the most interesting were made by Chief Papewash, of Sheguiandah, and John Esquimaux.

In the evening a splendid service in Little Current was held at Holy Trinity Church. Mr. Wallace, the organist, and the choir gave excellent music. There were eight persons confirmed. The Bishop's subject was the request of the Apostles, St. James and St. John.

Little Current and Sucker Creek are under the care of the Rev. C. C. Simpson who at this juncture was suddenly called away to London, Ont., where his mother had met with a very serious accident. The horse she was driving took fright at a motor car and overthrew the buggy with such violence as to cause fractures and dislocation of a most serious nature. Our sincerest sympathy goes out to Mr. Simpson, and our prayers for the aged sufferer. In the meanwhile, Venerable Archdeacon Gillmoor, D.D., generously filled the breach.

July 27th, Sheguiandah and Bidwell.—St. Andrew's Church on the Indian Reserve was next visited, the Rev. G. Prewer and the Bishop having a very full day. In this Indian church five persons were confirmed and Matins and Holy Communion administered in the morning. An altar was dedicated in memory of the Venerable Archdeacon Vincent, for many years a devoted missionary in the Diocese of Moosomee. The altar was the gift of Mrs. Prewer, the late Archdeacon's daughter.

There were forty communicants and some eighty Indians present.

In the afternoon the Rev. G. Prewer drove the Bishop to Bidwell. The Hev. E. H. C. Stephenson and Mrs. Stephenson, of Schreiber also attended the service here and were instrumental in the improvements made in the neat little altar and its drapings. One church here is a log house which is rented for the purpose. After tea at Mrs. Body's and the return drive to Sheguiandah for Evensong at 8 p.m., the day closed with another Confirmation, five persons. An overflowing congregation of white people filled the church.

The day was the more interesting as being the last visit when the Bishop will find Mr. Prewer at this post. He is leaving for Moosomee Diocese to be succeeded by Rev. W. H. Trickett, formerly missionary in Athabasca.

July 2t8h.—Monday was a day of intercourse and recreation with the Indians of Sheguiandah Reserve. As customary, a generous feast was spread and speeches and games followed. Much regret was expressed at the approaching departure of Mr. and Mrs. Prewer, and many were the expressions of good wishes.

In the evening a business meeting of the white congregation was held to arrange the matter of the parsonage, on which there still remains a somewhat heavy debt. The business was satisfactorily settled and it is hoped will all end well.

July 28th, Tuesday.—A day of fresh air for the Bishop. A great day for driving forty miles to Kagawong, thanks to Mr. Prewer and his excellent team. Then to Gore Bay, thanks to Mr. Hutton's true steed. The rest to Silverwater, thanks to Mr. Sims and his "horse dealer's surprise," Seventy.

July 30th.—The following day was perhaps the most interesting in the visitation of the Island. Together with the Rev. Sims and Rev. Hutton, the Bishop drove to Sheshigwaning, the home of the group of Indians who have recently been received in a body into our communion from that of the Roman Church.

In the morning Matins, Holy Communion and a Confirmation of four Indians took place in the school house.

In the afternoon followed a "powwow" of the Indians. Speeches were made by the Bishop and by the Chief, John Niganiwina and by the wardens of the church, David Sampson and Peter Niganiwana.

The speeches of all the Indians showed (1) their determination to remain steadfast to the Church of England in Canada; (2) They desired that the department should approve their action and recognize the movement; (3) Their anxiety to secure proper buildings for school and services. They decided to take no definite steps until they had received the department's sanction.

The Bishop assured the Indians that he would do his utmost for them, both to keep up the school and to maintain the services.

The proceedings were characterised by quiet but marked enthusiasm and earnestness.

July 31st, Meldrum Bay.—The Bishop drove 18 miles to Meldrum Bay for Evensong. A thunderstorm interfered both with the drive and

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the service, but a fair number attended.

Meldrum Bay is not growing, nor very active at present. It is one of those difficult places in Algoma Diocese of which it is hard to say whether it has a "future."

In the little Silverwater church a most helpful and encouraging service was held. The interest and harmony of the work were shown by the numbers present. The Bishop preached on "Diversities of Gifts," 1 Corinthians, 12, 4.

The Bishop then returned to Sault Ste. Marie after journeys most strenuous and taxing and calling for an output of energy physical as well as moral, mental and spiritual.

RUPERT'S LAND

WINNIPEG

All Saints'.

Not only this Parish but the Diocese will suffer the loss of a vigourous and statesmanly priest in the forthcoming departure of the Rector, the Rev. F. C. C. Heathcote, Rural Dean, who has been offered and has accepted the position of Archdeacon of Columbia.

At All Saints' Church, Broadway, yesterday morning, Rev. F. C. C. Heathcote announced to the congregation that he had been offered and had accepted the Archdeaconship of Columbia. He will thus succeed the late Ven. Archdeacon Pentreath, who left Winnipeg for Vancouver over 15 years ago.

In Toronto, in which Diocese he was ordained, the new Archdeacon built up one of the strongest parishes in the City of Toronto, St. Clement's, and in the Diocese of Rupert's Land during his appointment as Rector of All Saints' in 1905, has been one of the keenest workers, and his words have carried weight in the counsels of the Church. He will be much missed in the Synods and executive meetings of the Diocese as well as by the congregation to which he has ministered for the past eight years. He was appointed Rural Dean of the Deanery of Winnipeg in January of this year. Mr. Heathcote is much interested in social service work, and is the father of the King Edward Settlement House in North Winnipeg. This institution he founded in 1911, and a year later it was taken over by the Anglican Church in Winnipeg.

Archdeacon Heathcote will leave the city in September.

QUEBEC

Rev. A. E. Burgett has left the diocese and gone to the West to accept a position as travelling missionary in the Diocese of Qu'Appelle. Mr. Burgett has been in this diocese for seven or more years and has done an immense amount of good work in connection with Church work in the city and country.

Just before leaving for England the Bishop appointed the Ven. Archdeacon Balfour, D.C.L. to be the Rector of St. Paul's, Quebec, in the place of Rev. A. E. Burgett, M.A., resigned.

The Rev. W. H. Cassap, B.A., for some time "Locum Tenens," has been appointed Rector of Levis and New Liverpool to succeed the Rev. E. M. W. Templeman, who some time ago offered himself as Missionary in the Magdalen Islands. Mr. Cassap was inducted by the Venerable Archdeacon Balfour, D.C.L., in both Churches on Sunday, July 6th.

The Rev. E. R. Roy, M.A., has recently been appointed to succeed the Rev. Rural Dean Robertson, as Rector of Cookshire and Eaton Corner.

First Diocesan Summer School in the Prairie Provinces

(*Continued from page 7.*)

they pleased. Thus the Winnipeg Church people were not unduly oppressed by the hospitality question and the visiting members needed very little attention between sessions. That some re-adjustment of the programme another year will be advisable in the light of experience, is only to be expected, but nevertheless the machinery as a whole worked admirably, though worked by the Diocese itself without the advantage of previous experience. Undoubtedly The Most Satisfactory Feature of the Summer School was the sober and restrained spiritual atmosphere and friendly intercourse which prevailed, permitting Church folk of different shades of thought to blend harmoniously in the desire to learn and seek after the Way, the Truth, and the Life. The 7 a.m. Communion, the moving and deeply spiritual addresses of Rev. Canon J. W. Matheson on the "motif" of the four Gospels, the Open-air talks, and the lantern lectures on Church History by Rev. W. A. Fyles, W. B. Heeney and Dr. Johnstone, were excellently devised. Also the many and varied discussions on Missions and Sunday School methods were as good as at any conventions for such purposes only. Daily reports were rendered to the newspapers of Winnipeg by Dr. H. M. Speechly, as Press Committee of one. The music at the Summer School was generally handled by the Rev. J. H. Hill of Macgregor, who was a very sympathetic organist.

We will now attempt to give a running account of the proceedings. After everyone had shaken down on Monday evening, July 28th, the Summer School assembled in the Gymnasium where welcomes were given by the Very Rev. Dean Coombes, Rev. S. P. Matheson and Rural Dean Heathcote. Then followed an interesting talk on

"The Planting of the Church in Old Canada,"

by Rev. W. B. Heeney of St. Luke's, Winnipeg. The attendance at this and all the sessions was most satisfactory, varying between 30 and 150. Each succeeding day opened with 7 a.m. Holy Communion and after breakfast morning prayer with Canon Matheson's deeply interesting and heart-searching addresses on the Gospels. A majority of men was always present at these services. The Mission Study classes were under the care of the W. A. with Miss Millidge as Chairman. Thus on Tuesday, Mrs. L. Laronde, B.A., the wife of our Dynevor missionary, addressed the School on, "Is Rupert's Land a missionary field, or a missionary force?"; and Mrs. A. J. Warwick followed with "The Peace River nineteen years ago," excellent papers which brought out a strong discussion on our duty towards our own Indians and Eskimo Missions. The Sunday School section under the leadership of Rev. F. C. C. Heathcote, discussed Sunday Schools in relation to the Church. All through the School the Round Table talks and Question Box were handled with ability and humour by Rev. G. H. Broughall. On Tuesday evening the Open-air talks were given by Rev. F. C. C. Heathcote on

"The Virility of Christ's Character";

by President J. M. Hargreaves of the Brotherhood of St. Andrew, on the Brotherhood's aims; and by Rev. R. B. McEtheran, on the importance of the sincerity and purity of the lives of Christian workers, having in mind the book "The Inside of the Cup." Later, in the Gymn., Rev. W. A. Fyles interested 150 people with a lantern lecture on "The origin of the Church of England." Sectional groups of the Brotherhood, G. F. S. and C. E. M. S., also held discussions.

Wednesday's programme included an interesting study of Japan and the Japanese character, by Mrs. Horrobin. "Child Study" in relation to Sunday School work, was dealt with by Rev. F. S. Chapman; and "Adolescence," by Rev. G. H. Broughall. The Open-air talks were given by Mrs. G. W. Baker, on "Christianity and Civilization"; and by Dr. H. M. Speechly, on "How to hold the boy." Next, the Rev. W. A. Fyles developed further his theme, on "The Origin of the Church," and the sections of which the strongest was the C. E. M. S. met. Thursday's

Mission Study on "China," was handled from two different points by Mrs. Flint and Miss Millidge, with evidence of much careful study. The Sunday School section was led off by Rev. D. P. J. Biggs, of Brandon, who dealt with "Organization," while Rev. Canon Gaston discussed both the Font Roll plan and the Bible Class in relation to Sunday Schools. In the evening the Open-air talks were given by Rev. R. W. Ridgeway, on "The Home Department of the Sunday School as applied to Rural Needs"; and by Rev. G. A. Wells in a breezy presentation of "The Boy Scouts." In the absence of Rev. Canon Murray, Mr. Fyles lectured on "The Reformation," in the Gym., and was followed by Rev. D. T. Parker as an enthusiastic exponent of the "Source Method" of S. School instruction.

Friday, the closing day, showed no signs of waning interest. The Mission studies aroused much discussion on "Zenanas," given by Mrs. J. P. Smitheman of Tenlon, herself once a women's missionary in India; and on an acute analysis of India's religions in relation to Christianity, by Miss Hilliard of Minnedosa. Practical talks followed on Sunday School discipline by Rev. E. C. R. Pritchard, and "The Troublesome Pupils," by Rev. G. H. Broughall. In the afternoon the women of the Summer School entertained the rest at tea on St. John's College lawn, a most friendly function. The service in the Chapel was postponed till 10 p.m. The Open-air talks were given by Rev. Dr. Johnstone, who with learned research had collected evidence to show that the Sunday School in principle and practice had existed many centuries before Robert Raikes; and by Dr. Speechly, who compared Mohammedanism with modern Christianity. At 8 p.m. a large attendance listened to a lantern lecture by Rev. Dr. Johnstone, on "Modern Church History," followed by a Question Box conducted by Rev. G. H. Broughall. Finally the members of the Summer School met in the chapel for solemn prayer and praise, Canon Matheson bidding farewell in a few words. He asked them to sing the "Te Deum," which was done joyfully and thankfully, and then the benediction followed.

By the Press Committee.

Women's Work and Social Service

IT is not too much to say that the housing question we have always with us in some form or other. There is the housing of the family of whatever degree or position; the housing of the newly-come immigrant seeking where to lay his head; the housing of the working-man and his children. You can scarcely glance through the newspaper any day in the week without having this question brought before you, as, for instance, to-day's item telling of a dozen English families, in good work, enjoying good wages, but unable to find any accommodation, who established themselves in the local exhibition buildings, an action for which I cannot see any reasonable ground of criticism.

* * *

A question of itself is the housing of the business man or woman, living away from home; thousands of them are found in every big centre of population, brought there by the "lure of the city," as it is called; drawn by the need of earning, by family necessities, by lawful ambition. Every big centre can absorb thousands of workers, and this very fact in itself is a powerful magnet. The men are there first to establish and then to maintain homes of their own, the girls and women until such time as, they hope, their own homes will claim them.

There are thousands of them in every city—capable, efficient, self-respecting members of society, for just now I am thinking of those who can and do support themselves and very likely help others, too, perhaps to pay off the mortgage on the farm, or to establish younger brothers and sisters in life. Never mind whether you and I think it would be better if they were on the farms themselves or in domestic service or married. After all what do you or I really know about it? And the fact remains that they are making their way in our cities and that they have got to live somewhere.

The problem of living—that is the problem of housing—is very serious for many of them, not because they cannot pay their rent, but because it is so difficult to find accommodation of the right kind in anything like sufficient quantity. Hotels for business women, apartments, boarding houses, lodgings, rooms, residential clubs, dreary as they all sound, they are all needed to help in supplying this demand of modern industry. But this is not the whole question.

* * *

Everyone who has had to do with business girls and women of to-day knows something of the keenness and brightness of at least many of them; of their interest in things that are worth while; of their appreciativeness of and longing for the things that we all need—social intercourse, friendliness, the home atmosphere, fellowship with the like-minded.

We all desire such things as these; some of us enjoy and have always enjoyed them, but in every community, large or small, there are women and girls who long for them and would appreciate them, but do not know how to obtain them. It is true that this loneliness of spirit is sometimes experienced by girls in their own homes, but just now it is the loneliness for lack of home that is concerning us.

* * *

Probably the chief effort being made to supply this double need is that of the Young Women's Christian Association, whose work is all the time spreading and entering into the life of an ever-growing number of centres in various parts of Canada. Through its boarding houses and its clubs it has shown itself capable of entering into varied and varying conditions, and of meeting the many and varied needs of the business girl away from home.

On its residential side, the ideal of the Y. W. C. A. is to provide real homes for their inmates—houses where there may be the minimum of restriction and the maximum of freedom; where girls may find the companionship they are seeking, the protection and friendliness of home life, and where the atmosphere shall be penetrated and permeated with the spirit of Christianity. It is a fine ideal and is, I believe, very largely realised in the Y. W. C. A. residences and in the kindred institutions of the Girls' Friendly Society and the Georgina House and Rosary House Associations, to mention a few.

* * *

There are two different things involved in the question of such residences. There is the provision of safe accommodation for girls whose work obliges them to live away from home. This is a most important matter and every agency which helps to provide this is doing a really excellent work for the community. The Y. W. C. A. and kindred societies aim at and often accomplish far more than this and even if their homes in individual cases may fail to do all that they aim at, they at least furnish safety and shelter to the girls in them. This of itself is much.

All big organisations tend to the danger of becoming institutionalised, and there may be some cases in which these residences do nothing more than provide safe accommodation. After all, as we know by experience, a home is not created by external things, by sunshine and light and a private room and baths and good accommodation and good food. All these things, though they will provide a frame-work for the home, yet cannot make the home itself. Only the inmates can do that. It is the give and take, the ready sympathy, the forthcoming help, the loving shelter, that are the essence of home. It is mother, stirring a pot on the stove, very likely, or bending over the ironing, or knitting by the fireside; it is father coming in, all dust-covered from his day's work, or pottering over the weeds in the back garden, or nodding over his pipe—for father may smoke where he likes, of course; it is big sister and big brother, ready for games or stories, or just petting the children; it is little brother and little sister wanting to be taken up and coaxed and played with. This is home.

* * *

Well, we cannot have just this in a big boarding house, or anywhere except within the family circle; but we may have something of the same spirit. We may have a house-mother who, while not forcing her advice upon anyone, will have "a heart at leisure from itself," and will be ever ready to listen and chat; the same kindly spirit will be reflected in her helpers, and in inmates of the house. Even a Y. W. C. A. residence may, or might be little but a big hotel, where everyone is coming and going and there is no leisure, so much as to smile; where no one speaks to anyone and no one cares for anyone, and where there is no basis except the business one. I don't say that any of them are like this, but that they might be, and that they will assuredly be so wherever they contain a group of people living together without the spirit of home.

But, if it were so, I am inclined to think that even one person could gradually effect a change. "The man who would have friends must show himself friendly," and it is wonderful how a little friendliness will become a centre of warmth and comfort, and will gradually modify and change the most chilly atmosphere, as a sort of moral gulf stream.

You will find the explanation perhaps in a quiet, unobtrusive little woman whom at first no one notices, but to whom after a time you find everyone is going with her own troubles and interests. She will tell you she is "of no particular use," she is not clever, she "hasn't any head for business," she could never earn much, and she is "only good for doing odds and ends." Never mind; she has the home spirit, and so she is the one to make home to a big circle of girls who have given her their love and confidence in response to the interest and affection which they can read written all over her homely little person.

* * *

These ministering spirits soon find their vocation, and it is through them, humanly speaking, that institutions like the Y. W. C. A. residences are able to accomplish their real worrk. It is the same thing everywhere. The world and every place in it is full of opportunities, full of people with needs, people who need the friendly smile, the helping hand, the listening ear; people who need the sense that someone cares, who need above all that someone should show them the Christ who cares for them.

We are not all equally gifted in this way, but would it not be possible for us all to cultivate in ourselves this spirit of reaching out to help someone else? It may be our own brother or sister, or one of the servants in the household; it may be the girl we play golf with or meet at dances; the woman who serves us across the counter; the girl who stands beside us in the shop or works the next typewriter in the office; it may be our next door neighbour, or the girl who lives with us in a Y. W. residence or sits near us in church. There is always someone who would value

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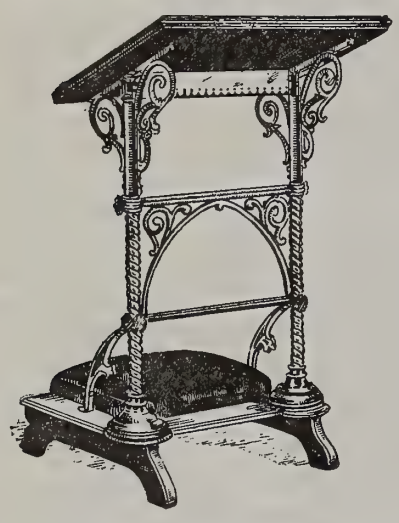

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and would be helped by our friendly interest; someone who perhaps no one else can reach.

And the beauty of it is that anyone can live in this spirit if she will. One need not be clever or pretty or rich or influential; one need only be loving and friendly. It is the pastoral heart, the heart which has a care for others and desires to express it to them in some way. It is the spirit which will make a home of an institution. In Y. W. homes it is the spirit which should and which usually does animate the official staff who are in charge. But it is not enough that it should animate them; let it take possession of you too, and you too will become a home centre for others.

* * *

I have spoken of the city and city residences, but do not let us imagine that these homes and home influences are needed only in big centres of population. There are lonely people everywhere throughout the countryside, men and girls on the farm, teachers in the school sections and others, who though they may be well housed, yet often lack and long for some little touch of friendliness.

However, to stick to the housing question, a great need exists in many comparatively small places in which a factory or a group of factories has attracted a number of workers from other places and from the adjoining country. If so, it is a serious question to know under what conditions these young people live. Sometimes it is to be feared that the conditions would not bear investigation and the remedy is very likely in the hands of one person who makes it her business to see what is being done and to start others thinking and interesting themselves in the question. So many reforms and improvements go by default, because it seems to be no one's affair and because no one makes it her affair. In this case much can be done by asking questions. A firm is sometimes ready enough to cooperate with local authorities, or to respond to any enquiring public interest; if not willing, pressure can often be brought upon them, public opinion can be prodded into activity, and expert help like that of the Y. M. or Y. W. C. A. can be relied upon for advice and guidance.

* * *

Small places are the ones where these and kindred matters ought to be most easily dealt with; it is comparatively easy to survey the field and to discover what are the local conditions. On the other hand, for want of stimulus, small places are often left to take care of themselves; no one thinks about it, everyone takes for granted that things are all right. "Euxbius, the head of the works, is really a very good fellow; everyone knows him; he subscribes to all the local things; he is president of the bowling club; he goes to church, and supports it liberally. And he is quite interested in good works and charities. Of course it's all right." It may be, but I should advise you not to take too much for granted if you want to be sure. I should advise you to ask questions and start a little investigation, which, if it is really all right, will do no harm.

* * *

I long to see our Church people more active in supporting work of this kind as done by the Y. M. and Y. W. C. A. and similar societies. No one can suppose that the ground can be covered by what are called "denomination" agencies; yet do not some of us hold aloof from organisations at moments, which we know are doing good work, because we are not in sympathy with every detail, when at the same time we have nothing to put in their place.

"But our Church girls are drawn away from the Church by the Y. W. C. A." It is quite possible in some cases, and why? There is little Jessica, for instance, who has come up from the country, almost friendless; she is naturally drawn into this big society for girls and women; she boards at one of the Y. W. homes; she goes to some of the evening clubs and meets people who are friendly and interested. Some one invites her to go to church on Sunday; it turns out to be a Methodist service. Jessica has not been very well instructed, but she can thoroughly understand and appreciate the meaning of kindness and friendliness, and as no one has offered to take her to a Church of England service, she not unnaturally gets into the way of going with her new friend.

I do not say she ought to do so; I only say that she very likely will do so, and you cannot blame the Y. W. C. A. If you or I had been there and had looked after Jessica, her churchmanship might have been strengthened instead of being weakened. Would it not be wise for us in the interest of our Church girls to interest ourselves in movements like this which value our co-operation and are ready to welcome it, instead of standing outside and criticising as we so often do.

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home atmosphere for girls, this is one of the most vital moral issues of our time, and one for which the Y. W. C. A. is doing more than any other agency. Too often with ourselves the motto seems to be "Le mieux est l'ennemi du bien," but a better way is that of co-operation and sympathy with work which in its essence is on such sound and right lines, and which is making such a notable contribution to the up-building of our nation's life.

Honour Bright.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

THE BISHOP OF CALEDONIA AND "TOO MANY ARCHBISHOPS"

To the Editor:

Dear Sir,—In this critical period of the history of our Canadian Church there is an opportunity about to be presented which if not brought up on the spot will be lost forever.

In the Constitution of the General Synod it is provided that the President of this Synod shall be styled "the Primate of all Canada and Archbishop of the See over which he presides." This is proper. All the Bishops are ready to loyally honor him whom they have chosen to be their "chief," but when we multiply Provinces within the territory covered by the General Synod it is not at all necessary to multiply "Archbishops."

To do so would be not only to make ourselves ridiculous in the eyes of our fellow-churchmen both in the Mother Land and in the United States, but far more serious than this, it would mean getting out of touch with the democratic spirit of our country and retarding the movement towards Church Union, for however strong the arguments from Scripture and the early Fathers may be for episcopacy there are none for prelacy, which is quite a different thing.

To adopt such a policy would cause a most undesirable cleavage in the House of Bishops, for within the next few years one-third of the Bishops would be wearing complimentary titles which carry with them an air of superiority which the other two-thirds would feel no call to respect. Such a policy would inevitably cause unnecessary heart-burning and secret jealousy, and would serve no better purpose than to promote "the pomps and vanities" which we have sworn to renounce.

The Canonical designation of a Bishop who presides over a Provincial Synod is "Metropolitan" of the Province. The Constitution of the General Synod recognizes this official title and uses it again and again, but never mentions the complimentary title of "Archbishop," except in the case of the Primate.

If we pass from the Constitution to the Canons we can find no Canon of the General Synod bearing upon this subject.

When the General Synod was being formed the delegates found themselves in an awkward position. The Church was practically divided into two parts East and West. There were only two large Ecclesiastical Provinces, and only two Metropolitans, one of whom had naturally to be chosen Primate. To conciliate the one who must fail to be elected the Upper House sent down (before the election), a message to the Lower House recommending that the two Metropolitans be given the complimentary title of "Archbishop," inserting a clause, it is true, which might cover others. My contention, however, is that this message delivered when the General Synod was only in course of being born twenty-one years ago, has no binding effect upon the full grown Church of today, face to face with new conditions. We are only bound by the Constitution and Canons of the General Synod.

When the General Synod was being organized this "Fundamental Principle" was laid down: "We declare that the Constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various Provinces, as such Provinces and the Dioceses therein may deem proper."

When at the last session of the General Synod my notice of motion bearing upon this subject was ruled out of order, it was on the ground that this was a matter for each Provincial Synod to deal with. While this is evidently the case, I would urge most strongly that neither the Provincial Synod of Eastern Canada with its four Bishops, nor the Provincial Synod of British Columbia with its three Bishops, should take any independent action in this matter until the mind of the Church at large is known and we have agreed upon a policy for the Canadian Church.

When the Archbishop of Ottawa, so greatly beloved and revered by us all, resigns as it is announced he contemplates, the opportunity, never to come again, will be given the new but large Ecclesiastical Province of Ontario to do a noble act of self-abnegation and revert to our former usage which will bring us all into line with the Constitution of the General Synod which recognizes the Primate as "Chief" Bishop, and the heads of Provinces, no matter how multiplied, as "Metropolitans."

The Canadian Church occupies a position midway between the Church of the Mother Land and the Church of the United States.

While we feel the tender ties which bind us to the Old World we belong to the New World, and unless we recognize the growing spirit of democracy in our midst the "Church of England in Canada" can never become the Church of the Canadian people.

Yours faithfully,
F. H. DuVernet,
Bishop of Caledonia.

Prince Rupert, B.C.,
July 31, 1913.

THE REVISION OF THE PRAYER BOOK

To the Editor:

The Book of Common Prayer probably dates from the year 1400, taken principally from another book called the "Primer of Salisbury use." Of course, devotional books, and in Latin, were in use in the Church at a much earlier date. Changes were gradually made from time to time until Cromwell led the way for the "King's Primer" set forth for use in the Churches in the year 1545. Other forms of prayer and devotion were in use also,—notably, the King's Book and the Bishop's Book. In the reign of King Edward the Sixth, it received its first and royal Authorized Revision. As a matter of fact, it was revised or altered twice in that Monarch's reign, and again in 1549. Queen Elizabeth's Liturgy corresponded substantially with the Book of Common Prayer. To be brief, the last revision of the Prayer Book took place in the year 1662. So, therefore, we see that Revision of the Prayer Book is no new thing, but has been gradually brought about (to suit the times and conditions) by the Church and by Royal Authority; and to be more fitting, for the Worship of Almighty God and the administration of the Holy Sacraments and other services, and stands today as one of the most beautified and appropriate books of its kind in existence in the world.

Yet for all this, I doubt not but that some of our Church folks will throw up "hands of holy horror," if I may be permitted to use such a phrase, at the very idea of a Revision of the Book of Common Prayer! Many of us remember the outcry at the thought of Revising the Holy Bible a few years ago. Sacrilege, and all kinds of unholy things, were thrown at the heads of the would-be revisers. Nevertheless, the revision in due course became an actual fact; and is by many considered to be an improvement, besides throwing more light on some difficult and obscure points and passages, and giving in some cases an almost different meaning to the subject.

Most of this opposition and objection is caused by simple prejudice; we get used to certain forms and ceremonies, and, by long usage, time and other circumstances, they become ingrained into our lives and habits; that makes it hard, indeed, to give them up or have them altered, even though it be for the help and benefit of others; especially is this so where the change appertains to religious things or customs of long standing. This is not at all remarkable in any way; rather, to some extent as it should be. Many of us are aware of the profound veneration and love many folk have for the Book of Common Prayer; to many it falls little short of the Bible for veneration; and it is, indeed, a venerable and Godly heritage; parts of it compiled by holy and godly men and Saints, and reaching back almost to Apostolic times, and therefore, not to be lightly tampered with or changed to suit anyone's whims or ideas. No, indeed; neither is it for any reason or motive whatever of that kind that the change is sought to be made. And right here, we come to the principal point in view, or the desired aim to be obtained. In this rapid age of advancement and enlightenment, we even in the Church of Christ must keep up with the times, so to speak, if we desire to hold our own, besides making gains and advancing in the knowledge, love and grace of God in our beloved Church. I presume you are fully aware of the fact that, even in religion, there is no such a thing as standing still, or, that if you do so, no advance whatever is being made? Very well, then; but, really and truly, is not that the actual condition in the Church today? I believe some of us know that it is only too true. Very well, then; why should it be thought some strange and impious thing if, in this day and age, an improvement or alteration is considered for the Church's benefit and the advance of Christ's Kingdom, and the help of His followers and children? We see that, after all, the Prayer Book is a work of man, notwithstanding how holy and gifted, and, therefore, is not an infallible work.

Is revision inconsistent then, for some who are desirous of remedying this state of things for the benefit of our fellowmen and those especially desirous of worshipping with us, but who cannot on account of the complexity of our form of service? I for one, think not. For it is not so much a revision that is contemplated or desired, but a simplification of our form of worship, or our own Prayer Book rather, that others outside the Church may join in the worship and praise of Almighty God, as well as our own people and worshippers.

B. J. Shelton.

THE REAL PRESENCE

To the Editor:

Is there such a tremendous difference between the High Churchman and the Low Churchman that they cannot clasp hands across the chasm? Is not the main question in dispute the Real Presence of our Lord in the Bread and Wine? My friend the Low Churchman believes the Bread and Wine are blessed and set apart (why set apart is beyond me), as a type of what he is spiritually partaking of, that is the spiritual body and blood of Jesus. As he eats, he, so he says, by believing so, creates Christ within Himself, something you see, he, a mere man, has the power to do, or thinks he has. He quite forgets all is from above, even to our faith. "We have no power of ourselves to help ourselves," though we have the unfortunate power of refusing or preventing that power of God to take effect in us. According to his belief, his lack of faith would prevent his receiving Jesus. Is it not more correct to say he does receive, but his lack of faith prevents His, Jesus', operation in himself in His purifying action, and through him upon those whom God meant him to influence.

I, a High Churchman, believe that as the priest consecrates the Bread and Wine, the Spiritual Body and Blood of Jesus enter within them. From beginning to end they are Bread and Wine. Until disintegrated within the body of the receiver there is no structural or elementary change in themselves. What change there is, is this, that after consecration they contain THE SPIRIT of Christ, not his human Body and Blood. His Body is with the Father, His Blood remains in this earth into which it drained while He hung dying upon the Cross. But He is truly and really present within the Bread and Wine, in Spirit. This may be best understood by the death of a human being. During this life the body contains the spirit of the man, which is really the man, as the body is only the envelope or case which holds him. This also helps to explain how Christ was both God and Man. His Spirit, which was God, clothed Itself with a human body which was man, a chastening, humbling thought.

At death the man's spirit leaves this body, but the body undergoes no structural or elementary change by reason of the departure of its occupant. It remains exactly the same body five minutes after death as it was five minutes before death. So with the Blessed Sacrament. Five minutes after consecration the elements are exactly the same as five minutes before. As with the human body they are only the envelope or case that contain the Spirit of Christ, and there is no structural change because of the entry of Christ within. Nor does the priest cause the Blessed Lord to enter. He only shews God they are placed ready for Him. The Body of Jesus which men saw upon earth was only the case or frame which held His Spirit, which latter, of course, was the real Jesus.

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Now, how much difference is there between my friend's belief and mine? He and I are both agreed we receive the real Jesus, that He is present somehow in His Sacrament. There is no question as to that, AND THAT IS WHAT THE FATHER ORDAINED WE MUST RECEIVE—JESUS HIMSELF. Now, what more is our concern? The means whereby we receive is God's will, not ours, and our belief as to how is no concern of ours. We are concerning ourselves with matters "too high for us." It is his opinion against mine, which have no control over the real issue. If he believes Jesus comes directly outside of the Bread, and I believe He comes through the Bread, does that alter the fact of our receiving? We receive because GOD GIVES not because we receive or have faith. Why cannot man realize how little he has to do with receiving any of God's gifts, beyond accepting, taking and enjoying?

Let us both then, High and Low, keep to our own opinion if we will, but each respecting the other's right to do so also. What then is left between us to prevent our working lovingly hand in hand to bring Blessed Jesus home to the hearts of those who will heed and accept? Nothing, that I can see, and nothing to cause the bitter reserve between the two. This is the real union we should work for, and not the union between Holy Orders and man-made Orders.

CHARITY.

Maple Leaf and Oak

Or THREE SISTERS

BY IRENE STRICKLAND TAYLOR

(*Continued*)

"That is the greatest present you can give me," replied Eleanor warmly. "Though what you have to repay I don't know. We have done nothing at all to deserve praise."

If she had said this simply for the purpose of winning protestations to the contrary and unlimited praise into the bargain, she certainly would have succeeded, but she had not, and therefore was somewhat embarrassed.

"I suppose you have heard all about Myrtle," she remarked, to change the tone of the conversation. "What a pity it is that she has already started!"

"If only we had persuaded her to put off going to Canada with Lloyd for just a week longer!" said Ruby, regretfully. "But I suppose it's no good regretting now."

"Perhaps she wouldn't have married if she had known all about mother," observed Doris wisely, and Eleanor noticed with pleasure how quickly and easily she had dropped into the use of that sweet word. "Who would want to have a husband when one has a mother, and such a mother?"

"Ah, Doris, all girls don't think that," answered her mother gravely, but smiling at her lovingly. "Some day even you may think differently on that subject."

Doris chuckled in great amusement. "Fancy my ever marrying!" she remarked gleefully. "I pity the poor creature, whoever he may be, don't you?"

"Yes, I do," laughed Eleanor.

"I envy you dreadfully, Mrs. Torrence," said their mother, her grey-blue eyes, so like Myrtle's, full of a wistful light. "You know my girls so much better than I do. I really think that I am uncharitably jealous of you."

"Ah, but soon you will have left me far behind in knowledge of them," she answered gently. "Look at Ruby's eyes. Can't you see that you are unquestionably first in her heart already? Don't be jealous of poor little me."

"First, after God," responded Ruby simply, as her mother gazed into her eyes, and stooped to kiss her fondly. "My own dear mother!"

"Not first in Myrtle's heart, I'm afraid," observed Doris unfeelingly. "She is a renegade altogether."

"Oh, but I don't grudge my son his place," answered Mrs. Hazeldine quickly. "I would rather have no place in her heart at all if that would make her happier. So long as she is happy I am perfectly content. I would not recall her marriage vows for a moment, not for any consideration."

"That is the true mother spirit," remarked the voice of Kenneth Sylvester, as he entered the room and caught the last sentences. "How do you do, Mrs. Torrence. I presume the subject under discussion is Myrtle, isn't it?"

"You do presume," retorted Doris with her usual audacity, although the bitter sting of her words had vanished on account of her changed feelings towards him. "You always did, you know, but I suppose if you had not, that we shouldn't owe all we

LANGMUIR'S SHINGLE STAINS—
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do to you at this moment. I must admit there was no gainsaying you."

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"I told you before that I had," she replied, looking at him frankly with a sweet gravity she already seemed to have caught from her mother. "I shall always strive to forgive, I hope, even as Christ forgave me."

"And forget," added Mrs. Hazeldine softly. "I am going to forget all the hideous past, Kenneth, and these girlies of mine are going to help me to forget quickly."

"Hear, hear. A most sensible resolution," he commented readily. "In fact so sensible that I shall follow your example and forget the past too, and all the detrimental things I have said about Neilson. Oh, I thought that would make you look pleased, Ruby."

"I suppose you are going to live the ideal life with your bairns in the bungalow-cottage near here," remarked Mervyn suddenly and irrelevantly, and perhaps Eleanor alone noticed that it was said to turn attention from the girl's deep flush, but then her judgment was decidedly biased and cannot be relied upon. "They have been casting covetous eyes on its glory for some days past and had all but determined—but of course you know all about that by now."

"Oh, I know you are Mr. Torrence, though we have never been introduced," exclaimed Hope Hazeldine. "And I do want to express just a little bit of the boundless gratitude that I feel towards you, although I'm quite sure I can never hope to repay ——."

"Please pardon me," broke in Mervyn discourteously, "but really you are thanking quite the wrong person when you thank me. It's very kind of you I'm sure, and I am greatly flattered. I truly had nothing to do with it at all. It was all my wife's doing——."

"Don't talk nonsense, dear," interrupted Eleanor in her turn, shaking a reproving finger at him. "Who was it that brought three girls to Shirley Court in the car at night? Nothing to do with it? Rubbish!"

(To be continued.)

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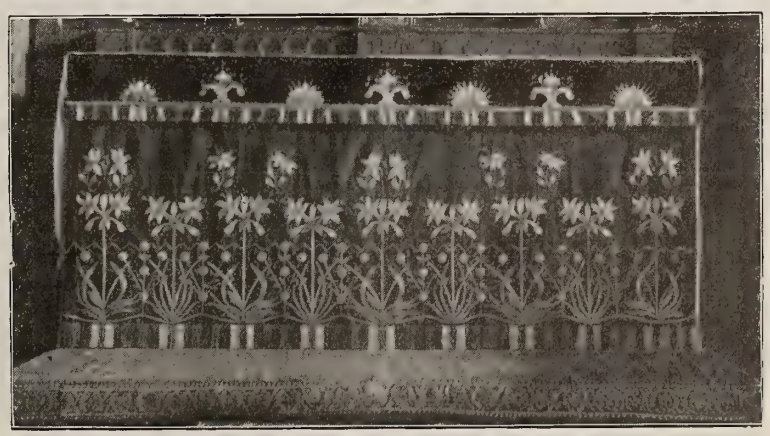

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The Week

THE influx of those on their holidays transforms many quiet little country parishes, where, for nine months of the year, the congregation will average between 25 and 30 into populous centres, and gives to the church on Sunday a crowded appearance. Among the worshippers will often be seen some clergyman. While we can easily understand the determination of a hard worked parish priest to decline all offers or requests to preach when taking his few weeks of needed rest, we should imagine he would not enjoy his holiday any the less if he offered some assistance on Sunday to the clergyman in whose parish he is spending his holiday. In many, too many, parishes outside the cities and towns there is only a monthly celebration of the Holy Communion, and then only at midday, following morning prayer. There is not an early celebration during the year. Multiplicity of services during the day, owing to having one or two outstations to provide for, may account for this to some extent. It may also in some measure be due to less justifiable causes; but be the reason what it may, the priest having his holiday in a parish where such conditions obtain, has an excellent opportunity to help his brother priest to provide a weekly celebration, at least during the summer months. Not only would this provide for many visiting church people the opportunity they have been accustomed to and have enjoyed when at home, but would be very helpful to the priest of the parish and to his flock.

Services at Holiday Resorts

WE heard recently of a man who on being asked by a fellow sojourner at a summer hotel if he were not going to church, replied, "Oh no, I am on my holidays!" Church people who regard holidays as an opportunity to neglect the duties of their religion cannot excerise much influence in their church at home. They may be good givers—which, alas! is the one test of good churchmanship with many people—but even to a casual observer, and the avowed non-church goer is anything but casual in his observation of the conduct of what he terms "religious people," it is evident there can be no depth of sincerity in the religion of him who regulates his religious conduct according to the seasons. We have long known of the being who puts on his religion with his "Sunday clothes" and carefully lays it away on Monday morning for the rest of the week. He has kinship with the regular church-going churchman —when at home—who abstains from going to church when and because he is "on his holidays." An employee has a duty to his employer; when he takes a holiday with the employer's consent he is not neglecting duty. If an employer take a holiday he is responsible only to himself for his business; he is not neglecting duty; but neither employee nor employer, when on his holidays is relieved of duty to God. HE neither gives nor takes holidays, i.e., rest from protecting on His part, and rest from need of His protection on our part.

"No Church": "on Holidays!"

FOR ways that are dark and tricks that are vain, the heathen Chinee has not a monopoly. It is questionable if he is even a good second to some "Christian" Churches in Chile, if an account of the custom in "any large town," published in an English weekly paper be correct. It appears that the Chilian government levies a tax upon Church buildings, but only when they have been completed. A visitor to "any large town" is struck with the fact that church buildings are apparently always undergoing repairs. Workmen are not visible, but for several weeks half a dozen ladders are resting against the walls of one side of the building. These are removed to the walls of another side, and in the course of a few weeks are changed again. This goes on year in and year out, the ladders being an outward and visible sign of the church building not being completed, the government taxes being thus avoided; and also an outward and visible sign of the church authorities' conception of honesty and Christian virtue being very far from complete.

Dishonest Churches

WE met recently a young man of about 30 years of age, who has done some work as lay reader in a backwoods mission and also in less isolated country districts. A few years ago, with a desire to enter the ministry, he began a course of definite study but without tuition. His efforts were rather spasmodic; he preferred "the work" to "the preparation." He applied for acceptance as a candidate for ordination to the diaconate but was informed that he must take at least a certain course at college before his request could be further considered. Not having the means to do this, he cast about for the best opportunity to provide himself with sufficient capital. Although a man of fair education, he had not been trained in any definite work. He could have made a fair living wage as clerk, teacher or salesman, but none of these offered the opportunity for "cleaning up" and saving a couple of hundred dollars in a few months. A large piece of land on the outskirts of the town, held by the owner for future disposal for building purposes, suggested to him that from mother earth and in the sweat of his brow he might draw the needed capital. He arranged for the lease of four acres for the spring and summer for use as a market garden. At a cost of $7.00 for lumber he built himself a one room shack. He laid in a supply of seeds and later of some young plants: worked from sunrise until dark for two or three months. Having got the place "clean," he kept it clean, free from weeds, and gave all the attention, of which his enthusiasm and some knowledge of gardening was capable, to his growing crops. He has already had a fair return, and before the term of the college in the West, for which he has entered his name, opens, his garden will have yielded him enough to carry him through college until next spring. A man of 30, unaccustomed to hard work, who sees in some vacant land the opportunity, and seizes it, for making his way to college, ought to make good in the mission field.

Missionary via Market Garden

WE were recently deploring, in conversation with the Rector of a city parish, the frequency of house funerals and house weddings. Whatever excuse there might be for the former in some country places, there could be no excuse for them in a "city of Churches." Granted that in most cases graveyards are not adjacent to the church, there can be little said in justification of abandoning the usage of the Church and the intent of the Book of Common Prayer, and of holding a service in the house "to save time." Of house weddings we were even less tolerant as a pandering to the non-religious view of this rite which is becoming more general. We pointed out that in several parishes the proper stand has been definitely taken, that the clergy of these parishes would not solemnize marriages except at the church. To our surprise, the rector to whom we were speaking, said, "that is all very well in theory, but take poor people in a parish like —— (mentioning a leading down town parish). They cannot afford to pay the fees. There is a five dollar fee for the sexton for every marriage, in addition to the regular fees." Our own belief was that the marriage fees, for the clergy, in spite of the "table of fees the clergy may receive," depends entirely upon the generosity and wealth of the bridegroom, and varies from $00 upwards. It might reasonably be advanced that a man who could not afford to pay a legitimate fee was not in a position to assume the responsibilities of matrimony, but the "insisted on" fee of

House Marriages and Sextons' Fees

$5 in addition, for the sexton, certainly seems, as our informant claimed, like putting a premium on house weddings. A sexton no less than others is worthy of his hire, and should be paid for his time. If he be employed all the time as sexton, he suffers no loss in performing the duties required of him at a marriage. If he be called from his own work to perform those duties the loss of half a day would not cost him half the amount. In the case of a wealthy bridegroom it would be fitting that of his own accord he should recompense the sexton generously, but to impose a minimum charge of $5 for "sexton's fees," to be exacted in the case of poor people, is not in keeping with the relationship which the Church should seek to maintain with the poorer people of a down town parish.

Our Old Country Letter

August 6, 1913.

THE question raised recently by the Archbishop of York as to whether it might not be better for the Church Congress to meet triennially rather than annually, has aroused much interest and been very fully discussed. On the whole, there is a strong concensus of opinion against any change as to frequency. The *Guardian* says, "There is no demand for triennial, or even biennial, Congresses, and a grave blunder would be made if this means of quickening Church life and maintaining interest in the great religious, social and practical questions which affect its welfare were made less frequent."

At the same time, several able critics agree that there is need of improvement in many details of management, of the Congress, so that this ventilation of the subject is all to the good. But, even so, as one of the leading secular papers says, "It has done a very important work in bringing the various schools of thought face to face, and in mitigating their differences. It affords excellent opportunities for discussing subjects of up-to-date interest; and this year the Bishop of Winchester has evolved a particularly fresh and stimulating programme."

By means of some degree of compromise the provisions of the Scottish Temperance Bill have been settled, and it is about to receive the Royal Assent. Keen advocates of the temperance campaign could have wished for more restriction of the traffic; but half a loaf is much better than no bread, and public opinion is more and more swerving their way. Under this Bill, slightly more than a third of the voters in many districts will be able to shut up objectionable public houses in that district. But the time limit for the act to come into effect has been extended from five years to eight.

There has been much interest amongst Church folk in Mr. Pease's Education Bill, which nominally seeks to equalize the position of Church folk and nonconformists as to facilities for the religious education of their children in day schools; but in reality would largely sacrifice the former in favour of the latter, and, naturally, Church folk do not "see it," and will do their utmost in opposition, for the maintenance of their own voluntary schools, which have been provided by Church people primarily for their own children, with no obligation on others to attend them; while if they are abolished in favour of "Council" schools only, it means practically a secular education alone for our children, except on Sundays: not enough. It also means powerlessness to amend the systems of these schools in any detail by machinery more individual than a recast of the whole system. And that is the right word: for "cast iron" describes it, in its lack of the individual dealing which makes for any satisfactory evolution of character. "It is a truism that real education is much more than accumulation of knowledge. Education means that the brain must be alert and clear, the emotions trained to come to heel, the will vigorous and resolute."

To come to "schools" of a far other sort, there seems no end of development, and usefulness, of the "summer school" system, so much in vogue here; as I infer also with you. A very interesting one for Sunday School superintendents is at present being conducted at Bournemouth. The days when any well-meaning but untaught and ineffectual Mrs. or Miss who wanted to be good could forthwith offer with entire confidence to "take a class in the Sunday School" are becoming out of date, thank Heaven; and the extreme importance of making the very best of this one opportunity in the whole lives of so many of our young people, is being more carefully realized.

Next week the summer school of Church music, held at Oxford, is to bring the best obtainable knowledge within the reach of many clergy and choirmasters and others eager to profit by it. There is certainly much need for this effort in a great number of Churches. All the same, we have advanced a long way since the days when such grotesqueness as the present writer can clearly recall were not very uncommon in the way of elaborate hymnody. A choir of ladies with one accord shrieking in earnest reiteration, "Oh, for a man—for a man—a MAN—sion in the skies." Or "bring down sal—sal—bring down sal-al-vation here." Not to mention the impassioned chorus, "Take a pil—take a pil—oh! take a pilgrim home."

In close connection with educational subjects, one is very glad to learn that an influential committee has been formed to consider in what ways the cinematograph can beneficially be used for instruction, and how. On the contrary, the efforts of its general introduction have been injurious. Some startling observations seem to prove beyond doubt that dangers physical, mental and moral, have already manifested themselves almost everywhere, through its excessive and undirected use. It is quite time the authorities of the Church should lead the way in endeavouring to place these opportunities for evil under such proper control as may develop, also, and with fuller understanding, their powers of good. In respect of over sensationalism, or of the thinly veiled suggestions of crime or moral evil, the mischief done to youth especially would soon transcend bounds.

The recent opening of St. Monica's Children's Home at Croydon, near South London, points such a moral very sadly, yet with hope. This is one of several separate homes established by the Church Penitentiary Association to try and solve the grievous problem of how to restore the lost purity of young girls and even little children who, through the sins of others or evil surroundings, have become unfit for association with untainted childhood. Oh, the shame and pity of it.

The Church in the West

THE work of the Reverend Henry Roy, as travelling missionary in one district of the Diocese of Rupert's Land, illustrates well the nature of the work to be done in many parts of the West. In his last report to the Diocesan Synod, Dr. Page drew attention to two conditions, widely different, that had to be dealt with. In some parts of Manitoba through the consolidation of small farms and the tendency of settlers to move farther west, population has remained stationary and the Church has become numerically and financially weaker; in such cases consolidation and re-arrangement of the Church's work has become necessary. In other parts of the Province settlers are coming in in large numbers and among them members of the Church are making new homes on scattered homesteads; in these districts are many families desiring the ministrations of the Church, a careful survey is required before deciding where new missions should be established.

To such a work Mr. Roy has been called from the rectory of Boisevain. His district extends along both sides of Lake Manitoba, which is about sixty miles long by twenty wide; roughly speaking he occupies a territory about sixty miles from north to south, fifty miles in width at its southern extremity and gradually growing wider towards north.

This country was until a few years ago the haunt only of Indian and halfbreed hunters, trappers and fishermen, and it was regarded generally as a hopeless wildernesss. From a geological standpoint its history distinguishes it from the prairies to the west and the Laurentian formations to the east. It has proved, however, to be well adapted to mixed farming and its proximity to the markets of Winnipeg—the district begins within fifty miles of the city—gives it a great advantage over its more distant competitors. Lately, moreover, it has been found that the country has resources hitherto undreamed of. From Gypsumville seventy or eighty cars of gypsum are shipped each week to Winnipeg and at another point extensive cement works are under construction and nearing completion. The prospects of the district are shewn by the construction of four lines of railway into the territory lying between lakes Winnipeg and Manitoba. Of these one is about one hundred and fifty miles in length and the others upwards of sixty; in the near future all will have made their way farther into the wilderness.

Meanwhile, however, the work of the travelling missionary is exceedingly labourious. Two horses are required travelling over the heavy trails. The country in all directions is intersected by streams and rivers and dotted over with lakes; the surface is to a considerable extent covered with scrub or forest and broken by swamps and low-lying lands. These conditions often force the missionary to make a detour of twenty or thirty miles to cover a dis-

(*Continued on page 5*)

CONTENTMENT

CONTENTMENT is a state of mind or heart often urged from the pulpit: in fact it is a favourite theme with many preachers: furthermore, it is taught by the apostle St. Paul in his epistle to Timothy as being contributory to a great gain: the catechism again emphasizes contentment as one of the things learned from the commandments, as a duty "towards my neighbour:" "not to covet nor desire other men's goods—but to do my duty in that state of life . ." Probably those whom the Christian pulpit reaches least of all, as a class, are those who are not contented: that large class of artisans and workers who are constantly showing their discontent by agitating for better wages, better hours and other changes that would affect their and other workers' state of life. To a not inconsiderable extent, we fear, these discontented ones look askance at the Church, which they regard as the champion of things as they are. They fail to realize that it is not the office of the man in the pulpit, of the Christian ministry, to take sides in every issue between capital and labour, between employer and employees, but to preach the true principles of Christian living alike to capital and to labour. As these principles become more and more the life-thought of both classes, the less occasion on the one hand will there be given for discontent and the less belief on the other hand that discontent is an essential of independence. As it is, many of the discontented think the Church or the clergy are "down" on them, are "on the other side," and so hold aloof from the Church and the clergy. Not a few clergymen regard the lack of contentment as the sin which makes these men antagonistic to the Church and to themselves. Thus the misunderstanding, or lack of understanding, of each other is perpetuated. If the honest, but discontented, industrial worker exercised some of his activities in the Church and understood, from personal contact with the parson, the latter's point of view and objective, and on the other hand if the parson attended some of the labour men's meetings and by personal contact with them in their own particular sphere learned their point of view and objective, probably both parson and discontented industrial worker would be surprised to find how much they held in common and how sympathetic were their objectives. But lack of knowledge of each other makes the "industrial worker" regard the preached contentment of the parson as a brief for servile acceptance of things as they are, while in the eyes of the parson the discontent of the worker is the absence of the virtue described by the Apostle as contributing great gain and of the duty emphasized in the catechism—a grievous sin. Not infrequently contentment is hammered in the pulpit somewhat recklessly and without due regard being paid to the qualifying conditions as a gain and as a duty. It is stretching beyond all reasonable limits the Apostle's assurance that godliness with contentment is a great gain to suggest that where there is not contentment there is not godliness: contentment with a state of life degrading to a man, brought about by the ungodliness, by the cupidity, the selfishness, the viciousness of others, and which could be remedied by well directed discontent would not be a sign of godliness but of cowardice, of a sadly blurred image of what God made man. The contentment of the catechism is qualified: "not to covet . . . . . but to do my duty in that state of life *into which it shall please God to call me.*"

When "contentment" is preached then also should be preached the essential of godliness as the foundation of that with which contentment is urged: then also should be made clear that the state of life is one to which God would call anyone. These are the points around which not a little of industrial discontent wages. There is a contentment that is degrading and there is a discontent that is ennobling. A "contentment" that will allow a man or woman to accept for himself or herself the conditions of the sweat shop, the slavery of human beasts of burden in some coal mines, is not commendable, but cowardly and a betrayal of others. It is not bearing another's burden but helping to place the same unchristian, inhuman burden on others. A discontent which will not lie down until these things and hosts of other industrial evils—crimes against the code of God—are righted has more of godliness in it than many a pulpit deliverance on contentment sought to be proved orthodox by apostolic blows and knocks. There are godly Christian men among "labour leaders" and discontented workers, just as there are among capitalists and large employers of labour; and there are ungodly, inhuman, self seeking grasping parasites embedded in both classes who perpetuate and batten on the misunderstandings and suspicions which the two classes have of each other. This discontent, that is covetous, vengeful and self seeking is rightly deserving of censure and condemnation, but it must not be confounded with the discontent that seeks, if, sometimes, through ignorance or passion by questionable methods, to right undoubted wrongs.

The Church in the West

(*Continued from page 4*)

tance of ten or fifteen miles as the crow flies. Where he will spend the night or get his next meal is a constantly recurring question, and all his work at the outset lies among unknown people of many nationalities.

In conclusion it is only just to notice what has been accomplished in the past. In this, as in most parts of the West, the Hudson's Bay Company were the pioneers of civilization. Trading posts were established at various points, of which the chief was at Oak Point, for many years under the command of Mr. William Clarke. Here large herds of cattle and horses, running into the hundreds, were kept for trading and freighting purposes. Not far from Oak Point, at St. Laurent, in very early days the Roman Catholics established and have since maintained a strong mission among the Metis. About fifty miles north, at Fairford, our own Archdeacon Cowley in 1844 established a mission that for the past fifty years has been under the faithful charge of a veteran among missionaries, Rev. George Bruce. Here there are in the neighbourhood of two hundred communicants and at Kinosota, a daughter mission to the west of Lake Manitoba, Mr. Roy on one occasion had sixty communicants.

G. H. B.

A. Y. P. A. CONFERENCE

Trinity Parish House, Toronto
Sept. 8th to 10th

In order to eclipse every former Convention the committee in charge of the details of the A.Y.P.A. Dominion Conference, to be held in Toronto on the 8th, 9th and 10th September, are sparing neither energy nor expense. The opening meeting takes the form of a "Rally Service," under the auspices of twenty-five Toronto Branches, on Monday evening, September 8th, in Massey Hall. The Bishop of Toronto will preside. Premier Whitney, Mayor Hocken, and Controller Church will welcome the delegates, and the Bishop of Niagara will reply. A unique feature will be a massed vested choir, under the direction of Dr. Albert Ham, F.R.C.O., representing a large number of Anglican Churches. Rt. Rev. Dean Abbott and Corporation Counsel Geary will be the chief speakers. A special appeal is being sent out to the Rectors of parishes, whether they have a branch of the A. Y. P. A. or not, urging them to discuss with some of their active young people the advisability of attending the conference for education and inspiration. Information can be obtained from the Secretary, Rev. E. Appleyard, St. Matthew's Rectory, London East, Ont.

The morning and afternoon sessions will be devoted largely to the discussion of A.Y.P.A. work. Addresses will also be given by some of the best known clergy in Ontario. On Tuesday evening an elaborate banquet will be tendered the delegates by the City of Toronto, and provision is being made for 300 guests. Among the speakers of the evening will be the Biship of Huron, the Mayor of Toronto, Rev. Dr. Rennison, Rev. C. R. Ginone, and C. C. Stenhouse, Secretary - Treasurer Brotherhood St. Andrew.

The Conference will close on Wednesday afternoon with a special service, and address by Ven. Archdeacon Davidson of Guelph.

Tact

BY REV. E. J. HARDY, M.A., CHAPLAIN TO H. M. FORCES, IN CHURCH OF IRELAND GAZETTE

WE were talking lately to an old woman who was in the habit of not mincing matters enough. Speaking of her daughter, who had taken to drink, she said, "Ah, sir, 'tain't no use. I've done my best for her, but she's a bad lot. She come in to see me only the other day, an' I sez to her,' Mary,' sez I, 'you're growing fat. 'Tain't 'ealthy fat, to my mind. You'd best prepare for death and break off from your sins. But she went off just sharp, like," she continued with an air of surely unnecessary surprise, "and I haven't seen nothink of her from that day to this."

A laborer, who was commissioned to break the news of a comrade's death to the desolate widow, placed the body in a cart, covered it with a sack, and walked beside it to her door. As he walked, the difficulty became more and more formidable to his mind. He was a man of few words and those few he had never had occasion before to employ in such a mission as this. His arrival found him still unprepared, when a happy, or rather unhappy, thought flashed into his brain. "Does Widow Brown live here?" he inquired, as the old woman answered his summons. "There's no Widow Brown hereabouts," she answered, "I'm Mrs. Brown." "Look into the bottom of this 'ere cart," was the reply, "and see if you ain't Widow Brown!" There was no cruelty here, but an absence of tact—the instinctive knowledge of what to say and do, and what to avoid.

The difference between a man of quick tact and of no tact at all may be illustrated by an interview which took place between Lord Palmerston and Mr. Behnes, the sculptor. At the last sitting which Lord Palmerston gave him, Behnes opened the conversation with, "Any news, my Lord, from France? How do we stand with Louis Napoleon?" The foreign Secretary raised his eyebrows for an instant, and quietly replied, "Really, Mr. Behnes, I don't know; I have not seen the newspapers!"

A man without tact has often done much harm by divulging professional secrets. The announcement of the second Lord Lytton's appointment as Viceroy of India, at a time when the Government was keeping the matter a secret, was one of the greatest feats of Delane. The story goes that the famous editor of the *Times* was sitting at dinner next to an equally famous physician, who happened to mention that Lord Lytton had consulted him that morning as to the fitness of his constitution to withstand the Indian climate. Delane wisely asked no questions, but drew his inference from what he heard, and the next morning the *Times* announced the appointment of Lord Lytton as Viceroy of India.

"Them's stupid, but they means all right," was a poor woman's verdict on "district visiting ladies" of the tactless kind. The poor only tolerate this sort of person for what she gives, or because they suppose she is part of the trouble they were born to endure. We know her method of procedure. She makes a list of the people she has to see. Probably they all live in the same street. She takes the first house; knocks with authoritative emphasis; and, when the door is opened, marches in and raps out questions. "Has Mr. Smith got work? No? Why not? Has he been drunk again lately? Why don't you keep him straight, Mrs. Smith? Oh, yes, you could; all wives can if they try. Rather late in getting your kitchen cleaned up, Mrs. Smith, aren't you? And just look at the baby's face! Now I must be off next door. Mind you come to the working party next week. And here's a coal-ticket. Good-bye."

When people are, or think they are, converted to religion they begin to inquire about the spiritual condition of their neighbors and to describe their own. So stupidly, however, is this sometimes done that more harm than good comes from it. It requires considerable common sense and tact to carry off gracefully an unexpected accession of virtue.

OWNERSHIP OF THE PROPERTY OF THE CALDEY COMMUNITY

THE ABBOT ACCEPTS ARBITRATION AND ABIDES BY DECISION OF COMMITTEE

IT will be remembered that when the Benedictines of Caldey Island seceded some months ago to Rome, the question was not unnaturally raised whether they had the right to transfer the right of ownership of the property procured by contributions received from various sources where donors were under the impression they were assisting in the establishment and upbuilding of a community in the Anglican Church. A legal fight loomed on the horizon of probability when a suggestion made by Lord Halifax that the matter be referred to a committee composed of two Anglicans and two Roman Catholics who together should select the fifth member, was accepted by Abbot Aelred. As a result a meeting of the committee was held on July 17, at which there were present: his Grace the Duke of Norfolk, E.M.; the Rt. Rev. Bishop Mostyn (Bishop of Menevia); Viscount Halifax, Mr. Athelstan Riley, and Lord Balfour of Burleigh, K.T.

There were also present Abbot Aelred, his solicitor, Mr. R. Cornwall, and Mr. H. W. Hill. Lord Balfour of Burleigh presided, and Mr. Hill acted as secretary.

The report of the committee or board of arbitration was as follows:

A Memorandum circulated by Lord Halifax was considered, and it was agreed that the committee should not attempt to deal with the questions raised from a strictly legal point of view. It was also agreed that they should not attempt to act in any way for, or on behalf of, the donors concerned; their object was to consider the questions involved from an equitable and impartial standpoint, and to suggest what seemed to them to be the fairest and most practical solution of the difficulties which had arisen. Abbot Aelred expressed his willingness to place himself in the hands of the committee, and to abide, so far as possible, by the advice they would give.

Abbot Aelred read a paper, (copies of which were handed to all present) giving information as to the funds and donors, and after considerable discussion it was unanimously agreed that in regard to the large gifts made by two individuals there was no case for suggesting any return, the donors having expressly, in writing, approved the present position. It is the fact that out of those gifts the Island and the greater part of the new buildings had been paid for.

With reference to the money called the "General Fund," which was the predecessor of and includes the "Caldey Helpers' Fund," it was ascertained that that money had been devoted to the maintenance of the monks and the general work of the community, up to the time of the change, and therefore there was no case for return. It is admitted that, after the change was made, money sent to that fund was returned to the donors.

In regard to the building fund, it was resolved that the sum of £3,000, being approximately one-half of the amount subscribed to the building fund, independently and outside the large sums already referred to, should be paid, within such reasonable time as might be found possible, to a committee—in order that it may be devoted to purposes similar to those for which it was subscribed, existing in the Church of England.

With reference to the property at Pershore, it was agreed that if in spite of the donor's assurance that he gave the property unconditionally, he should now wish it restored to him, that course should be taken. Abbot Aelred signified his willingness to take that course, such sums as had expended on the improvement of the property being repaid to him.

The committee arrived at these decisions unanimously, and desire to express their appreciation of the help which Abbot Aelred had given them by the information he had afforded as to the facts and figures, and his ready and clear answers to the many questions which were put to him, and also of the willingness with which he expressed his desire to fall in with the conclusions arrived at.

(Signed)
Balfour of Burleigh.
Norfolk.
Halifax.
Francis, Bishop of Menevia.
Athelstan Riley.

THE WOUNDED ANGEL

In a great church in Tammersfors, in Finland, which is of unique architecture and decoration, is a mural painting of two boys carrying between them, on a kind of litter, a wounded angel. The angel's wings are drooping, and some of the white feathers are stained with blood. The boys' faces are a study, especially one of them, which is brought out in a strong light. He is a genuine Finnish lad, sturdy and vigorous, but with an evident dislike for the burden he is carrying. There is a half-defiant scowl on his face, as if he would be glad to drop the angel altogether if he could.

I do not know what the artist's idea might have been, but I took the liberty to put my own interpretation on the picture.

Every boy has a good angel which he carries wherever he goes. He resents his burden often, and would like to get rid of it in his worse moments.

He even wounds his angel by word and deed, and the red blood flows: but still the angel stays by him.

His after-life will prove what will become of his good angel. The boy may kill him eventually, for even an angel cannot stand unlimited and continuous abuse; or he may realize the angel's protecting, regenerating power and cherish him as a blessed guardian spirit, who will save him from moral and spiritual death.

Is this guardian angel Conscience or the Spirit of God? I cannot ask the artist, and I will leave it to my readers to interpret the picture. But of this I am sure; in every boy there is born a good angel. It is for us who are older to recognize him, to encourage the boy to cherish and not wound his angel. We can be in no better business than this.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

ASIA

MEDICAL MISSIONS IN MALACCA

The Mission Field (S.P.G.) asks: What attempt is the Church in Malaya making to obey the command of the Great Physician to "heal the sick" as well as to "preach the Gospel?" and answers the query with the following information:—

A Medical Mission was opened by the Bishop of Singapore in April, 1911, Dr. Mildred Staley having offered to take charge for two years. Another medical woman, a secretary, and one English and four Christian Asiatic nurses have been found to carry on the work.

The Medical Mission is in Banda Hilir (a suburb of the quaint old port of Malacca), where a Dutch house has been adapted to form a temporary women's hospital and dispensary and maternity training school. At the time of writing (March 1913) a small bungalow close by is rented, and three branch dispensaries a few miles away have been built.

WHAT IS BEING DONE FOR THE SICK AND SUFFERING THROUGH THIS MISSION?

More than 11,000 attendances have already been made, mostly by Malay patients. As shown in the Annual Report, several operations have been performed, and Asiatic assistants are being trained to become practical teachers of sanitation and of the laws of cleanliness and health. About 1,000 prescriptions are now written every month, and most of these are dispensed on the premises. Workers often accept invitations to climb up into real Malay homes and sit on the cleanest mats to treat bedridden cases. Of the various patients who have come from more than 100 miles away, one merely needed a dental extraction, and another was blind with cataract but can now see.

Very few of our patients can read or write, but they know the reason we are able to provide free treatment for the poor is that Christian people in this country and elsewhere send money for that purpose. "The ingratitude of human nature" is not marked among Malay women. Sometimes they show too much consideration for their medical advisers. Patients who ought to be lying still want to fan us or help to put on surgical dressings with hands that are far from surgically clean. On the rare occasions when we meet a snake they want us to rest while they kill it. Knowing that we are not all clever at jumping (or crossing swollen streams in other ways) dying patients sometimes come to our dispensaries instead of sending for us.

One too unselfish woman was caught saying farewell without having complained of the symptoms of one of her diseases. No sign of this was found until she was seen in a good light. When asked for an explanation, she answered something like this, "But the Mem Doctor has so much work, and many very sick people are waiting for her medicines. How could I ask to have all my diseases cured in one day?"

When we get a comfortable stretcher they will probably suggest carrying us across the ditches and letting wounded patients walk! They often offer us more food and drink than would be good for us, and seldom expect us to be pilgrims of the night if treatment could be safely postponed till morning light appears. But this is not always from purely unselfish motives as a fear to come for us in the dark hours.

HOW ABOUT THE MISSIONARY SIDE OF THE WORK?

It cannot be said that all the patients have even heard of the most precious thing we have, the knowledge of the Gospel, nor have immature conversions been hastened, but questions about the Holy Books are always answered. Women unaccustomed to sympathetic treatment express surprise at the kindness and happiness of Christians, and want to have their children taught what they themselves are slow to learn. The Ten Commandments are sometimes quoted and reasons given for the need of something more.

WHY ARE MEDICAL MISSIONS NEEDED IN MALAYA?

Mohammedan women generally prefer suffering and death to being examined by a medical man. Indian and Chinese women may become legally qualified to practise medicine and surgery, but shy and illiterate Malay women can hardly be expected to follow suit in this generation. So for the present the unspeakable horrors of native midwifery and the uselessness of expensive charms make foreigners welcome as well as necessary.

The death-rate is exceptionally high, and (speaking of the Malacca Medical Mission in his annual speech) the Governor of the Straits Settlements said:—"Good work has been done by this Mission especially among Malay females, who ordinarily reject Western methods of medical treatment and seldom come to our hospitals."

Mrs. Isabella Bishop once said: "As a traveler I desire to bear the very strongest testimony that can be borne to the blessing of Medical Missions wherever they can be carried on as I think they ought to be. They gradually put an end to the barbarities of so-called healing practised by the people themselves. Barbarous and brutal they often are, and ignorant where they are not barbarous. Gradually as Western surgery becomes known, these cruel modes of treatment show a tendency to disappear." It is a sad picture and gruesome, but sadder if we told all.

THE NAVVY MISSION

"'Missions Overseas: The Sixth Annual Review', issued by the Central Board of Missions of the Church of England, London," has just come to hand. The 228 pages of the Review are replete with interest; covering in condensed form the missionary work of the year, not only of the Church, but of all Christian bodies in all parts of the world. Of the work among the navvies on Canadian railways and in lumber camps carried on through the "Navvy Mission Society," the report says:

"There are now literally thousands of men scattered all over the land in lonely exile, living in mining, lumber, railroad, and construction camps. These great muscular empire builders are often neglected and forgotten; and they are drawn from every class of society. For this reason the British 'navvy' is practically unknown there, and the Navvy Mission Society is recognized as the 'Church Camp Mission.'

"The first and most definite aim of the mission is evangelistic. Where the name of Christ is blasphemed and often held in contempt, the missionaries seek so to live and to preach that, 'The name of God and His doctrine be not blasphemed.' Then the mission exists as a monument to the Church's practical sympathy with the men in their peculiarly trying circumstances. Every possible means are adopted to elevate and brighten their lives. 'Service rather than services' has been the motto since the beginning of the work.

"During the past year forces have been set in motion, we believe, which will not be stopped even by eternity. Quietly and unobtrusively the work of the Church Camp Mission has gone on. From a small and insignificant effort the work now extends from coast to coast.

"Work has been carried on in the following nine dioceses: Fredericton, Quebec, Moosonee, Algoma, Calgary, New Westminster, Saskatchewan, Columbia, and Caledonia. Were it within our power to respond to all the calls and requests, the list would be even longer; but we look forward to the time when, wherever there are men living in isolation, away from all home comforts and the restraints of civilization, there may also be found a missionary of the Church Camp Mission, exerting an influence for truth and righteousness, and seeking to show by friendship and service amongst the 'boys,' the Love of Christ and the sympathy of the Church."

It is recorded that when the father of the late Queen Victoria, the Duke of Kent, lay dying, he expressed some anxiety about his soul. His doctor endeavoured to comfort him by reminding him how admirably he had deported himself in the conspicuous position in which he had been placed in this world. But the Duke checked him, saying: "No, if I am to be saved, it must be not as a prince, but as a sinner."

INCORPORATED 1855

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117 BRANCHES IN CANADA

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, On.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca Landing, Athabasca.
CALEDONIA—RT. REV. F. H. DU VERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.....Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.....Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.....Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.....Chapleau, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.....Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
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RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop, Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
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TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

SAULT STE. MARIE

St. Luke's Protestant Cathedral.

The Rev. Canon Brooke, M.A., the Rector, has been unfortunate in his holiday, having to return from St. Joseph's Island, where he hoped to secure a rest to be only just saved from diphtheria. The Rector is now convalescent. The preachers on Sunday, August 10th, were the Rev. W. C. Balfour, M.A., rector of North Bay; and in the evening, the Rev. Kirkbride of the Diocese of Milwaukee.

At the mission of St. Stephen on Bend Hill, a very pleasant social evening was spent on August 13th. Owing to ill health neither the Rector nor the Rev P. K. Law, who is working in this part of the parish, was present. The Ven. Archdeacon of Algoma, however, took their position, and made an interesting and amusing speech full of Irish anecdotes. Another gentleman of the Emerald Isle was the mainstay of the musical programme, Mr. Fergusson, the new and accomplished organist of the Protestant Cathedral.

St. John the Evangelist, Sault Ste. Marie, and St. Peter's, the Mission Church in Steelton, held their first Sunday School Excursion on August 14. Beneath a glorious Canadian blue sky, with a pleasant breeze, "The City of Chatham" left the new Ontario Dock at 9.45 a.m. On her decks a freight of scholastic nature from the babe in arms—or trying to slip over the side!—to the three-score years and ten, and the rest approaching that figure. It was befitting that this year of our independence be marked by the management of our own trip—to St. Luke's Protestant Cathedral, our mother, we have previously left the risk and the work.

The success of the day was further assured by the presence of our Bishop, who with his brother and the Rev. W. Balfour, M.A., rector of North Bay, accompanied us. We were pleased to have the Rev. Canon Brooke and Mrs. Brooke with us too. The Rev. Kirkbride of Milwaukee Diocese, was also amongst our visitors and welcomed especially by the young men.

The route taken was most interesting as well as beautiful. Passing through the American Locks we saw the magnificent engineering feats that are being accomplished by years of unceasing labour, millions of dollars, and the marvellous gifts of men. We saw the explanation of the daily recurring blasts which shake our houses, rattling our windows and even smashing great sheets of glass on *our* side of the river. We had plunged into an open coal pit where endless chains drew load after load to the surface, to a dock-yard where rivetting is incessant, to some fortress where cement is of no account in an effort to build for all time, to a bridge building yard, or to a compound of nests, bees in their music and harmony, and ants in their perseverance and skill—both in seeking to obey in their several spheres "the law which shall not be broken." The future generations will have the use of four locks on the American side but they will not have the sight of the creation of them! One thinks of the massive structures of ruined Babylon which the Germans are patiently unearthing and wonder how the conditions of labour and the final history of the ancient and the modern will compare in the day when the building of every builder will be tried.

The parks on the American side are more refreshing, coming down to the water's edge with green sward and shade trees, and here and there ablaze with masses of flowers in bloom.

Arrived at "The Point"—"Point du Pius"—about 12 miles from the city, we dropped our first load and returned. Our second load brought many who were waiting for the closing of the stores.

Sports of every kind brought teachers and children and relatives together. It was joy to hear the merriment over luncheon under the pines, or the splash of the swimmer and the pretender, and the sound of the football and excited voices.

With regret and a trifle envious we left the white tents of the "campers out" in the distance and danced a horn-pipe or interviewed the refreshment booth to forget going home.

The teachers and workers are to be congratulated on the complete financial and social success of our first Sunday School excursion.

BRUCE MINES

The Ven. Archdeacon Gillmor, D D., is visiting Bruce Mines, where Mr. Yeomans has charge. The Archdeacon preaches on Sunday, August 17th.

CALGARY

EDMONTON

All Saints' Girls' Home.

The Bishop visited the Home on Sunday, August 10th, and held the first celebration in the little chapel attached to it, at 8.30, at which there was a good attendance.

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HIGHLAND PARK

St. Luke's.

At 11 a.m. the Bishop dedicated the new addition to the Church at Highland Park, and celebrated there. The largest number of communicants in the history of the Church were there, over 50 partaking. The parish has become self-supporting and the Rev. R. Ingram-Johnson, now Rector of Fort Saskatchewan, has accepted the offer of the position of its first Rector.

St. Andrew's.

The Bishop preached here in the evening. The work of the parish, under Rev. N. Ashby, is progressing extremely well and within a few months at the latest this will be added to the list of self-supporting parishes in the city of Edmonton. A mission, St. Mary's, is conducted under the parish auspices.

LAGGAN

Lake Louise Chalet.

Efforts are being made this year as were made last, to supply regular services in the C.P.R. Chalet at Laggan for the guests there. So far this year a service or services have been held every Sunday since the hotel opened, and have been provided either by visiting clergymen authorized by the Bishop to do so, or by our own clergy spending a few days there for the purpose. The Bishop has taken one Sunday, Professor Ferguson, late of Emmanuel College, Saskatoon, two others—and Archdeacon Hogbin and other clergy of the Diocese are providing for the balance of the season. That the services are appreciated may be shown by last Sunday's record. A celebration at 8 was attended by eleven communicants, Matins at 11 by about sixty, and Evensong at 9 p.m. by close on to 200, the services being taken and addresses given by Archdeacon Hogbin. Our thanks are due to the Manager, Mr. Ritchey, who

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with his staff gave us every assistance and encouragement in their power by arrranging notices, preparing the large drawing room, and providing the music.

KEEWATIN

MINAKI

Fortnightly services are being held at this place during the summer months. Through the courtesy of Mr. L. Holst, the hotel sitting room and piano have been available for the purpose. Kind friends from Winnipeg have donated Prayer and Hymn Books, assisted at the piano, and otherwise contributed to the success of the services at this popular summer resort.

MONTREAL

The annual conference of the Montreal Diocesan Theological College will be held in the college, Montreal, on October 1st and 2nd. It will open with a Quiet Day on October 1st at 10 a.m., conducted by Ven. Archdeacon Naylor, M.A. This will end on Thursday morning with a celebration of Holy Communion. The first paper will be at 10 a.m. Thursday, on "The Distinctive Principles of the Church of England," read by Rev. H. M. Little, L.S.T., the discussion to be led by Rev. H. E. Horsey, M.A., B.D. The second paper to be read by Rev. Prof. O. W. Howard, M.A., D.D., will be on "The Unity of the Faith." A conference luncheon will be arranged for the second day. Secretary, Rev. D. B. Rogers, 127 Champlain street.

Doctor Hackett, Dean of Waterford, has been appointed vicar of St. Peter's, Belsize Park, London. Dr. Hackett was for five years Principal of Montreal Theological College.

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MOOSONEE

CHAPLEAU

St. John's Church.

The Protestant Cathedral Church of St. John has been beautifully decorated by Thornton and Smith of Toronto, and is now one of the most beautiful Churches in Ontario. The building was completed three years ago under Bishop Holmes and is a monument to the Rector, Rev. P. R. Soaves, who has a most wonderfully active and loyal congregation. The great improvements to the Church are a matter of pride to the whole town. On the day of the re-opening of the Church the offertory was over $800, the complete cost of the work being over $1,000. On August 10th thirty candidates were confirmed by His Lordship, the Bishop of Moosonee. In the evening a splendid brass tablet was unveiled in memory of Bishop Holmes. The sermon was preached by the Rev. Dr. Rennison of Hamilton, some time Archdeacon of the Diocese. He spoke of the life and example of the late Bishop. The Church was crowded, not less than 350 being present.

On August 17th a new pipe organ was dedicated. This was the gift of the family of the late Thomas Nicolson, late warden of the Church. This instrument completes the equipment of a plant worth not less than $20,000.

NIAGARA

HAMILTON

This being Hamilton's centennial week, special services with music were held at the Cathedral and the Church of the Ascension, and the Church of St. Peter.

Bishop Clark took part in the inaugural ceremonies of the Industrial Exhibition held in the Armouries on Monday 11th.

Church of the Ascension.

The Reverend Arthur Howitt, B.A., has returned from England where he spent two months after graduation. He preached his first sermon as curate on Centennial Day.

The whole Diocese will be poorer for the death of Mr. F. F. Dalley, who was a member of the Synod and one of the Board of Management of the M. S. C. C.

The Church of the Ascension is spending about $8,000 in improvements this summer. The entire plant will be electric lighted. New choir rooms are being built under the school rooms. These will be connected with the Church by stonework gothic cloisters.

The Sunday School, already one of the most complete in Canada, will be redecorated and electric lighted. There is also being installed a combined Balopticon Lantern which will be used in the Sunday School lessons.

Dr. Rennison is leaving for a three weeks' camping trip on the Nepigon River, where his father established Christianity thirty years ago.

ONTARIO

DESERONTO

The Firemen had a large picnic in Deseronto lately. The Ladies' Guild of St. Mark's Church and the Girls' Guild gave dinner and tea, proceeds amounted to $150.

The Sons of England United Empire Lodge No. 125, and L. O. L. No. 1357, paraded for Divine Service at St. Mark's Church, Sunday, August 10th. The service was a splendid one, culminating in a burst of enthusiasm when the entire congregation sang the National Anthem during the offertory, in real old country fashion. The Rev. E. Radcliffe, B.C.L., addressed the Orangemen on their constitution and laws. A man living up to the Order will be an honour to his God, his King, and his Country. Many influential men in Canada now belong to the Order —for instance, Dr. Farthing, Bishop of Montreal, and a large number of the clergymen of the Church of England.

St. Matthias'.

The Rector, the Rev. F. H. Hartley, has been away for a short holiday. During his absence the services were conducted by the Rev. Professor Cosgrave of Trinity College, and the Rev. Harry Bruce of the Diocese of Niagara.

RUPERT'S LAND

The Rev. W. W. H. Thomas, M.A., Rector of Christ Church, Selkirk, and Rural Dean of Lisgar, has been appointed General Missionary of this Diocese, succeeding Rev. Dr. Page who has returned to England.

The month of August means, as usual, a very quiet month as far as Church functions are concerned. Many of our clergy are making holiday and recuperating nerve force, Lake Winnipeg being a favored resort.

One of the first acts of the Primate since his return was to lay the corner-stone of a new hall in the parish of St. Mary, Portage la Prairie. The stone was laid with Masonic ceremony and suitable music was rendered by the local Highlanders' band. The building is to be a two-storey structure of brick, containing gymnasia and other rooms and will be entirely at the disposal of the Sunday School. The cost is $16,000, which amount the rector, Rev. D. T. Parker, and his parishioners have collected. Parish buildings of this kind are gradually becoming more common in the diocese and for this we are glad, since their erection tends indirectly to hallow (in the mind) the local House of God.

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QUEBEC

The Bishop of Quebec arrived home from England the first week of August and sets out for a Visitation of the Gaspe Coast, accompanied by the Rev. E. A. Dunn, the middle of August.

The former Bishop of Qu'Appelle, Dr. Grisdale, accompanied by Mrs. Grisdale, leaves Quebec on August 19th after two years' residence in the Ancient Capital, and returns to the West to live at Winnipeg.

The Rector of St. Matthew's, Canon Scott, is in England. Both the Archbishop of Canterbury and Archbishop of York and other leading Churchmen in England have supported the plan for erecting a Memorial Church to Wolfe in Quebec.

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President—The Most Rev. the Lord Archbishop of Rupert's Land.

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A Cathedral Greatly Beloved

THE STORY OF ST. GEORGE'S—KINGSTON

UNIQUE among the fanes of Canada is St. George's Cathedral, Kingston. Not beautiful, as artists count beauty, it is greatly beloved. Not architecturally perfect, it is yet cemented together with the hopes and fears, the joys and sorrows, of those who have ministered, and been ministered unto, there. Not wealthy, it is yet

RICH IN THE WARMTH OF DEVOTION

given it by those who have gone away and who sing the Lord's songs in strange temples, as well as by those who may daily see the light flashing

St. George's Cathedral, Kingston

from the golden cross upon its dome. The garrison church, from the days when Britain first flung out the Jack in Upper Canada, it today fills one of its transept galleries with the men of the permanent force—the batteries of artillery which are Kingston's pride—and in the other, across the church, there is every Sunday, in term time, a blaze of scarlet, which overflows into the nave beneath, the uniform of lusty-lunged cadets from the Royal Military College who make the service joyful with the freshness of their hearty responding.

"The fashionable church," says the visitor, and makes no mistake in so far as the phrase means that the Cathedral is the church home of that society which spells itself with a capital. But in its conventional form the term is meaningless in St. Georges'. Fashion worships there but it works also, and colonels' wives and colonels' daughters, busy bankers and their womenkind, and many another of the set called "smart" forego their leisure and their pleasure that they may serve on committee or in church society, in the Sunday School or in visiting the sick and poor.

All grades are welcome within St. George's gate, and it is no uncommon sight to see some old woman anxious to help her deaf ears, seeking out a front seat, the Sunday best of a shabby bonnet and shawl serving not only as a foil for the gold lace of some officer's uniform but as an indication that the Cathedral of the Diocese is

THE REAL CHURCH HOME OF THE VERY POOR

Possibly the attitude of its clergy may account for this happy blending of the socially prominenty and the socially obscure. Never forgetting that their duty lies towards all ranks within their care, they have gone freely into society, taking with them the inspiration and the atmosphere of their daily work, asking for sympathy and help therein. And society, which is neither so frivolous nor so callous as some fools and blind would teach us to believe, has caught the inspiration, and responding with ready gratitude to the appeal to its best, has returned, bringing with it to the dulness of homes steeped in sickness and in sorrow, many a gleam of brightness and many a cheering echo from its own gay life.

In Kingston they poke all sorts of fun at the cathedral and the *omnium gatherum* nature of its congregation. One of the stories concerns the last census, a conscientious enumerator and a publican not famous for his church going. Seeking out the latter in his bar the enumerator put to him the usual questions as to his past, present and future tastes, which a paternal government deems necessary to the due enrolment of its subjects, arriving at last at the query relating to the victim's religious persuasion. "Oh! I've no religion," said the barkeeper, "I'm an atheist." But the faithful census man urged that this was hardly definite enough and that he had better link himself, theoretically, at any rate, with some organized form. The professed atheist pondered a moment. "Oh! well, go ahead," he said finally, "put me down St. George's."

Oftentimes the scene of low-voiced discussion of parish matters, not infrequently used as a short cut from one street to another, many a time the place where a recalcitrant small boy has been taken that remonstrances might not be overhead by all-too curious peers, the Cathedral is to all who work therein

THE PLACE OF THE LOVING PRESENCE

Strangers, too, who enter it but for a few moments, will go away speaking with awed reverence of the impression it has made upon them and of their realization of its uses. Some years ago an elderly American, sent to Kingston for a rest, and who bad watched the band play the batteries up to service on Sunday, and on week days seen ragged little children play upon the green, or tend tinier charges upon its broad stone steps, or play hide and seek among its pillars—and now and again among its pews—crossed over its threshold one

In St. George's Cathedral, Kingston

afternoon and seeking out a parish worker, asked something of the Cathedral's history. Presently the talk was interrupted by someone who brought word of a family in distress, and before that tale was ended, another messenger arrived—"the small little Fletcher baby was very sick and the doctor was wanted, and maybe the clergy would call down to see after it," and this was capped by the appearance of a scantily-clothed mite of four who sought sanctuary from a strenuous elder sister, bent on shoeing him with the ragged boot he clutched in one hand. The American waited till the end. "I am not an Episcopalian," he said at last, "and I have not been in any church for seventeen years, but

IF THERE WERE MORE CHURCHES DOING

what I've watched this church doing, for two weeks, there would be fewer men like me outside. I shall always be grateful for having been in one House of God."

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(*Continued on apge 13*)

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Women's Work and Social Service

AN amusing cartoon in "Punch" once set forth a company of aldermen dining richly. One, rash enough to attempt conversation, at last drew forth from his neighbor, with the accompaniment of furious looks, the angry rebuke: "I wish you'd be quiet, you have made me swallow three lumps of green fat without tasting it."

Taste is of various orders and degrees.. It is not just now the physical capacity for distinguishing different foods and flavors that is concerning us, but rather the delicate mental or moral power to discriminate qualities and values in the realm of what is mental, social and artistic, in art, literature, society, in dress, colors, decoration and arrangement of rooms, conversation, and so on.

What we call taste is the "essence of congruity"; the faculty of appreciation which makes you know what is fitting and what is good in its particular order, as well as conversely to know what is unsuitable and inferior. It is a faculty of criticism, not in its customary sense of fault finding, but rather of appreciation, and though it is largely instinctive and by no means altogether the result of education, still one chief result of education will have been sacrificed if it has not in some measure trained the taste, and helped to the discrimination of what is really worthy of admiration.

* * *

Some people never get beyond the stage of knowing what they ought to admire, and perhaps it is better to have a genuine admiration for something inferior, than an affected preference for what is superior. It is a question how far it is of value to know that you ought to admire Beethoven's Fifth Symphony, if in reality you prefer the latest ragtime, and in these days when so many are trained to express a preference they do not feel, though conscious that they ought to feel it and perhaps wishing they could do so, one can perhaps spare some admiration for the person who is courageous enough to admit a preference for the lower.

But in saying that the training of taste is one of the objects of education, it must be borne in mind that we do not desire anyone to be taught to express admiration merely because they ought, and to sacrifice sincerity even to artistic rectitude. It is rather that they should learn really to admire what is really admirable, and more important, really to enjoy it. Never mind just now if they understand the reason of this.

....."to know is something and to prove
How all this beauty may be enjoyed is more;
But knowing naught, to enjoy is something too."

and is indeed the larger part

* * *

But taste seems to be largely instinctive, and perhaps the true instinct of good taste is better than anything that can be acquired. There are untutored minds which are caught into an ecstasy of admiration for some beautiful thing, without knowing that they are displaying a power of discrimination which a scholar might envy.

"We needs must love the highest when we see it."

Not all of us perhaps, but some are born under this imperative, and will recognize and bow beneath their first glimpse of beauty as a revelation. A fine sunset, a beautiful melody, a noble building, will bring tears of joy to eyes whose owner is realizing for the first time the vision of true beauty, and is realising it with all the joy of recognition for the thing that he has always unconsciously desired, and only now sees. You will find this power among all kinds of people, coal-heavers, miners, shop-assistants, and others who certainly do not owe it to their educational advantages. And more remarkable you will find audiences of "east enders," of factory hands and laborers, delighting in the performance of really good music, in the acting of Shakespeare, in the restrained graceful gestures of folk dancing.

* * *

Consider too the natural appreciation of beauty which you will find in children, they dislike violent shapes and gestures and colors, they dislike ugliness and horror and sensationalism. Their senses are not attuned to violences. They enjoy rhythmical sounds, the flow of verse, the majestic cadences of the Authorised Version. Read to a child such a passage as that beginning "Then sang Deborah and Barak the son of Abinoam," or "Thou deckest thyself with light as it were with a garment," or, "After that I looked and lo a great multitude," and see what the result is. They love noble stories, such as those of the Bible, or of Scandinavian or classical mythology, or of the good old-fashioned fairy tales; they delight in grand hymns with vivid imagery, such as those of Bishop Heber. It is a mistake to suppose that children want everything reduced to words of one syllable, or that they like their stories served up in the language of "reading without tears."

In the same way children will sit entranced at the window, watching the last glow of sunset, or the moonlight or the stars, listening to the whispering wind in the trees, or to the sweep of a storm; crying "bonny, bonny," to the lightning. One cannot of course generalize about children in safety, but least this is true of many of them.

* * *

But the taste of children for these beautiful things is easily injured. Rag-time, comic operas, trashy magazines, these taken in sufficient quantities are enough to destroy a delicate natural taste, and during the years when the child is passing from childhood through youth into young manhood or womanhood, during the time when the taste is naturally being trained and formed, he is being largely fed upon artistic horrors of this description.

Look at the comic supplements: I do not speak of anything positively immoral, but consider the appalling mis-drawing, the crude hideous colors, the monstrosities who do duty as human beings, the tasteless inane jokes. "Smart" or "bright" sayings, of which some papers publish a column or so every week, are largely vulgar, impertinent, or worse still, trifling with the relations of husband and wife, or of man and his creator.

Impudence, vulgarity, irreverence and ugliness, doing duty as art and humour, are given freely to our children in this form during their most impressionable years, or at least are allowed to them almost more freely than better things. Some higher class sheets containing drawings and jokes which the nerves of at least some middle-aged parents can scarcely endure, are freely circulated in many households, and allowed to be purchased and studied by the children with results that need not be described. It would be ungrateful in this connection to omit a mention of our old friend "Punch," whose drawing is as artistically sound as his wit is clean and pungent, and from the perusal of whose pages neither the oldest and most correct parent will receive a shock, nor the youngest child suffer contamination.

As a matter of fact, right taste is a precious thing which is worth trouble to acquire, and the possession of which ought to be safeguarded when it has been established. It is partly an instinctive inheritance, partly a development of education and experience, but, however it comes, it is a great source of happiness and enjoyment.

* * *

There is not much connection, perhaps one may say there is no connection, between right taste and expensiveness. We need not afford nor desire what is expensive, but we may dwell with what is good. Colors need not be crude and glaring, but may be soft and harmonious; pictures, even if they are the cheapest reproductions, may be reproductions of good ones; music, though its airs and melodies are the simplest, may embody those which have stood the test and have satisfied the requirements of good art.

Where this is the case, we come by degrees to enjoy a higher standard than we have hitherto been able to value; our power of enjoyment is enlarged, the number of good things in which we take pleasure is increased, for the essence of taste is not knowing but enjoying. It is a feeling of satisfaction in the presence of beauty which is the object and reward of right taste, but until we can feel the satisfaction it is better not to affect it. By degrees we shall find that we are growing to dislike what is tawdry and commonplace, and that we are becoming unable to tolerate what is vulgar or degrading. This is the development of taste.

* * *

Taste has much to tell us too about the fitness of things and their uses. It will restrain us from trying to "gild refined gold or paint the lily;" it will prevent us from supporting our railway stations with marble pillars and from adorning our departmental stores with stained glass windows; it will keep us from wearing evening dress or jewels in the daytime, or from committing other artistic follies

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"The Care of the Dead"

This pamphlet was, at the request of several subscribers, amplified from a recent article in "Church Life." You can obtain a copy from the office of "Church Life," 7 Queen Street East, Toronto, for 5 cents, post paid. As a clergyman said to us just lately, **"No home should be without a copy in case of need."**

for taste understands that there is a time and a place for everything, a time for elaboration and a time for simplicity, a time for display and a time for severity.

A tourist rampaging through the continental cities of the old world, will tell you at lunch time how "he has seen ten churches that morning," he has taken in the particulars of the dates and styles of each, he knows whether they are early Norman, Gothic, Perpendicular, which of them has good stained glass, which a fine altar piece, which a striking baptistery; he knows in fact the "points" of each. But enjoyment? an old market woman, slipping into one of the ten churches, with her basket full of produce on her arm, kneels at the shrine where perhaps the famous altar piece is hung. She knows nothing of "capital" or "pillar," or "apse" or "reredos," or the other architectural expressions; perhaps she does not even know the reasons for which the church is an object of pilgrimage to tourists; but she has entered into the spirit of the place; she knows that the church is designed for prayer, and so she is able to appreciate its true value more completely than can the highly trained excursionist who knows only the outward and scientific expression of a soul whose meaning he cannot discern.

Exclusiveness of taste, except in so far as it operates against what is bad, is a misfortune. Some people however, are proud of the limitations of their taste, and will boast that "they cannot read Scott; that they see nothing in Mendelssohn; that they don't understand how you can admire Miller." Well, they are really to be pitied if it is so, for the cultivation of taste ought to make us to some extent freedmen of the whole range of the artistic good.

A captious person was visiting a famous picture-gallery, and had some fault to find with most of the masterpieces to which general consent had given their places of honor. At last the custodian could bear it no longer, and said gently, "you know, sir, the pictures are not on their trial." And thus our own lack of appreciation is not infrequently the condemnation of ourselves.

How can one cultivate a right taste? Well, there are some things which are neither to be touched nor tasted, nor handled, artistically speaking, things that a true instinct or a cultivated taste will tell you are vulgar or ugly, and in that sense artistically debasing, and therefore to be avoided. Schubert's melodies will spoil your taste for rag-time, the sky with its changing colors, with sunset, moonlight, stars, will give you an ever-growing insight into beauty of form and color; a few good books, especially the Bible, will make you unable to enjoy what is trashy or vulgar in current literature, and if you want a canon for good taste as well as for things that are of far higher importance, there is surely none so all-embracing as the exhortation of St. Paul:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."

HONOUR BRIGHT.

COLUMBIA COAST MISSION'S GOOD WORK

THERE was a very representative meeting of the board of management of the Columbia Coast Mission at the semi-annual session in Victoria, B.C., on Tuesday, August 12. Among those present were the Right Rev. J. C. Roper, D.D., bishop of Columbia, in the chair, and the Right Rev. A. U. de Pencier, D.D., bishop of New Westminster.

The superintendent, Rev. John Antle, has just returned from a six months' leave of absence, during which he visited Eastern Canada and also Newfoundland, his old home. Mr. Antle also toured through England under the auspices of Canon Jocelyn Perkins, the well-known secretary of the British Columbia Church Aid Society. Of greatest interest was Mr. Antle's report in which he gave a summary of his trip, and also gave the information that since his arrival home he had been able to make a personal trip over the area covered by the mission, and that the working staff of missionaries, doctors and nurses, was now in the best condition he had ever known. He referred to the good work that had been done by Rev. C. W. Houghton, the financial agent, and Mr. T. F. Barton, the secretary, during his absence.

Mr. Barton, Vancouver, presented the financial report for the half year ending with June, 1913, showing a total expenditure of $11,659.27 for the six months. The floating debt has now been reduced to $3,491.34, largely owing to the efforts of Rev. C. W. Houghton, who collected $4747.50 during the six months. The finances of the mission are showing a steady improvement, and it is confidently felt that if the same generous support is continued, the mission will be entirely free from debt before long, and thus enabled to extend its scope of usefulness.

During his visit to England, Mr.

(*Continued on page 14*)

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A Cathederal Greatly Beloved

(*Continued from page 10*)

choirs, which rise to higher musical perfection, but there is none in Canada which renders the matchless English of our prayers and hymns with such beauty of holiness as do the St. George's choristers, men and boy's some professors, wearing the hood of an Oxford or Cambridge or T.C.D. degree; some day laborers; some little more than street waifs; some boys whose lineage traces back, a clear line through the centuries.

Much of the glory that adorned the former house

WAS LOST IN THE FIRE

that destroyed it, and nearly all that it contained, on the Feast of the Circumcision, 1899. Its beautiful Holy Vessels remain, the flagon Colonel Sydenham C. McGill, for many years a strong tower among the Cathedral laity.

But the imperishable ornament about the neck of the Cathedral Church of St. George the Martyr, "Old St. George's," as its present Dean called it in all loving honor in the history he wrote of it a few months ago, is

ITS FELLOWSHIP WITH THE LIFE OF ITS OWN CHILDREN

its sense of care for all the poor and outcast within the city's borders, its devotion to the ideal of service. Kings have been proclaimed from the cathedral steps, but the hapless English immigrant has been clothed within its precincts. The solemn

In St. George's Cathedral, Toronto

telling simply that they were a thank offering from a curate saved from shipwreck in 1857. The brazen cross above the high altar came through the fire, and the tomb of Lord Sydenham beneath the nave escaped unharmed. Curiously enough the plate which is let into the floor to mark the resting place of the Governor who united Canada and died just as he was pulling the restive young nation into quietude, is opposite the pew occupied Sunday by Sunday by his god-son and namesake, ceremonial which accompanies the ordered mourning for the royal dead has more than once been witnessed within its walls, but the bier of the pauper lies often before its chancel steps and the marriage service is said there over men and maidens too poor to bestow anything but a "Thank you," as wedding fee, upon its clergy.

And there is little doubt which of all these will be accounted the greatest when the day of the reckoning of all things comes.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

RETREAT FOR CLERGY

To the Editor:

Dear Sir,—May I make it known through your columns that a Retreat for Clergy will be conducted at Bishop Bethune College, Oshawa, from Monday, September 1st to Friday, September 5th, by the Rev. C. E. Sharp of St. Thomas' Church, Toronto. The Retreat is open to clergy from any Diocese so far as accommodation will allow. The only expenses will be railway fare and an offering at the Eucharist on Friday morning for board and lodging. Any clergy who desire to attend are requested to communicate with the undersigned not later than August 25th.

CHAS. L. INGLES.
408 Brunswick Ave., Toronto.

THE REAL PRESENCE

To the Editor:

Dear Sir,—It seems to me most regrettable that any one should write for publication what is a sort of explanation of the manner of the real presence of our Lord in the Blessed Sacrament, and, I can hardly withhold an expression of surprise that the letter of "Charity" should have been allowed to appear, in the form in which it does, in your issue of August 14th.

Such a subject as the doctrine of the Real Presence is of so delicate a nature, and is so deeply mysterious, that only those equipped with a considerable knowledge of theology and of theological phaseology ought to venture upon it.

One should certainly use every care so to state a theological truth, as to form no difficulty for any soul which already believes it.

Take for instance, the following statement: "Our Saviour who now sitteth at the right hand of the Father in heaven according to His natural mode of existence, is yet present to us by His substance sacramentally."

Such a way of putting it is clear, simple and sublime; it is wholly devoid of anything explanatory.

The letter in your paper, to which I take exception, speaks of the Spiritual Body and Blood of Jesus *entering within* the consecrated bread and wine. Also, after stating what kind of change does not take place, it asserts that a certain change is effected which is this, "that after consecration they (the elements) contain the Spirit of Christ, not His human Body and Blood."

Taking these two statements together we find "the Spiritual Body and Blood of Jesus" identified with the "Spirit of Christ," and the Spirit of Christ which is thus identified with the Spiritual Body and Blood of Jesus is, we are told, "not His human Body and Blood." I can only suppose that by "human Body and Blood" the writer means "natural Body and Blood."

Body, i.e., flesh and blood, belong to human nature, and, thanks be to God, our blessed Lord has not laid aside human nature. His Body, which arose a Spiritual Body, is still the very Body He took of the Virgin.

Our blessed Lord said nothing about what entered into the bread and wine of the Eucharist, nor did He say anything about what they contained; His declaration regarded only what they are, or what they do become: "This is My Body" and "This is My Blood."

The language of "Charity" is inaccurate and untheological, and the sense conveyed by such language cannot be reconciled with the Catholic doctrine of the Real Presence. It savours of the theory of consubstantiation in its evident endeavour to escape from the theory of transubstantiation.

A fitting statement of the Truth is to be found in that by Lanfranc in his appeal, against Berenger, to the faith of the Church throughout the world.

Of Lanfranc's words, which follow, the late Bishop Forbes of Brechin, says: "He uses no other language than we should use now."

"For all who rejoice in being, and being called Christians, glory that they receive in this Sacrament the true Flesh of Christ and His true Blood, both taken from the Virgin. Ask all who have received any knowledge of the Latin language and of our letters. Ask Greeks, Armenians, or any Christians whatsoever of whatsoever nation, —they attest with one mouth that this is their faith."

Your obedient servant,
SUTHERLAND MACKLEM.

APPROVES FANNING IN CHURCH

To the Editor:

I'm a little surprised at your article on "Fanning in Church." Why should not people fan themselves in Church as in other buildings.

Architects sometimes give attention to ventilation in the building of theatres and halls, but my experience is that ventilation is the last thing thought of—if it is thought of at all—in a Church building. Every public place to-day, from a shoe shine place to a stately bank, has electric fans. But in Church—oh, dear—you may not fan yourself for fear of making the Church like a theatre and getting on some person's nerves. The parson you speak of—how I pity him! I have been facing congregations for over forty years and I rather like to see people fanning and know that they are moderately comfortable when the thermometer is 75 or 80 in the shade. I wish I could say of this particular article what I think of some others in CHURCH LIFE, that it will help the circulation of CHURCH LIFE.

I am, yours very truly,
W. CRAIG.

London, Ont.,
August 16, 1913.

NOT AN ENGLISHMAN

To the Editor of Church Life:

Dear Sir,—In your recent review of Bishop Ingham's book you somewhat hastily assume him to be an Englishman, and on the strength of that say some hard things about Englishmen in the review and in a leading article. In the first place permit me respectfully to point out that neither Bishop Ingham nor the anonymous author of the objectionable criticism is an Englishman. I have just received a letter from one of the leading clergy in Bermuda about Bishop Ingham. He was born in Bermuda and received all his early education in Canada. So that Englishmen have had nothing to do with the contents of the book.

Accustomed as we Englishmen are in Canada to a periodical deluge of abuse, we are sufficiently case hardened to take no notice of it in the secular press, the tone of which is often such that abuse is exactly what one would expect to find in it. When it comes to Church papers, however, the case is different. When the Englishman first comes to Canada as a stranger with neither friends, position, nor estate, he naturally turns towards the one thing in Canada which has not been Americanized, and which reminds him of home. I refer, of course, to the Church of England, in which the same old Prayer Book and service is in use, thank God. To a vast number of Englishmen here the Church is "as the shadow of a great Rock in a weary land." When this Church in Canada, as represented by your paper, joins in maligning us it is quite enough to make one exclaim *"et tu Brute"* and do the very thing you charge us with, i.e., to relapse into the ranks of the great indifferent, who are so much in evidence in Canada.

If Canadian Churchmen would abuse the English a little less and make an effort to extend the brotherhood of the Church to them a little more, the increase of the Anglican communion in Canada would not be 53 per cent., but 153 per cent., which it ought to be to approach the level attained in Australia, where the Church of England is by far the largest religious body.

Yours faithfully,
C. O. THOMAS.

Montreal, August 4th, 1913.

THE TERM "ROMAN"

To the Editor:

In the Montreal Star of 13th August appeared a news item from Vancouver, B.C., stating that Archbishop Casy had protested against the use of the word "Roman" before Catholic in referring to the Catholic Church, stating the official title to be "The Catholic Church."

Assuming the Archbishop to be referring to the Roman branch of the Church—as would appear to follow necessarily from the terms of his protest, the following quotation from *"The Anglican Brief Against Roman Claims"* will be found a sufficient reply.

"Whatever claim Rome may have to

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"Besides the self-designated official title of the Western Church is not the 'Catholic' Church, but the 'Holy Roman Church,' or the 'Holy Catholic Apostolic Roman Church,' both of which locally limiting titles are set forth in the Creed of Pope Pius IV. Further, the terms 'Western Church,' 'Roman Church,' and 'Latin Church,' were frequently used to describe the Roman Communion as distinguished from the Eastern Church and other parts of the Church Catholic. These terms were so used by Popes Gregory IX., 1227-1241; Eugenius IV., 1431-1447, and also by the Council of Baale.

"But the locally limiting title 'Roman' Church, is in itself necessarily territorially and ethnically circumscribed, and as such can only indicate at the utmost a part or section, and not the whole, of the entire Catholic Church of Christ.

"In this sense of the word the 'Roman' Church is not and cannot possibly be the whole Church Universal, but can only be a part of that Universal Church which includes within its Communion all the orthodox Churches of Christendom."

L. H. D.

Montreal, August 15th.

COLUMBIA COAST MISSION'S GOOD WORK

(*Continued from page 12*)

Antle received a special donation from the British Columbia Church Aid Society of $5,000 to cover the expenses of a new engine for the Columbia which has been ordered from England.

The hospitals of the Columbia Coast Mission are situated at Van Anda, Rock Bay and Alert Bay, each with its staff of doctors and nurses, while the spiritual side of the work is being attended to by three missionaries centered at Pender Harbor, Quathiaski Cove, and on the Columbia respectively.

Maple Leaf and Oak

Or THREE SISTERS

BY IRENE STRICKLAND TAYLOR

(*Continued*)

"Well, since it is such a vexed question, we had better leave it till the jurymen take it in hand when we have gone to law about it," retorted Torrence, satisfied with having gained his point, which was obviously to stay Mrs. Hazeldine's profuse thanks. "I suppose you will whisk these two daughters away to a convent, now that you have lost one. 'Once bitten twice shy,' is the usual rule."

"I shall never leave them again, or allow them to leave me, I think," answered their mother, tightening her clasp on her children as she spoke. "I'm afraid I am selfish, but I really fear that I could not outlive another such separation."

"You will never have cause to," chorused the girls, Ruby adding promptly, "We shall never leave you, either. We are all going to live in that charming bungalow for the rest of our lives, or till the Lord comes."

"I wish He would come immediately," said Doris, unusually grave, but relapsing into her customary lightness of mood a moment later she added: "Ruby is going to devote her time and energies to writing learned books that will startle the world, or rather all the wise people in the world."

"And what is to be your special task?" enquired Eleanor, falling in readily with her spirit of gay fun.

"Oh, I shall act the part of watch-dog and pounce upon any dangerous applicants wandering by for Ruby's left hand; her right holds the pen and there is no room for them by the ink-bottles! I think I am quite capable of tackling and settling any young man who may:

'Assume the god,
Affect to nod,
And seem to shake the spheres'!"

"I shall look after them both and enjoy them both," announced her mother, her smile lighting up her whole sweet face, "Won't it be a perfectly ideal life between us?"

"What! is my part ideal, mother?" laughed Doris.

"That depends how you are going to set about it," replied Torrence, as Mrs. Hazeldine only laughed and patted her child's hand. "Now, everybody can't live on happiness, if you can, young ladies. Supposing we have tea brought in."

(THE END.)

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TORONTO, ONTARIO — THURSDAY, AUGUST 28, 1913

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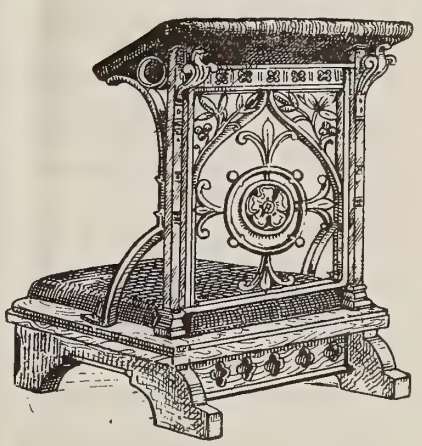

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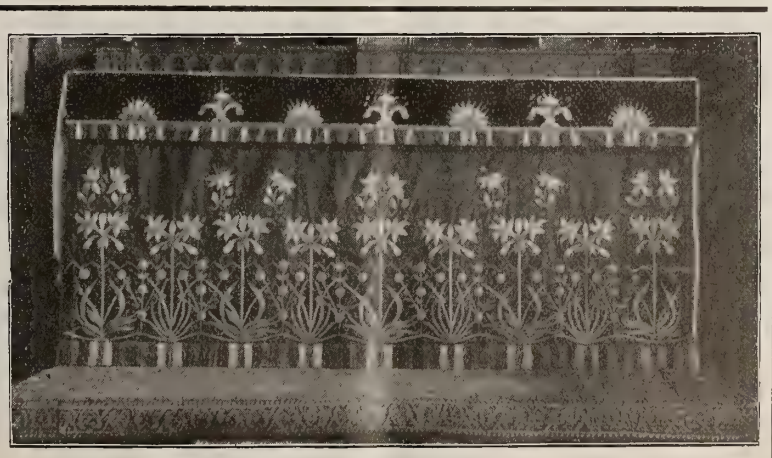

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The Week

THAT the "Eagle" should be *the* golden coin of the United States is significant. It is so appropriate to the procedure that marks not a little of the public life of that country. The possessor of a sufficient number of "eagles" becomes possessed of a power of soaring-beyond the reach of law and justice. The "eagle" flight of Thaw was a fitting act in the combination of tragedy and comedy, melodrama and burlesque which Law and Thaw have been presenting to the world for the last few years.

Law and Thaw

STABILITY, not merely of political thought and principle, but of the administration of justice seems to be impossible in a country where public officials from the highest downward, and in those departments which should especially be free from the influence of passion, are chosen or appointed not by the deliberate judgment following a dispassionate weighing and qualification, but by a test so evanescent as a majority of the popular vote, taken at the high tide of political passion and party interest. Not even is the "sovereign" of the republic representative of the life and permanent interests of his country nor exempt from political party attack. He represents the particular political principle that has "caught on" for the time being. Similarly, subordinate officials, even those charged with administration of law and justice, are subject to the caprice of changed or changing political opinion, accelerated or retarded in the change by "purchasable opinions." With the sovereignty of the country not broad based upon the people's will, but insecurely balanced upon a narrow majority by political manœuvring, and the same lack of permanence and stability, marking the gamut of efficient and administrative life, evils are inevitable. That they should be quite so numerous and deep rooted as they appear to be in the United States does not tend to an increase of appreciation of republican institutions. In the British Empire, with its "effete monarchy," the murder of Sandford White would have been forgotten years ago; it would have been buried, in the jail yard with the murderer, within a few months of the tragedy. As things are in the republic, both memory of the murder and the murderer are very much alive. Thaw, with his reckless taking of life, and his subsequent antics, culminating in his escape, are an outcome of this system. The man is bad, and so is the system which has produced and tolerated him. In the struggle now going on between the system and the man we must confess to an instinctive throb of sympathy for the man fighting for freedom. Little as he deserves his freedom, less does the system deserve to have control again of the murderer on whom it could not execute the law of justice; and of the prisoner whom it could not keep imprisoned.

The Man and the System

THERE is a custom among commercial and professional organisations or "guilds" in the Old Country which might with advantage be followed in Canada, at least in those towns and cities where they have "boards of trade," "medical associations," "bankers' associations," "merchants' associations," and other organisations in which the members are banded together for their common interests incidental or pertaining to their vocation. Most of these organisations recognise the social side of life and there is an annual picnic or annual banquet. Why not the annual church service? If the organization be for high purpose—and mutual protection in legitimate business by legitimate means can be so classed—why should not the members in their corporate capacity seek the blessing of God upon their efforts? Probably as individuals the large majority of members of such organisations do go to church, do recognise that it is their duty to confess their sins and wickedness to God in the congregation, and to ask those things which are requisite and necessary as well for the body as the soul. When we once suggested this attending Divine Service in corporate capacity to a member of a business men's organisation he replied that "it would look like humbug, as the organisation was purely for business purposes or for the furthering of business interests." If it be humbug for 100 business men or professional men to ask God's blessing on their joint efforts, then it is humbug for the individual business man to do so. It may be that among the 100 are some whose methods of business are below the moral standard set and desired by the association. One of the objects of the association must necessarily be to raise the lower standards. We fail to see what suspicion of humbug there could be in seeking Divine help in this. The realisation, afforded by the annual organisation service, that the purposes and the efforts of the organisation were such as God could consistently be asked to bless, could not fail to raise the ideals of those who were inclined to be slack concerning their individual methods. As an object lesson to others, particularly to the young, those just entering business life it would be of great value.

Business Organizations and Divine Service

A "F. R. C. P.," obviously a Fellow of the Royal College of Physicians, has been deploring in the English press the defective education of "trained" nurses. The defect is not in any branch of their work as nurses, but as possible brides of medical men. They are not versed in "making calls," "leaving cards," "deportment," and other social amenities in which a doctor's wife should be an adept. Although it looks like it, this is not a "joke" of some would-be humorist, or "intended to be took sarcastic." It is a plaint put forth in all seriousness. The only excuse or explanation for it must be found in its appearance during the "dog days." Hot weather throws many things out of balance and the mind of at least one member of the Royal College of Physicians was evidently one of the many so affected. It is inevitable, we suppose, that not a few of those who enter upon a nurse's course should marry doctors. The duties of their respective callings would tend to mutual sympathies and tastes to some extent, and as co-workers in their high callings both nurse and doctor would see each other at the best. It would be remarkable if many a genuine love match did not have its beginning and its early growth around the sick bed and the operating table, but that the curriculum of the nurse should include a special course in social amenities that she might qualify as a doctor's wife is to suggest that the goal of a nurse should be—to coin an expression—medical matrimony. The gentleness, tact, repose and general good sense that are essential in a good nurse will carry such a one over steeper social hurdles than those that beset the wife of a medical man. They are the qualities which mark the gentlewoman whether born in the blue or brought up in a charity school. With some they are inherent and instinctive, with others they are a development by cultivation. Existent and stamping the personality, they are the surest safeguard against any serious *faux pas* in any particular sphere in which there has not been personal experience. For those who are failures as nurses, for other than physical reasons, some special provision might be made in the curriculum to assist them to qualify in social amenities as wives of the medical men who might be unfortunate enough to secure them. For those who attain real success as nurses, whose lives are as those of guardian angels of the sick and the injured it is not necessary. The greater includes the less; the whole, the part: and the character, trained and practised in all that sick nursing implies these days will adapt itself readily to greater difficulties than the formalities of professional or social calls. It would be an evil day for a calling so high, and so ennobled and ennobling as that of nursing has become, should it be officially recognised by the curriculum, not as a life work calling for all that is best, in itself, but as an opportunity to be entered for the **medical matrimonial stakes.**

Nurses and Doctors' Wives

Our Old Country Letter

Aug. 12, 1913.

THERE is a strikingly thoughtful article called "The Prospects of Religion under Socialism," contributed to the current "Nineteenth Century" by a Congregationalist minister, the Rev. Henry Clark. His definitions of Socialism and of Religion are alike suggestive: the one, he says, is, in its strict sense, "An order of things under which the entire system of production and distribution is held in the hands of the state." The other is "A definite culture of character towards Divine ideals and under Divine influences." His thesis works to the conclusion that socialism would inevitably destroy religion; and he also demonstrates that true religion can certainly accomplish for mankind all of real benefit that socialism is capable of at its best.

The so called "New Thought" of our days claims attention in Church papers, for many half trained minds and a few very deeply trained, are attracted to it with us as with you. Yet surely such a wide and rather arrogant title is really very misleading as a description of what it is found on examination to stand for. A very thoughtful writer lately, who signs himself "Hungry Soul," says, "I am persuaded that these people who wander away into 'new thought' do so because they do not know of the old thought: they do not know that the old thought has considered most of their difficulties."

Another contributor says, "In dealing with a matter such as this, one should consider the 'weaker brethren,' the untaught, old, young and middle aged, who are unwittingly led astray by the pernicious doctrines of new thought,' or 'higher thought," which is not new, but nearly 2,000 years old, and exists in our Church to-day. But we need some one sound in doctrine to extract it for us."—"When mixed with so much that is profane and absolutely unchristian, this " (so called) "physical and mental healing nauseates the mind and spirit of the believer." And again, "To me it is an ever-growing source of wonder that this gift of mental and physical healing is no longer"(or shall we say, 'not oftener'?) "practised in our Church in such a way that one can subscribe to it with one's whole mind and spirit as the undoubted gift of God, bestowed upon the ministers of His Church many centuries ago, and surely never withdrawn from those who carry on their work in unbroken succession."

Summer "camps" of many kinds are still in full swing, though a few weeks more will end the too brief summer season. Our Church Lads' Brigade is one of the many organisations which derive immense benefit and happiness from their fortnight under canvas, with the pure country air to help their health and the kindly discipline their manners and morals. Some thousands of poor London lads have had or are now enjoying this annual treat, paid for to a certain extent by themselves, but more by the gifts of better off holiday folk, and in almost all cases officered by the younger clergy: while from other Dioceses come similar reports. Manchester Division tells of 1,600 Church Lads in one camp alone.

The Bishop of London, as his custom is, spent some days out with the London Rifle Brigade, and preached in camps on one Sunday. He has now gone for his holiday till Sep. 16, after which we note that he is engaged to dedicate new English churches at Stockholm, and near Ostend. The modern bishop must "move!"

In connection with outdoor life, let me allude to an interesting discussion and interchange of experiences which is going on as to how best to get into touch, for practical religious teaching, with the "masses" of our great towns. Sceptics have been in no doubt about it this many a year—the parks are scenes of their energetic propaganda every Sunday. But the Church, though quite alive to its necessity on occasion, has not on the whole hitherto grasped that, that is in certain districts not a way but the only way to reach thousands of people who never darken a church door, and yet have a sort of respect for her and for her teachers that will certainly incline them to prefer the latter to any truculent secularist if to do so does not mean the loss of their Sunday "nout." It is not a high fulcrum to work the lever of the gospel from, but it is something, and a great deal better than empty church benches. Christ—we sometimes forget—was an itinerant preacher in the open air. But all the experts agree that it is not well directly to "heckle" or hold controversy with the opponents of the gospel before ignorant crowds, as it merely secures audiences for them through curiosity.

The work alluded to in my last letter, of re-gilding the cross and ornaments on the dome of St. Paul's, is in progress. It makes passers by almost shiver to see the slender ladders and scaffolding and the tiny workmen perched 365 feet aloft.

I mentioned the Bishop of London's Summer School at Bournemouth, for Sunday School officials. It is just over, and as a contemporary says, "Marks another advance in the Church Sunday School Reform Movement. Witnessing to the fact that her ideal is infinitely higher than what has been hitherto attained. A week devoted to the training of those who are in turn to be leaders of others, is bound, under God's blessing, to result in some leavening of the whole."

I wonder if any of your readers knew the Rev. H. M. Hackett, when he was principal of Montreal Diocesan Theological College? He has been before that for most of nineteen years a missionary to India. On leaving Canada ten years ago he returned to his native Ireland and was soon made Dean of Waterford. Now he has just been appointed by the Dean and Chapter of Westminster, to be Vicar of St. Peters', Belzize Park, London—a varied career!

The Bible in the School

BY THE REV. HENRY GRATTAN MOORE IN THE "LIVING CHURCH"

THERE has recently been sent to me a most interesting document from the secretary of the "New Zealand Citizens' Bible in the Schools League," telling of the steps they are taking in that country to introduce the Bible into the state schools and suggesting that a movement with a like object should be started in this country. I have been tremendously stirred up by what I have read in this document. It appears that for fifty years New South Wales has had a system of religious instruction in her schools which is the envy and admiration of the other provinces of Australia.

The leading features of this system are three:

1. Lessons read in school houses by the children themselves from Scripture readers provided by the education department, state school teachers supervising the reading, but not giving sectarian or dogmatic teaching.

2. Visits during school hours by ministers or accredited teachers from the churches who would instruct their own children in the faith of their fathers.

3. Any parent may withdraw his child from any religious instruction, if he so desires. The points that impressed me most of all are that this system has worked to the satisfaction of all concerned for fifty years, and has met the approval of politicians, school superintendents, and ministers of every denomination; and as a further proof of this we have the astonishing fact that the New South Wales system has been copied and adopted by other Australian communities. Tasmania adopted it in 1868, West Australia in 1893, and Queensland in 1910.

What hinders us from having the same system in this country? I know there are many difficulties in the way and many objections will be urged against it. I know that in nine states the Bible has been ruled out of the schools, either by decisions of the Supreme Court (as in the case of Illinois and Wisconsin) or by the opinion of the attorney generals or state school superintendents in other cases. But, on the other hand, there are states, such as North and South Dakota, where the Bible has been declared not to be a "sectarian book." In the other states the subject is tacitly passed over or left to the discretion of the teachers or superintendents. There are large sections of the country, especially in the eastern states, where every school has been opened with prayer and Bible reading for 300 years; but the point is, I think, that the secular system may spread, and what has been done already in nine states may be adopted throughout the whole land, unless our religious people of all denominations now take a stand and demand that the Australian system be adopted in this country.

For thirty-four years New Zealand has had an utterly secular system of education, and the consequences are so disastrous, that they are now organizing a "Bible in the Schools League." Cannot we start a similar movement in the United States? Cannot we throw ourselves heart and soul into it? And if the Roman Catholics won't join in it, let us unite with all non-Roman Churches and organize a movement that will lead to the introduction of the Australian system of religious instruction in the public schools.

It seems that Australia is showing us the way to do things. We have borrowed the Torrens system of land tenure from them, we have their balloting system, and now it seems once more they are showing us how to get religious instruction into the public schools of the United States.

All other questions seem to me to sink into utter insignificance, compared with the religious training of our children. The terrible laxity of morals is thrusting itself more and more on the notice of the community. I believe this is an auspicious time to inaugurate such a movement.

The women will soon have the right to vote in all our states, and I believe they will know how to use their power for God, for truth, for righteousness and religion.

"APPEARANCES"

THIS is, unfortunately, the Day of Appearances. Definiteness and thoroughness have, apparently, lost their grip on the minds and lives of men, or perhaps it would be more correct to say men are losing their grip on definiteness and thoroughness in much that makes life real, and are content with appearances. The "trend" of things is the load star by which many men are shaping their course, of thought, of reading, of policy, of living, rather than by adherence and loyalty to definite principles. Of course it may be a definite "principle" with some men to follow the trend, to be in the swim, and to that extent they are loyal to their principles, but it is not a happy outlook to see that kind of principle so wide-spread and generally practiced.

There is a trend or a fashion in all things—in theology, in literature, in art, in music, in social reform, in philanthropy, in politics—in all things which make up the thought-life and the outward life of men. True, the trend varies, the fashion changes—sometimes for the better, sometimes for the worse—but for the time being it is the load star for an unthinking generation, not only for the multitude, but for those who are supposed, by position and some qualifications, to be leaders, pilots who know the dangers incidental to a course at variance with fundamental principles. But fundamental principles are not always convenient ballast when going down the stream, unless stored right. In the hold steadying the very keel they are the right ballast for the journey against the stream; but, as a mere deck load, or an appearance, they are troublesome when going down stream; the strong currents and side currents of popular opinion cause them to shift a good deal. Fundamental principles are not always popular, and in the vast majority of cases the man who stands for and works out his course with fundamental principles as ballast, not as a deck load, in opposition to the trend of popular opinion, must be prepared for the sneer, the cold shoulder, and to be dubbed "a fool," "a bigot," "a crank," or by some other scorn implied designation. In fact, he faces the great penalty of the day of appearances: he is not popular; and unpopularity is death, an agonizing death to the joy and peace of mind of some men—so agonizing that almost with a smile they will seek relief from all chance of the dreaded thing by throwing overboard the offending fundamental principle. In order to be "popular" in respect of matters that are open to differences of opinion a man must be adaptive, he must have an appearance of being in the trend of fashion, or fashions; he must be flexible and his principles not less so if he would stand well with and win the smiles and cheers of men of various points of view. This is not a high ideal of equipment for the work of a man: it is accepted, however as the requirement of a large class of politicians and others whose work is to use public opinion for the benefit of themselves or their party and with whom it is a "fundamental principle" that value, success, merit, depend upon popularity —of themselves. So long as they are popular they sacrifice nothing. In popularity is embedded and nourished their fundamental principle. Not so, however, the men who as representatives, as leaders of or in something definite, have a special stewardship to exercise over fundamental principles, yet strive to make their stewardship a popular one rather than a just one. Individual leaders and institutions are being weakened by the abandonment of definiteness and thoroughness in practice and in teaching of the fundamental principles, and the substitution of the nebulous, the non-committal compromise, which nauseates strong men of every shade of opinion and makes weak men weaker. The Church is not exempt from the weakening of power that results from making the trend of things the load star by which to shape her course, rather than by the fundamental principles divinely entrusted to her. She is weakened not in the power of the fundamental principles but in the unused power thereof; by the fear of some of those who hold them—but dare not use them—of diminished popularity and "of diminished influence for good" if definiteness and thoroughness should be substituted for diplomatic euphemism and non-committal incompletion. Alas for the dim visioned member of a Church with definite principles to teach and to practice, be he of the laity or of any order of the ministry, who does not realize that not lack of popularity but of definiteness and thoroughness is the diminisher of influence. If the "day of appearances" has dawned in the Church let us hope it will be a short one and not be prolonged into an era in which fundamental principles shall, like soaps, teas and tobaccos and other commercial commodities, be coloured, shaped and flavoured to meet popular demand, but, unlike these commodities, unprotected by State ordinance from excessive adulteration and misleading labels. The need within and without the Church is, men with whom definiteness and thoroughness is a fundamental principle of their being, of their teaching, of their practice. Of such are true leaders. Of such the Church has some, but more are needed at many points on the line. We can voice our need to-day—the day of appearances—in the cry that the Bishop of Exeter put into verse a few years ago: "Give us Men—I say again, 'Give us Men.'"

A Canadian at York Minster

The York *Herald* (Eng.) of Aug. 5th publishes an interesting synopsis of a sermon preached in York Minster the preceding Sunday by the Rev. Canon Davidson, of Peterboro, Diocese of Toronto. The York *Herald* says:

The speaker pointed out the broadness, bigness and richness of religion, happily illustrated by the wondrous conceptions, power and devotion whence had sprung the Minster and other colossal monuments of big beliefs and expansive faith. A broadening influence should be thereby exerted on the individual and national life. Individual salvation was something more than an insurance against fire, and implied the being made worth saving—divinely great and noble.

This country was privileged to be in both intellectual and spiritual contact with the intellectual centres of the world. Students from India, China, Japan and Canada walked our streets, come to see and share the rich British inheritance and bringing their own divers contributions. Scientific and religious books and articles were sown broadcast throughout the country, and what was more, were being read. The further educational influence was found in the British press, the high tone of which could perhaps not be equalled anywhere. With such helps and inspirations it ought to be natural to people here to think world-thoughts; to take an intelligent part in world movements.

The preacher believed that Englishmen were responding to these influences, and great results might confidently be looked for in the future. Even now how full of richness and refinement was the national life, though some might fail to see this. The great army of tourists from abroad saw certain national and religious monuments, a few public functions and hurried glimpses of the exquisite country caught from railway trains, and thought they had seen England! But to see the real glory of England visitors must stay in English homes where were reared England's duty-loving sons and her sweet, gentle, and self-sacrificing daughters! These homes were the fountains and preservatives of English life and power.

In distant parts of the Empire, they who lived there could not bear to hear the suggestion that England's life was in danger of waning. In faith they repudiated such a suggestion, and coming home they were able to see with their own eyes that in spite of many painful accompaniments of evolution England's national life was full and vigorous and rich, pointing to wider world influence for good than ever before.

The Present Situation

and the Outlook is Reviewed in Our August Circular

Prices of securities of all classes Government and Municipal Bonds; Bank, Trust and Loan shares; Preferred and Common stocks, are considerably lower as a whole than the figures early in the year, and the yields correspondingly more attractive. Tables showing the extent of the decline and increase in yields of the more prominent securities in each of the classes indicate that investors now have exceptional investment opportunities.

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A Nursing Home in the West

THE pioneer expects hardship and glories in it. But there is one form of hardship which he dreads and which calls forth our keen sympathy; that is the difficulty and sometimes the impossibility of obtaining the help of medical or nursing skill in case of accident and sickness. Where he has wife and children with him this hardship fills his mind at times with haunting care. The settler of to-day over many a vast area of the west is scarcely more fortunate in this regard than the pioneer of earlier days. Doctors are provided by the railways and contractors for the men engaged in the construction of the railroads; doctors settle in the little towns that spring up along the railways, but very rarely, if ever, is a nurse or doctor to be found in the country districts. In the area entrusted by the Bishop of Calgary to the Edmonton Mission reaching roughly 200 miles from east to west and 70 miles from north to south, there is not a single authorised medical practitioner, except along the two railways, the one running on the south and the other on the east side of this parallelogram. Anyone who knows anything of the life of the homesteading population knows how much unnecessary suffering and how much harassing anxiety and how often loss of life is involved in this state of things.

A few weeks ago a woman was taken ill before confinement. There was no help near and the husband could not leave her. At last he had to start with her in his wagon to the nearest town 70 miles away. She was ill on the way and he could find no place to take her to but an empty shack. Here the poor fellow had to sit helpless and see his wife die.

Two nurses were recently paying a visit to friends in district above mentioned; they were out for a holiday but were scarcely ever without a call for their nursing skill. A boy got a finger caught in a circular saw and came five miles every other day to have it treated. A delicate woman was awaiting her confinement with the nearest doctor 30 miles off. Whilst her husband went for him she would have no one with her but a half-breed woman who could not speak English. This had been her experience at the birth of each of three children previously born. A boy's face was badly burnt with boiling pitch. Other claims upon their skill and sympathy were made by an anemic baby, a case of pneumonia, a bad fall, trouble after confinement, and so on. The need of medical and nursing skill in homesteading districts is well known, but the possibility of meeting it is questioned.

The generosity of a lady in England who has undertaken to provide the stipends of two nurses for at least a year has made it possible for an experiment to be made in connection with the Edmonton Mission, and on August 7th St. Barnabas' Nursing Home, which is to be the headquarters for the work, was opened at Onoway, 40 miles west of Edmonton, by Miss Pinkham, the daughter of the Bishop of Calgary. In a pretty situation on the side of a hill a frame building on a concrete basement has been put up. The entrance is at the back on the north into a central hall out of which open three wards, for four patients, a little operating theatre and a lavatory. Along the front, the south side of the house is a splendid verandah onto which through wide doors the patients' beds can be wheeled. Downstairs in the basement which is on the south side, above the level of the ground and well lighted are the nurses' dining room, the kitchen and laundry, besides furnace room and cold storage. Upstairs are the nurses' bedrooms, bath-room, linen cupboard and a beautiful little chapel.

It would be difficult to find two women better qualified than the two nurses who have for a comparatively small stipend given themselves to this work. Miss Hansard, the sister in charge, was trained at St. Bartholemew's, one of the great hospitals in London, Eng., and has been for some time in charge of the whole Gynaecological department there. She has lived in Canada part of her life and so adapted herself to the ways of the country more readily than do some English nurses. Miss Radcliffe is of Irish birth, has had excellent training in district as well as hospital nursing, is accustomed to riding and will have the main responsibility for the work outside the walls of the Nursing Home. When it is added that shortly a doctor who has had experience in England and abroad is going to settle in Onoway and work in connection with the Mission it will be seen that the prospects of success for their Christian endeavour are of the very best.

Still it is impossible to say how far the difficulties of the situation can be overcome. How far afield will the benefit of the home be felt? People fifty miles away will still have to face a terrible journey, roads being what they are, before they can get into the home. How far will it be possible to carry out anything in the nature of district work? The population is very sparse; it may take a nurse all day to visit a single patient 15 miles away, and she may have no other to visit in the same direction. These are problems which experience alone can settle. Difficulties arise that they may be overcome, not to paralyse effort. Experiments have to be made before new methods are arrived at. We knew the need, the pitiful need, it is up to us to make ous best endeavour to meet it. Another series of problems to be faced are the financial ones. How far can such a nursing home be expected to be self-supporting? Clearly not altogether, or at first. Hospitals in cities are not as a rule self-supporting and the homesteading population is poor. In the early days of settlement most of those who take homesteads have to leave their own lands and work for others for part of the year that they may earn money to live on until their farm begins to be productive. Every cent they can put into their homestead in the way of buildings, stock or implements hastens the day when they will begin to make money. It is certain then that they cannot afford to pay high fees. It is because the cost of getting a doctor or nurse from town is prohibitive that so many have to face sickness without any efficient help at all. The aim of the Mission is to provide the very best skill and care at a price which the farmer can pay. The people for the most part will gratefully pay up to the very limit of their power, and sometimes it may be possible to accept payment in kind or in labour upon the Mission farm. When the work is established and can be shown to be effective for the common good an approach will be made to the Provincial Government for some assistance towards its maintenance.

The building of the home has been very expensive. Water has been laid on from a spring 300 yards away. This involved the digging of a deep deep trench for the pipe, partly in very difficult ground. A hot water heating system has been installed. The expense of freighting materials to the site has greatly added to the cost of building. Bills are not yet all in, but the total sum for building and furnishing seems likely to mount up to $10,000. Towards this sum $2,500 was given by the Archbishops' Western Canada Fund and another $2,500 by various friends in England. About $1,000 has been collected in Canada. A considerable portion of this has been given by various branches of the W. A. in the diocese of Calgary. One of the Edmonton chapters of the Daughters of the Empire furnished the two-bedded ward and a lady in Edmonton one of the single-bedded wards. It will be seen that a very considerable deficit remains on the building fund and donations towards it will be very gratefully received and acknowledged by Miss Warden, St. Faith's Home, Lorne street, Edmonton, Alta.

D. G. Boyd.

BROTHERHOOD OF ST. ANDREW

Now that the season of the year when all those who have been absent are thinking about their return to active work, is once more upon us, it is fitting that we should run over in our minds the weak spots that developed in our systems and plans during the past. At no time of the year is it more essential that we should be quietly preparing for an active campaign than now.

Could we say truthfully that we are fully satisfied with all that we did last year? Are there no weak spots that we noted and felt that nothing much could be done until they were removed? Have we removed them or are we going to let them stay and paralyse the work of the future as it has done in the past?

One of the most frequent causes of failure, of partial failure, is the lack of system in much of our church work. Particularly is this true in our Brotherhood work. How many chapters, for instance, have their visiting throughout the parish so systematised that they are working in perfect harmony with the rector or other clergy. A detached visit here or there is a very helpful thing at times, but the persistent effort after a man, definitely followed up, is far more likely to produce results. One way of ensuring this harmony between the rector and his chapter is to have the rector give his men a list each week of the men he would like to have called upon and let each man who is to be called upon be made the object of a definite campaign to bring him to church and not merely made the recipient of a hurried call in order that the set number of assignments may be reported on.

Let us determine that this coming season is going to be one of real advance for us and that we may realise it let us plan now and live up to our plan.

THE EXAMPLE OF BALAAM

"The inspector told me I was an ass for defying the law," said a blacksmith named Nicholas Bird, summoned at Workington, Cumberland, on Wednesday, for not stamping an employee's insurance card.

"If I am an ass," the blacksmith continued, "I have a good pedigree. I go back to Balaam, who rebuked the prophets. I am here rebuking the asses of the Government."

He was fined 2s. 6d. and costs.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

AFRICA

THE APPEAL OF FIGURES

The census of the Union of South Africa recently published is a call to all Christians to reflect. Within the Union (*i. e.* not counting Rhodesia, Basutoland, Bechuanaland Protectorate, or Swazieland) there is roughly a population of six millions. Of these, two and three-quarter millions are nominally Christians, leaving three millions who are heathen, besides two hundred thousand of other faiths—Jews, Moslems, Hindus, etc.

Here is the "one clear call" of the Union census. Three million heathen have to be converted to Christianity, or left to become Moslems or remain heathen.

Again, out of every hundred of the total population of the Union, fifty have no religion—*i. e.* are heathen—whilst out of every hundred natives seventy-four are heathen. And, to our shame be it said, out of every hundred "coloured" people (for whose birth Europeans are largely responsible) there are twenty-three who are non-Christian (probably Moslem) and seven of no religion.

CHINA

THE PRESSING PROBLEMS

The Rt. Rev. Dr. Iliff, in April number of *The Land of Sinners*, says:

I had a long talk with Dr. J. R. Mott, who is now holding a series of conferences with the missionaries throughout China. He told me that he gathered from the conferences he had already held, and from personal conversations with leading missionaries in China, that the two most pressing problems were co-operation and the autonomy of the native Church, and that he was absolutely convinced in his own mind that the only policy which is not likely to prove disastrous in the future is *festna lente*. In co-operation we have to remember that there is still a very large body of Christians in China—indeed the largest body—the Roman Catholics, which has as yet been scarcely touched. The Anglican Church stands in the all-important mediary position, between them and the other bodies of Christians, and it will be for us to see that too hasty action be not taken which will make unity all the more difficult later on. As regards autonomy of the native Church, too, we have to exercise a needful restraining power, because there are many well-meaning people who are inclined to rush to the much desired end of seeing a purely Chinese Church, even at the terrible cost of breaking off all links with historic Christianity.

INDIA

GENEROUS GIFT FROM CANADIAN LADY

In CHURCH LIFE of August 7th we published in "The World's Mission Fields" an extract from a letter from Sister Florence Mary, Poona, India, of the Wantage Sisterhood, in which was told a little story of something undertaken in faith, but in respect of which Sister Florence Mary admitted she was getting a little worried, although she did not intend to "lose faith over it." It was the story of a Brahmin convert who not only accepted the faith fully and was confirmed, but desired to enter the priesthood. A test of four years was enjoined, and recently he joined the Deacons' class at Betjou where the S. P. G. theological students go. Said Sister Florence Mary, "The thing is, he has a wife and a little girl and two boys. . . . We have undertaken their support." The $5 a month scholarship would not support all the family but $25 a year each for the wife and the two boys "would do." A description of the wife and children followed and any willing to help were asked to address editor of CHURCH LIFE. The good Sister's faith has not been misplaced, her little story has brought us a most sympathetic letter and a cheque for $50 from Miss C. Price, "Wolsfield," Quebec, and an assurance that if no one else should come forward with the remaining $25, Miss Price will also be glad to send that. We extend sincere thanks to Miss Price on behalf of Sister Florence Mary, whose "little worrying" had barely had its beginning when its end is found in Miss Price's letter and gift.

The Man Whom the Chinese Worship

BY THE REV. A. HAIRE FORSTER, B. D., TRINITY COLLEGE, TORONTO

AMONG the religions of the world Christianity has nominally the largest number of adherents, between four and five hundred millions. Next to Christianity stands Confucianism, the religion of almost all the Chinese. The Chinese are Buddhists and Taoists as well, but their chief creed is Confucianism. In Japan, Confucianism exists along with Buddhism and Shintoism. The name is derived from a man called Kung, whom his disciples referred to as Footsze or the Master. Kung Footsze was then changed into Confucius by Jesuit missionaries. Confucius was born 551 B.C., in the same century as Buddha. The condition of China in his time seems to have been like that of Europe in feudal times. Many petty kings perpetually at war with one another. Accordingly much of Confucius' teaching is on good government, it was needed when he was alive. "The requisites of government," he said, "are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler."

The last, he considered, by far the most important. He laid great stress on the power of example.

"When a prince's personal conduct is correct," he said, "his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

"Good government," he said, "obtains when those who are near are made happy and those who are far off are attracted."

According to Confucius, the first thing to be done in order to make society perfect is to rectify names. This notion of his was ridiculed by his companions, but he maintained it all his life. If correct names were given he declared, all would soon be right. Let the name Governor be given only to one who can govern, the name student only to one who is a student. The abolition of untrue and meaningless titles was, in his opinion, the beginning of all reformation.

For social life, Confucius gave as a master word "reciprocity."

When asked, "Is there one word which may serve as a rule of practice for all one's life?" he replied, "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."

For the individual he preached reserve, self-control, independence. One of his sayings is, "What the superior man seeks is in himself, what the mean man seeks is in others."

On one occasion, the Duke of Tu said to him, "I have heard of a man who on removing to a new house forgot to take his wife, was there ever a case of greater forgetfulness?" "Yes," answered Confucius, "it is that of a man who forgets himself." He cannot be quoted in favour of woman's suffrage. "Beyond her apartments," he said, "a woman should not be heard of for evil or for good."

Of his personal tastes and habits, his disciples tell us that he required his sleeping dress to be half as long again as his body; that he did not eat anything which was badly cooked; that he was never without ginger when he ate; that if his mat was not straight, he did not sit on it. He seems to have been something of a sportsman: "The master angled, we are told, but did not use a net. He shot, but not at birds perching." Confucius died in 478 B.C.

One of the most famous temples in China now rises over the place of his grave; by an edict passed in 1907 he was accorded the highest honours of Chinese worship, such as were paid by the Emperor himself.

His influence, which has lasted for 2,500 years, is the more striking as he never claimed to be original in his teaching. "I am not," he said, "an originator, but a transmitter."

His aim was to restore the "good old times." Thus socially and politically, Confucius is the typical formalist and conservative. With this man for their "Uncrowned King" it is not surprising that China was unprogressive for so long. "His views," wrote Dr. Legge, the distinguished Chinese missionary and scholar, "want the comprehension which would make them of much service to a great empire."

His spiritual and intellectual influence is described by Mr. Soothell, late Principal of Shansi Imperial University, in these words, "As a spiritual force, Confucianism is not and never has been vital, for it is spiritually pulseless and unemotional, and its tendency towards agnosticism is a fatal barrier to true philosophy, whose very life breath is research and inquiry even into that which seems unknowable."

It is easy to understand why he never became a religious leader, he spoke sometimes of a power which he called Heaven, but never, it seems of a personal God and the only religious ceremony which he recommended for all was the worship of departed ancestors—for one who suspected, like Dr. Johnson, that most of his ancestors should have been hung, this worship would tend to become unreal.

The Church in Canada

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YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

BYNG INLET

St. John the Divine

On Sunday, August 17th, the Lord Bishop of the diocese visited the parish, the occasion being the induction of the new rector, the Rev. W. Sydney Weary, th first anniversary of the church consecration and confirmation. The day began with a celebration of the Holy Eucharist at 8 a.m., when every communicant of the parish, with very few exceptions, made their communion. The Bishop was celebrant. A large congregation attended the eleven o'clock service when the new rector was inducted. At the evening service, 7 o'clock, a class of 12 was presented to the Bishop for the Holy Rite of Confirmation. The Bishop preached powerful and impressive sermons with his usual clear and logical forcefulness. He based his remarks in the evening upon the first chapter of 1 Timothy, second verse: "Grace, mercy and peace from God our Father and Jesus Christ our Lord." The service was reverent and devotional throughout and although the heat was excessive, the congregation was a very large one, chairs having been placed in the aisles for the first time to accommodate the people. An informal reception was held after the service in the parish hall giving all an opportunity to meet his lordship.

The church looked very pretty, having just been decorated. The walls are done in ivory, all the woodwork stained a cathedral oak, and the seats and furniture repolished. New white wings for the altar were presented by the ladies of the W. A., the work done by the Sisters of St. John the Divine Toronto. The exterior of the church has also been painted and new steps and walk for the main entrance put into place. All this helped mark the day, Sunday, August 17th, as a red letter day in the history of the parish and one long to be remembered.

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CALGARY

Missionary Work

Some weeks ago a short note was inserted in this column showing that a certain rector of one of our city parishes had found ample missionary work at his doors during the first twelve months of his work. He had spent his spare time in travelling over the outlying district. Under date August 16th he writes the following letter to the Bishop which bears out most emphatically the statement that the work of the Church in many parts of our western dioceses is still absolutely missionary in character. He says:—

"I have just received your kind letter on my return from Buck Lake. I wish to give you an account of my journey as it may be interesting to you, and also, if you can prevail upon St. Faith's Mission to spare a man for this important district I do think, if you will pardon me saying so, my lord, it is most important that the Church of England should step into this district. I am the first Church of England clergyman that ever has been there, and no other except a Lutheran student for three years.

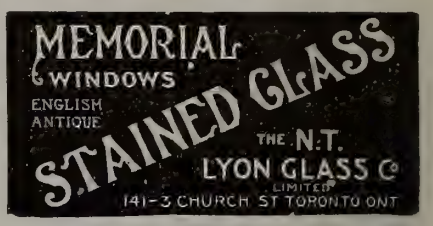
"Now to tell you of the journey. I left this on Monday morning at 5.45 a.m. and rode through to Yeoford, 45 miles. At Battle Lake, 38 miles out, at Yeoford and at Wenham Valley, 6 miles north of Yeoford, there are several Church of England families. I stayed the night at Yeoford and next morning started at 7.30 a.m. with the mail man as my guide and made for Buck Lake. About 5 miles west he and I had to dismount from our horses and wade through mud and water thigh deep for a mile, dragging our horses after us; then miles of corduroy, just fir poles thrown across swamp; then the poplar creek to ford; then we left the trail and turned in through the woods, with swamp and muskeg to cross, and finally reached Buck Lake at 4.30 p.m. We were drenched through as it rained heavily all day; 9 hours to do 35 miles. Here at Menelick Post Office, at the south end of the lake, live your old friends the Tippings of Blackfalds. Mr. Tipping told me that the church first in there will be the church. He is Church of England and has such influence that all the other people will follow his lead. Now, my lord, I, representing the Church of England, am first in there. Could not prompt action be taken and a man sent to organise a Church at Buck Lake, Wenham Valley, Yeoford and Battle Lake district? Ample and important work for a young, keen man. Mr. Tipping will let him live with him when there and he even spoke of hauling lumber to build a hall for service, so anxious is he for service and Church.

"Now to show how important and opportune my visit was. He showed me an official letter stating that township 45 in ranges 5 and 6 are, after August 19th, 1913, to be thrown open for homesteads. This means an inrush of settlers; also he expects a lumber mill to be started on the lake soon after. Oh, if the Church can only go and take this outpost in the west it may mean much in the future. Then a railway ere long will come in. Again there are lumber camps in the neighbourhood to visit. Mr. Tipping reads the service in his own house every Sunday. Again, there are Indians; these sheep without a shepherd whom Mrs. Tipping has been a mother and a friend to, who worship them and call Mr. Tipping 'Chief Jack.' I spoke of holding a lantern service there in the winter and the Indians promised to come.

"My lord, I made the return journey alone. Twenty-five miles of the way there is not a house or living creature. I had a life and death struggle with my horse in a muskeg and only through the mercy of God came through safe and unharmed. May this journey of mine not be in vain, and so I call earnestly upon you to back this effort and send a man that the flag of the Church may not be superseded there. The district is even more important than Telfordville and Conjuring Creek.

"So here I am to-night, safe and sound and untired at the end of 160 miles in a week and ten or twelve visits paid. I am able this month to go out as all my people in town are on holidays at the lakes. Next week I intend to scout Wenham Valley, Battle Lake and Yeoford district more carefully. Bears abound at Buck Lake and some moose. I got wet through three times and am, red, and fat, and strong, ready for the road again."

No comment is needed on the contents of the above letter.



HURON

TILLSONBURG

St. John's

A very large gathering of the congregation assembled on Monday evening, August 18th, in the parish hall to bid the rector, the Rev. A. L. Beverley, and Mrs. Beverley goodbye previous to their taking up new work in the City of London.

Mr. L. B. C. Livingstone presided and in his remarks said how he and the congregation and friends regretted the loss of the rector.

During the evening a musical programme was arranged which was very enjoyable; afterwards an address to Mr. Beverley was read by the people's warden, Mr. T. H. Ormerod, expressive of the congregation's sense of loss in the departure of the rector, Mr. Beverley, and of appreciation of three years' faithful ministry.

"In showing our gratitude and respect, the congregation ask you to accept this gold watch and purse and Mrs. Beverley a set of cutlery as tokens of our appreciation and the affection in which you are held by us, and we feel they will serve to remind you both of some happy times spent with us in Tillsonburg."

The rector very ably responded and said that it meant a tight pull on the heartstrings for both of them to part from friends, and although separated by only a few miles, still they

were all one in Christ and he hoped some time in the future he would come back to Tillsonburg to see all his parishioners who had all been so kind to Mrs. Beverley and himself, and urging the congregation to rally round the new rector, the Rev .T. B. Howard, B.A., whom he knew personally, in the same way as they had rallied round him, then there would be a bright future for the parish of St. John. By so doing we should all feel that we were doing something to spread the Kingdom of God for Christ.

NIAGARA

ANCASTER

St. John's Church people are already making great preparations for their Harvest Home Service on Wednesday, August 27th. They expect to make a greater success than was their last year service and that is saying a good deal. They hope to accomplish, not so much in the way of money getting, as to give expression of their thankfulness to God for His mercies ever faithful, ever sure.

HAMILTON

St. Mark's Church gave a very warm welcome to Rev. C. A. Sparling, M.A., B.D., at Dundurn Park, when over 200 members and the Sunday School were present and an excellent programme was carried out under the supervision of A. S. Mitchell. Tea was served at six and the rector took the opportunity of thanking the congregation for their kind welcome of Mrs. Sparling and himself, after which games were indulged in till the closing hours of the day, all expressing pleasure in its participation.

On Friday a very important meeting of the Boy Scouts will be held under command of Captain Hemming of St. Marks.

WOODBURN

Christ Church is among the first churches to make due observance of Thanksgiving Day. The church will be decorated with fruit and flowers for the Sunday services to be held on the 7th September. On the following ing Thursday an open air concert will be given. Rev. G. L. M. Thompson is to be congratulated on the willing workers in his parish on such occasions.

CHEDOKE

Rev. Victor C. Spencer, B.A., B.D., present curate of St. George's Church, Toronto, is home for a short visit to his parents, Canon and Mrs. Spencer, previous to his departure to Japan, where he goes as missionary in the Canadian Diocese under Bishop Hamilton. Much interest is taken by his parishioners in his projected new work. Canon and Mrs. Spencer have shown to the world their belief in the cause of missions by their gift to the Church of four members of their family as bearers of the Cross in foreign fields. We well may thank God for such examples of zeal in His cause.

ONTARIO

ELIZABETHTOWN

Great improvements in the fabric of the Church are in progress in this parish. Over $70 has been expended on the exterior of the church at Lynn and a contract has been let for the betterment of the interior. This will cost $400 and the church will be reopened in October. At New Dublin a quarter-cut oak altar has been placed in St. John's Church. A lot has been presented for a new church at Addison and $500 has been promised toward the erection of the same, on condition the congregation there subscribe $500 more. To help provide funds for incurred liabilities, and as an auxiliary for further expansion three successful garden parties have been recently held. The proceeds from Lynn social were $143.20, New Dublin $244.00, Addison $253.00, making an aggregate of $640.20.

The rector of Elizabethtown hopes to begin the construction of the new church at Addison in the near future.

BROCKVILLE

Very Rev. Dr. Davis, who is visiting his son. Rev. L. E. Davis, rector of St. Paul's church, preached the sermons to the members of that congregation on Sunday.

KINGSTON

Rev. Principal Segar, St. Mark's Hall, Vancouver, occupied the pulpit in St. George's Cathedral at the morning and evening services last Sunday.

NORTH MARYSBURG

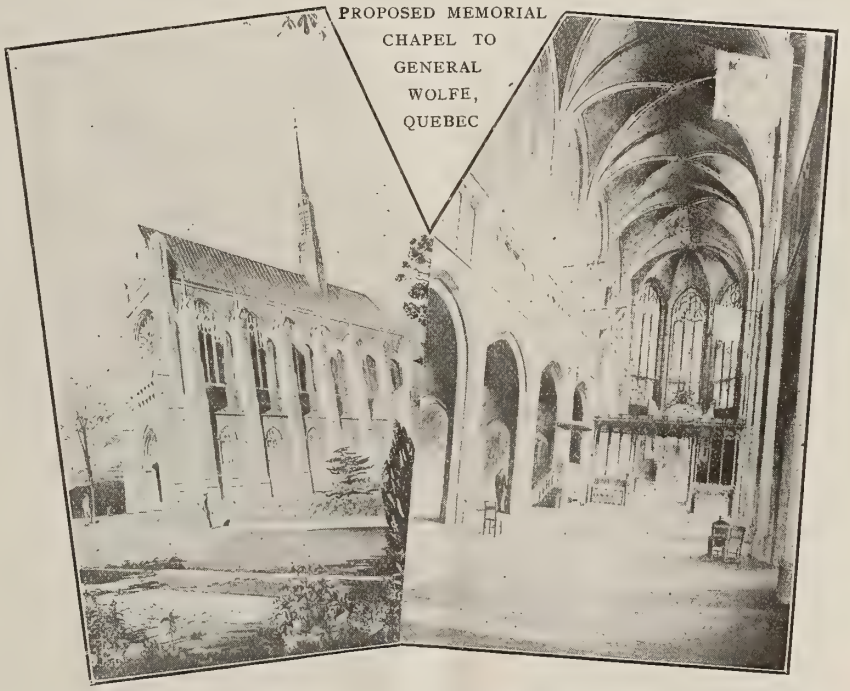
Archdeacon Carey, of Kingston, visited St. John's Church for the purpose of dedicating a bell presented to that church by Mrs. Henry Bongard and Mrs. W. H. Miller, in memory of their father and mother, Mr. and Mrs. Geo. Wright, together with a handsome brass cross presented by the members of the congregation as a memorial to the late Rev. W. R. Seaborne, who had charge of the parish for nine years, and died while still its rector.

ADDISON

A very successful lawn social was held recently on the lawn of Mr. H. Hollingsworth. About $200 was raised in aid of a new church to be erected.

MAITLAND

The proceeds of the church social recently held amounted to $220.



PROPOSED MEMORIAL CHAPEL TO GENERAL WOLFE, QUEBEC

DIOCESE OF OTTAWA

NEWBLISS

A most successful lawn social was held recently on the church grounds, Newbliss, in connection with St. Paul's Church. The total receipts amounted to $181.50, which is an increase on previous years.

QUEBEC

James Bell Forsyth, ex-Collector of His Majesty's Customs at the Port of Quebec, and Lieutenant-Colonel of the Queen's Own Canadian Hussars, died on August 4th at his residence "Roslyn," Bergerville, P.Q., at the age of 84 years. Colonel Forsyth was a lifelong and devoted member of the Church in Quebec, where his life was spent. He was the oldest member of the Church Society of Quebec, being Treasurer of the Diocesan Board, member of the Investment Committee and for sixty years member of the Central Board of that Society.

He was a delegate to the Synod and to the Provincial Synod of Canada in its active days. He was warden of the parish Church of St. Michael's, Bergerville, up to recent years, of which parish he was a lifelong member. The funeral took place at St. Michael's, the clergy taking part in the service being Bishop Grisdale, Archdeacon Balfour and the rector of the parish, Rev. E. A. Dunn. He was interred in the family vault in Mount Hermon Cemetery.

It is impossible adequately to speak of the influence for good which Colonel Forsyth exerted during his life. He was in every sense a sincere Christian and a true gentleman. He laboured for the good of everyone who came into the circle of his acquaintance, and he laboured through this life for the good of the Church.

May God grant unto him Eternal Rest!

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BRANDON

St. Matthew's

Rev. W. P. Reeve, rector of this parish, who recently suffered a nervous breakdown, has been advised to give up parochial work for some time and has therefore felt obliged to resign the incumbency. Mr. Reeve was formerly a prominent figure in the Diocese of Ontario and came to this parish five years ago from Kemptville. It was under his direction that the new church was erected and the excellent financial position of that enterprise was the result of his personal efforts. He took an active interest in diocesan affairs and Archbishop Matheson appointed him as chairman of the committee on division of the diocese, a proposal which was ratified by the Synod last June. Mr. Reeve was regarded in Brandon as a representative citizen and as a member of the school board and in other capacities manifested his interest in the community. He was well known as a preacher and as a speaker both in the Synod and elsewhere, having served continuously on the executive committee of the diocese and as a delegate to the General Synod. For the present it is understood that Mr. Reeve will pursue scholastic work until the complete restoration of his health enables him to resume the active ministry of the church.

OAK LAKE

The ladies of St. Alban's Parish Guild have purchased, at the cost of about $80, from the Hudson's Bay Co., at Winnipeg, a beautiful new crimson Brussels carpet with appropriate design of black maltese cross and fluer-de-lys for the chancel of the church, and a new cocoa matting for the centre aisle. The whole was laid by the rector, the Rev. M. A. Custance and the rector's warden, Mr. E. E. Orr. This, with the nave of the church, which has just been stained and varnished, adds greatly to the appearance of the interior and makes it second to none in the diocese.

SASKATCHEWAN

GULL LAKE

Two solid brass altar vases have been placed in St. John-the-Baptist's Church, Gull Lake, Saskatchewan, Diocese of Qu'Appelle, in memory of James Blowers Martyr Chipman, and Carow Knox Stimpson, his wife.

TORONTO

HALIBURTON

St. George's

The annual chapter meeting of the mission deanery of Haliburton was held on the 19th inst. in this church, the Rev. P. B. de Lom, R.D., presiding. Others present were Rev. C. E. Pratt, Minden; Rev. E. F. Hockley, secretary, Kinmount; Mr. A. Clark, Essonville; Mr. W. E. Mackey, Maple Lake; Mr. G. Bemister, Haliburton, and Messrs. Stringer and Knight, newly arrived workers from England.

Holy Communion was celebrated at 8 a.m. and Litany said at 10, after which chapter opened with prayer. Minutes were confirmed and the secretary reappointed. Mr. J. H. Stringer was appointed secretary of Sunday School work. Mr. Clark, Wycliffe, reported for the Cardiff and Monmouth Mission that $75 had been raised by the people towards new mission house and other monies collected for important repairs at Deer Lake and Essonville churches. Ten different points had been reached with services and Confirmation classes formed at Gooderham and Essonville.

Mr. Mackey, Trinity, for Stanhope Mission, stated that much needed improvements and repairs were being undertaken at Maple Lake and Boskung churches, the people heartily cooperating. The envelope system had been introduced with success at the former and $65 sent to the Synod office during the summer for special collections. Substantial Confirmation classes were ready at two points. The people earnestly desire a resident missionary.

The Annual Missionary Sunday for the deanery was fixed for 30th November (St. Andrew's Day), all the staff to exchange fields that day.

The Rural Dean read an excellent paper on "The Work to be Done," cordially welcoming Messrs. Stringer, Knight and Wrickson, who had come to help from the Motherland. It is expected that these three experienced workers will take the places of the two students returning to college next month.

Copies of the new marriage laws, catechism and family prayers were distributed and discussed. A strenuous day was concluded with Evensong at 8, all the missionaries participating, when the Archdeacon of Peterborough preached a deeply thoughtful and practical sermon on the development and control of the human faculties by the Spirit of God. The raw material of mankind in the crucible of God's love being made meet to be partakers of the inheritance of the saints in Light.

Altogether three clergy and two students have ministered to 40 congregations, covering a district of 28 townships.

TORONTO

Dean Grosvenor, of the Cathedral of St. John the Divine, New York City, is at present in the city.

ALLANDALE

St. George's

During August the Rev. Edgar B. Taylor is being assisted in the services at St. George's Church by members of his family who are at present taking vacations. On Sunday, August 10th, the Rev. E. H. Bowden Taylor, of St. Stephen's Church, Toronto, preached at both services, while on Sunday, August 17th, he was assisted by Mr. Fred I. Taylor, who is home from Regina to enter Trinity College at Toronto.

At the invitation of the Rev. and Mrs. Taylor, the girls' and junior branches of the Auxiliary were entertained at the rectory on Friday afternoon, August 15th.

TEACHER-TRAINING EXAMINATIONS

Through an error in the list of candidates sent us by the Sunday School Commission, the following names of successful candidates from the parish of Ridgetown, diocese of Huron, were omitted.

Three-Year Course—Second Examination

First class—Sales, Elizabeth.
Second class—Backus, Evelyn.

"COURT THE MISSUS"

"It's more important to court the missus when you've married her than before," said Mr. Will Crooks, M.P., addressing a men's meeting at Upper Holloway Chapel on Sunday afternoon. "'But,' a man said to me, 'you don't want to run after a 'bus when you've caught it.' The missus isn't a 'bus."

"I think the Archbishop of Canterbury has the finest intellect in the English Church, and he's a real brother too," Mr. Crooks said.

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Is a little seed
That groweth all unseen
And lo, when none
Do look thereon,
Anew it springeth green.

A friendly look
Is a better book
For precept than you'll find,
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Or the libraries,
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Women's Work and Social Service

ONE day last spring I listened to an address which interested and surprised me not a little. Its theme was the glorification of the life of great cities; it sketched their wonderful fascination, their power to shape out the characters of real greatness—it pictured the great city as the sphere in which,—and in which alone,—life is lived to the uttermost, in which men's fullest powers are developed, and their characters and achievements find the most perfect scope and opportunity.

The speaker was one who is doing a fine work, as fine and useful a work I daresay as any one person could do, though not in one of the great cities of the world,—London, Berlin, Paris, Calcutta, Tokio, New York for instance, and while one might accept everything that was said about the fascination and possibility of the great city, one could scarcely agree with the claim for it as necessarily the highest sphere of human activity.

* * *

It is not difficult to imagine and to understand the charm of the great city. The stimulus of it, like a strong wine, is ever urging you to the utmost exertion. Its extraordinary crowds of rushing people; its sense of "eddying life"; its dazzling shops and their dazzling wares; its kaleidoscope of new sensations and amusements; its dramatic contrasts;—and on a higher plane, its unparalleled opportunities, its unexampled openings to the play of every sort of taste and talent,—these and many others are its gifts.

There are people like the Willings who have or who desire "the kind of home which farmers' daughters so envy the heroines of society novels. They lived in a showy apartment hotel, kept a motor car and went out for dinner. In fact 'out' was the favourite word in their establishment. They did everything but sleep out." There are people like Florrie Willing who "'can't bear to stick at home, but have always loved to go places.' So it's shops in the morning, down town on a rush to lunch, back to Broadway for a matinee, home at the double quick to dress, to the theatre after dinner, to supper after the theatre. There was always a hurry 'That's the fun. Rush, rush, rush, from morning till night. That's little old New York in a nutshell.'"

This is one of the charms no doubt, but when people are seriously thinking about the great city, about its real power and fascination, it is not of such things as this. No, it is of the idea that life is larger and grander there, that the dragons are fiercer, that there are greater things to be achieved, that there is a harder struggle for the brave, and therefore a more glorious conquest at the end of the fight.

* * *

But does not the life of the small city and of the town afford many advantages, not only in affording pleasure and interest, but in giving sphere and scope for activity and energy,—at least of certain kinds. Not long ago I found myself in a place which has lately achieved its promotion, and must be or may be fairly typical of many that are just under or just over the boundary of population which divides the town from the city. Many comparisons naturally suggested themselves between the possibilities of life in such a place, and in those huge aggregations which we usually think of as cities. The very fact that all questions are set on a comparatively small scale, that every problem is as it were stated in a simple form, makes them surely so much more hopeful of solution: the prospect of working your way through them successfully is so much greater.

For instance, here you have a town that has grown and is growing fairly rapidly. Works and factories are attracting new-comers, and it seems to be a growing centre. The townspeople are proud of the place, and are constantly watching for and seizing opportunities of acquiring little squares and gardens, and of buying corners and gores for widening the streets. There is no question of street congestion; there is not likely to arise any difficulty about public open spaces or playgrounds. Public opinion is alert on these points.

* * *

Often, even on the outskirts of a big city, where space is plentiful enough, you will find workmen's houses crowded together, almost on top of one another, in heart-breaking confusion, as if the habit of crowding had become irrevocable. But here is a place,—a little city,—where owing to the demands of the factories for workmen, workmen's houses are being pretty rapidly added; they are not crowded together, however, but well spaced, each standing in its own little lot with room all round it, where the children can play about their own door-step, and where the family may have the joy of their own little garden,—their own home in fact.

It is a pity that in the little city, as well as in the big one, there is such a melancholy tendency to make workmen's houses all exactly alike,—indeed to make all houses of a certain size and price, share one distressing sameness. Monotony is demoralising to the mind, monotony of design or decoration, and a good deal might be done to produce more variety, and to let the workman have the pleasure of distinguishing, at a casual glance, his own little home from those of his neighbours. Builders might well interest themselves in securing a fair variety of design,—and it is not difficult or costly, as may easily be seen by the charming experiments at Letchworth or Hampstead or other of the Garden Suburbs. It is a good thing for the individual house-holder, and a good thing for the neighbourhood, when this variety can be secured.

* * *

Another point to which my thoughts wandered is the whole life of the small city or town. For instance, the school or schools, if there are several; and the centre which the school may become of social life and intercourse. The teachers are, or should be, honoured members of the community; after a few years' work there they are known to everyone, and if they are able for it, they will occupy a position of leadership corresponding to the value and honourable nature of their calling. They will have become the friend of parents and children, and so naturally will have become also centres of influence.

The school hall in term time, and the school playground in summer, will be the scene of many entertainments and social gatherings, and will be the common meeting-ground of parents, teachers and children, who will here become friendly over their common interests and pursuits: choral singing, gymnastic performances. Folk dancing and games of all kinds may be carried on, and the childrens' handiwork displayed, while debates, discussions and addresses may often be given for the older people, or classes held for their benefit. The school naturally and necessarily belongs, in a sense, to everyone,—everyone is able to feel at home in it, and so the whole social and friendly life of the community may come to centre round the school, and public opinion may be largely influenced and moulded by it.

* * *

Of course human life and its needs are much the same everywhere.

There is greed and selfishness here as well as in the big city; drunkenness and immorality may be found here; labourers may be living and factories may be carrying on their work under bad conditions here; over-crowding, bad work, dishonesty, and all the evils which on a greater scale are imperilling the life of the big city, may be found here; and here, therefore, is abundant scope for the activity of benevolence and the energy of helpfulness.

We cannot safely take for granted that our good friend Eusebius, who sings in the choir and is such a capital fellow in every way, is careful to manage his factory in accordance with right principles: there may not be complete unity between his private and public life, and the conditions of his factory may need looking into.

You will find here that some of the people are making a hard fight, some against the tyranny of bad habits and evil companions, some against weak health and the struggle for existence. Some girls, even with their long hours, can only earn enough to rent a room with two others; some who earn more, perhaps, may have to pay out all their surplus for medicine and extra nourishment. You never know until you begin to think and observe and enquire.

* * *

But in any case there is a sphere for social work, for investigation, for boys' and girls' clubs, for many of the activities that we associate with the needs of the big city. And it seems as if the work must be hopeful just because the sphere is not too

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large. It is possible to cover the ground. Sometimes one person is able to effect a change of outlook in a community if this kind: one person's influence may perform a miracle of change, if he is bent on looking into things, determined to discover where improvement is needed, and ready to help in bringing it about.

Too often perhaps it is left to be one person's work. Public opinion is perhaps less active, less easily aroused, more complacent in the smaller places, and sometimes improvements will have to be effected at the cost of great effort on the part of one or two pertinacious people who really see and really care. And this may be made all the more difficult by the fact that your own friends are involved in the things that need improving. But it all serves to indicate that one need not despair of a sphere of usefulness because one's lot is cast in a little city or town.

* * *

Then there is the sociability of the smaller places: life is less crowded and complicated. In a big city where your life is largely limited by your business, your "Church connection" and your societies, and where people are incessantly moving, you often hardly know your neighbours even by sight. But in a small city or town you may all know each other, general friendly interest is possible, and neighbourliness may be a reality. You may if you desire, readily learn where and how to help. There are many possibilities for the offices of friendliness.

* * *

Nothing has been said about the Church in the small city,—a subject of itself. One wonders often why it,—the Church building—seems frequently to take so little part in the life of the place,—why for instance (unless it is a Roman Catholic building), it is so seldom open except at the hours of service on Sundays. This is a mystery over which I have often pondered.

The other day I was in a place such as I have been trying to describe, and got into the Church, though it was a week-day; some repairs were being carried on, and it was open, though it was not really meant to be. It was very comfortless; the cross, vases, and every bit of sanctuary furniture had each its own little shroud of brown holland, very neat and tidy but discouraging. No worshippers were expected, as it was not Sunday. This is surely a lost opportunity. If the Church is kept open, it gradually loses that air of stiffness and aloofness; it acquires an atmosphere of spiritual hospitality; it becomes a home to the souls of the people and begins to enter into their life and to influence it. I was reading a few days ago about the great Cathedral of the Sacre Coeur being built at Montmartre, the nave of which has been at last relieved of its outward scaffoldings, so that the Altar is visible—and there seems to be no doubt that the purity and grandeur of this majestic building is a symbol of a new movement towards old beliefs. "La Jeune France" seems to have laid aside the scoffing of its elders to realize the need of the spirit for religion.

I have strayed back to the great city again, but the needs of the spirit are always the same, whether in large or small centres of population, and it is scarcely possible adequately to estimate the influence of the open Church, speaking continually of the presence of God in the midst of His people, and inviting them to meet Him there in worship and thanksgiving. It cannot speak so eloquently through doors that are shut and locked.

* * *

A sermon which I heard preached in one of these small places lately, suggested the ideal of brotherliness and love, and showed how if that one place were to become a community of real friends and brothers, —every man "in honour preferring" his neighbour, every man "looking not on his own things but on the things of others,"—that place would be a little Heaven upon earth. Here is the ideal surely for the great city no less than for the small town, and there is work abundant for even the most highly gifted of us all in striving towards its realization.

Honour Bright.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

WEEKLY CELEBRATIONS IN HOLIDAY RESORTS

To the Editor, Church Life:

Sir:—In your issue of August 21st, in advocating the weekly celebration at holiday resorts you mention that "in many, too many, parishes outside the cities and towns there is only a monthly celebration of the Holy Communion," and you proceed to defend the priest of the country parish on account of the number of outstations to be provided for. It is true that in some parishes, and more so in some missions, the fact that the clergyman has several churches in which to hold services does make a weekly celebration impossible. But does this excuse the large number of parishes with only one or two outstations? In this parish we have been accustomed to the monthly celebration on "Sacrament Sunday" (!) Is it right that the man-appointed service of matins (inspiring as this service is) should supplant the one regular service instituted by our Divine Redeemer? The "traditions of men" have displaced the "commandments of God." For the encouragement of any brother priest who is face to face with similar conditions (which apparently are the accepted conditions almost all through the country) may I say that in this parish the people have greatly appreciated an increased number of celebrations as the chief service of the Lord's Day, i. e., at 11 a.m., and that the change has resulted in an increase of 50 per cent. more communicants not merely each month, but at each celebration. *Laus Deo solo.*

It is worse than useless to emphasize that the Holy Eucharist was in apostolic and primitive times the central act of Christian worship unless we are determined to give it that place in the worship of to-day. It seems to me, sir, that in country districts the more frequent celebration is even more necessary than in towns. In many families it is impossible for all the communicants to be absent from home at the same time; this ordinarily means for some a possible communion once in two months. In bad weather the condition of the roads renders it next to impossible for a large number of the communicants to attend church, with the result—a possible communion in three, or perhaps four months.

In the report this year of the committee on the state of the Church— a really splendid report—this subject might well have found place. Morning and evening prayer, the week-evening services, the class, the meeting and family prayers are all mentioned, but, alas, the Holy Communion is conspicuous for its entire absence. I had hoped that some voice, more influential than mine, would have pointed out the omission, but the discussion of this report is usually the signal for a "general post" and the discussion and re-discussion of every and any subject that is connected, however remotely, with the State of the Church. This pandemonium is so popular that even the chairman's efforts to secure the report"s adoption clause by clause unfortunately failed, or this important matter would have been introduced in its place.

"Woe to the shepherds that feed not

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the flock." There is but one Bread from heaven. There would be hope for the country parish yet, if it were not for the clergy.

E. F. Salmon.

Cookstown, Ont.

[We did not defend the parish priest for not having a weekly celebration. We deplored the omission and sought to remedy it.—Ed.]

THE REAL PRESENCE

To the Editor:

The letters under the above caption in your recent issues have my entire sympathy. They emphasize the necessary differences in the view taken by the layman (in part) and the professional theologian (also in part). I sympathize with the layman who seeks to show his brother churchman that we are (or may be) really more at one in heart than our "unhappy diffierences" would seem to indicate. And I also can appreciate the value of the clergyman who declares the truth as his special training has enabled him to grasp it.

Personally, I find that if there is one thing definitely asserted in our Prayer Book along with the Articles of Faith as set forth in the Creed, it is the Real Presence of our Lord and Master in His sacrament of the Holy Communion. Owing to the natural diversities in the minds of men, the "how" has given rise to many views and opinions. But, after all, views and opinions only tend to obscure a simple faith in the promises of Christ, and so to render men unhappy and divided. Likewise, the appending of a theological tag bearing the legend "con" or "trans" does not help to "substantiate" the union of Jesus Christ with the humble and receptive soul. Why seek for sight, when the unfailing guidance of a Saviour's Hand is sure to those who will accept it? He who apprehends Christ truly and really in the bread and wine in accordance with the Saviour's own Word, receives infinitely more than he who finds in them only a pious memorial. Queen Elizabeth's well known confession of faith, "Christ took the Bre andad brake it, and what His Word *doth make it*, That I believe, and take it," ought to do pretty well for everybody. Let us argue less, and "rest in the Lord" more. Life is short and full of doubt and sorrow. Presently we shall see Him face to face for all eternity.

"O Christ whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled and see Thy face,
The vision of Thy glory, and Thy grace."

Yours faithfully,

W. Fred. Jackson.

Brockville, Ont., Aug. 24, 1913.

BISHOP OF CALEDONIA
AND TOO MANY ARCHBISHOPS

To the Editor:

Dear Sir:—The letter of Bishop Du Vernet in your issue of April 14th is epoch making in the history of the Canadian Church. It is a matter of profound gratification that, at all events, *one* member of the Episcopal bench is in touch with things as they are, not with things as they have been. The difficulty with this movement towards more democratic environment is the fear that one has in openly identifying oneself with these ideas. Unsympathetic bishops may make matters most uncomfortable for those opposing them or endangering their prerogatives, so uncomfortable that men have to be cautious in their attitude on these questions.

This may be indignantly denied, but it is a fact. Perhaps some way will be found to make us more courageous. Meanwhile, the Bishop is correct; the Protestant bodies, some of them whose birth throes were endured for the cause of liberty, will be unwilling to accept either in fact or by imitation the present Episcopal position of monarchial privileges and dignity, the aristocratic bureaucracy of titled clergy, or the imperfect representative form of government which exists. If we wish to present an attractive, as well as correct, Church polity, it is necessary to first place our own house in order, before asking others to follow our example. A Bishop who is chairman or president, as first among equals, of the Presbyters, to whom is delegated the offices of ordaining and confirming, will present to other religious bodies a totally different aspect to what can be shown to-day. May the cause grow,—but it will not be without a struggle on the part of vested spiritual and material interests.

Onlooker.

BOY SCOUTS

The Editor Church Life, Toronto:

Dear Sir:—I feel encouraged by your editorial, "Boy Scouts," to write a few lines to those of your readers who may be interested in the formation of scout units. It may not be generally known that we have an organization which has reached considerable strength in the mother country, known as the "Incorporated Church Scout Patrols." It is an auxiliary to the "Church Lads' Brigade," and has been organized on the lines that have given the latter twenty years of success in definite Church work among boys. In all the tests for the various degrees in scout craft a knowledge of Church Catechism, Church History, etc., are required, and at the same time, most of the features usually associated with the scout movement, are provided. This cannot but commend itself to Churchmen as superior to a movement which in its official manual, tells its boys that they may do a certain amount of scouting on Sundays, i. e., they may go out and observe plant and animal life, and also tells them that as Mohammedans, Jews and others worship God, they are to be regarded as in the same army as ourselves, but wearing a different uniform. One knows of a case where the entire junior section of a choir, all scouts, developed a sudden desire to study nature at first hand one Sunday and did not even take the rector into their confidence—he had no official status in their troop. Other scouts, nominally connected with one of our parishes, were being taken for fifteen mile tramps on Sunday. And it is to be questioned whether missions will receive much support from those who accept the "different uniform" theory, or indeed, whether any claims for a definite faith will receive much consideration. The T.C.S.P., among other excellent features, has the advantage of requiring that the incumbent shall be head of the parochial unit, and insisting on the necessity of a right faith.

Those contemplating the formation of patrols would do well to consider the merits of this organization. But they would also do well to consider that numbers of units throughout the country have come into existence, spent money in uniforms and all manner of equipment and have then disappeared altogether, generally because they attempted to mix up small boys with those who have reached the restless age and cannot be held without an effort. They are also killed by haste in getting numericalstrength,and by organizing while both officers and boys are under a wave of enthusiasm. Those at the head of the T.C.S.P., during their twenty years of C.L.B. work, have experienced all of these and many other causes of weakness or failure and have made use of their experience in the Church Scouts. The opinion of Col. Gee, general secretary of the Church Scouts, should be carefully considered by all prospective scout masters. He says that the Church Lads' Brigade, with its rigid discipline, is more needed by the Canadian boy than the T.C.S.P. with its possibilities for teaching initiative, for, the young Canadian has no lack of the latter, but is somewhat deficient in discipline.

I am sure that any inquiries addressed to "The Secretary, Church Lads' Brigdae, Aldwych House, Catherine St., Aldwych, W.C.," will receive prompt and courteous treatment. Yours truly,

W. Turney.

Minaki, Ont., Aug. 19, 1913.
(G.T.P. Ry)

"THEOLOGICAL STUDENTS"

To the Editor:

Sir,—Your leader of the 31st July is a direct insult to the men who in response to the appeals of the A. W. C. F. and others, notably Principal Lloyd, have in many cases given up good positions in England and come to the rescue, going through in Saskatchewan at least, a course of six years' training prior to being ordained, and no promise whatever of ordination. The men who are failures are the men trained at home and who try to run Canadian parishes on English lines.

At the Saskatchewan varsity last year a majority of the prizes were won by "Emmanuel men." Again, out of the sixty men brought out in 1907 by "Archdeacon," now Principal Lloyd, only 27 were ordained to the Priesthood. At Emmanuel we had men of all shades of thought working well together, which I believe is not to be found at Trinity, Toronto, which is I believe somewhat "Narrow," though by no means as much as your leader would have one believe.

That it is a pity so few Canadians are willing to forego the dollar for the call of the Church, is to be regretted, and is a serious blot on our Church, especially when the Presbyterians are able to get enough men to go into training here in Canada. But to cast a slur and insult which is by no means true, at the men who have given up in many cases very much to obey the call of the "Church of Canada," is at least petty and by no means British.

Yours faithfully,

Frank G. Gosden.
Priest in Charge.

[We would suggest to our correspondent that he read again, and dispassionately, the article in Church Life which has aroused his ire. Having done so we feel sure that no more than we do will he regard it as "a direct insult to the men who . . . . have in many cases given up good positions in England . . . . to obey the call of the Church in Canada."—Ed.]

THE POETRY OF THE PSALTER

To the Editor:

Dear Sir,—In a recent number of your valued paper was a comment in "Week's Notes," by Professor Macklem, on a peculiar expression by—I think—the Bishop of Ely, relating to the archaic language of the Psalter in connection with proposed revision. I am thankful to Prof. Macklem for the special sentence he quoted. It stimulated my thought, and I believe that if ordinary readers of the Psalter, and may I say "Old Testament generally," would only exercise the function of thought it would render clear what is often apparently ambiguous. Thinking out the Professor's quoted passage, I said to myself, "We must allow for "Oriental imagery of language," and then its meaning became fairly clear. This would apply to many difficult passages in Holy Writ; at all events this is how it strikes an old seafaring man who has seen

"God's Wonders in the Deep."

Liverpool, N.S.

"CHILDLIKE AND VAIN"

To the Editor of Church Life:

Dear Sir,—A letter appeared in your issue of July 24th, under the title of "Synod of New Westminster," and over the signature of Owen Bulkeley, which must surely create the impression, in the minds of those who read, that it is New Westminster's wash day, that the linen is not particularly clean, and that the diocesan back yard is divided into two parts by a high board fence, with Principal Vance on one side, and Owen Bulkeley on the other, as laundresses in chief.

The truth is that these good men represent very small, and very extreme factions in this diocese, while the great majority of the clergy have neither the time nor the inclination to take a hand in what only can be termed an undignified scrap.

Latimer established itself in the Diocese without the knowledge or consent of this great majority of the clergy, but, while they deprecated its coming, they could not fail to recognize the fact that it was the procrastinating policy of the promoters of St. Mark's that left the door open, and when the Bishops of the Province presented a plan which would bring the two Colleges together, as Halls, and integral parts of one Provincial College, they accepted the arrangement as infinitely better than two separate and opposed institutions, and they are content to leave it in the hands of those to whom they have given authority to deal with the details of the arrangement. And, Sir, I am convinced that the hopes of the Bishops would be realized, even now, if the firebrands of the diocese could be subjected to enough moisture, in the way of Christian Charity, to prevent the sparks from flying, without quenching altogether their natural enthusiasm in the work they have to do. It was said by many that the last Synod of this Diocese disgraced itself on the question of unity. But what else can be expected, when men holding the position of leaders in the Church give each other the lie, and one hears

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"The Care of the Dead"
This pamphlet was, at the request of several subscribers, amplified from a recent article in "Church Life." You can obtain a copy from the office of "Church Life," 7 Queen Street East, Toronto, for 5 cents, post paid. As a clergyman said to us just lately, "No home should be without a copy in case of need."

from the pulpit such expressions as "that Latimer crowd."

It has been given to me more than to most men in the ministry, to know by experience the viewpoint of the "man in the street," and I can assure my brethren of the clergy that these petty squabbles and vain contentions concerning unimportant questions, obscure the true vision of the Church, and, to quote a well known Western poet, "produce in the sinful a smile." Confronted as she is with the great issues of this present day, and with such splendid opportunities for service opening up before her, the Church cannot afford to waste her time in contentious babblings that are "child-like and vain."

CLEVI.

CHRISTIAN BURIAL

To the Editor:

Sir,—I am glad to read the article in your columns, urging greater simplicity and less outlay on funerals.

But I want to see some protest, if possible, by some one in high authority in the Church, against the horrible habits prevalent amongst undertakers, of embalming the bodies of the dead.

Probably few of your readers fully understand all that this means: *evisceration* and *venesection*.

Can any one suppose for a moment that if St. Paul had died from the effects of one of his three "beating with rods," his faithful disciples St. Luke, the beloved physician, or St. Timothy, would have allowed such an outrage to have been committed on the dead body of the great apostle.

Again, in the name of common sense, why should the dead body be decked out (as I have seen it done) in full evening dress? Surely the plain night shirt which a man usually dons, after commending himself to God in prayer at night, before lying down in the hope of rising to the light of another day, is a more fitting garment for the cast-off body of one of his servants. Except only in the case of a priest of His Church; who may well be laid to burial in the robes of his holy office, for the sake of those of his flock who desire to have one last look on their pastor.

Your obedient servant,
R. B. LOWNDES.
L. R., Toronto.

"CATHEDRALS"

To the Editor:

Dear Sir,—There are terms used in your issue of the 21st instant by your correspondents in Algoma and Moosonee, that set one's teeth on edge. The only Protestant "Cathedral" we know of is St. Giles, Edinburg. Protestants have not got cathedrals, they may have vast, ornate places of worship, as for instance, the "Metropolitan," but they are not Cathedrals.

Yours truly,
W. H. FAIRBAIRN.

FROM ALL SAINTS, WINNIPEG

Editor of Church Life:

Sir,—May I take advantage of your columns to thank those clergymen who answered the advertisement for an assistant priest, which appeared recently in your paper, and to say that I have handed their letters to the Church wardens who will hold them in reserve until the new rector is appointed.

F. C. C. HEATHCOTE.
Rector of All Saints', Winnipeg.

"CHURCH LIFE IN ENGLAND"

To the Editor of Church Life:

Dear Sir,—Recently, in a letter from England, the writer said something about CHURCH LIFE that I thought you might like to hear. I quote verbatim:

"We also quite enjoy the paper CHURCH LIFE you send me. The last dated June 26th, is very good. I think the tale rather poor literature, too many adjectives and allusions to personal charms, but the articles signed, 'Honour Bright,' are quite admirable. So is the rest, beginning at 'The Week' and so throughout, really well balanced, thoughtful writing; a pleasure to read. I hope it has an increasing circulation. . . . It is a paper that should flourish in your land."

Curiously enough, another English letter I received today, referred to the paper thus:

"CHURCH LIFE is a capital paper, especially the papers by 'Honour Bright.' It is interesting to get another point of view of current topics."

I have talked to several people about the paper. Those who take it are enthusiastic about it, but the Rector of the parish (St. George's) prefers the *Canadian Churchman*.

With best wishes for the continued success of the paper,

Believe me, yours very truly,
ROBERT SPENCER RAYSON.

FOX MOTHERS A LAMB

An example of Christ's peaceful kingdom as described in the book of Isaiah has been found at Mussy-sur-Seine, not far from Paris. The owner of a herd of sheep found among the flock a deformed lamb which seemed to have little chance of life. In order to get rid of it he took it to a neighbour who kept a fox which had an especial liking for rabbits and chickens and threw it into the animal's cage.

A few hours afterward the shepherd returned to see the fox and great was his surprise to find Reynard lying down holding the poor little lamb in his paws keeping it warm and affectionately licking its face. The lamb was immediately taken out of the cage and in a little time it was running about the place as happy as any of its kind.

Now the owner does not know whether to give the fox credit for his humane instincts or to believe that he was merely waiting until his prey grew large and fat enough to make a good square meal.

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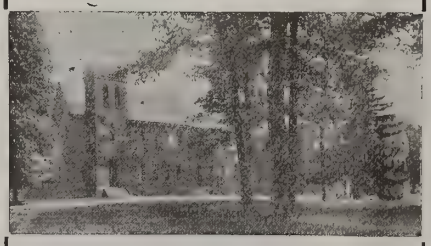

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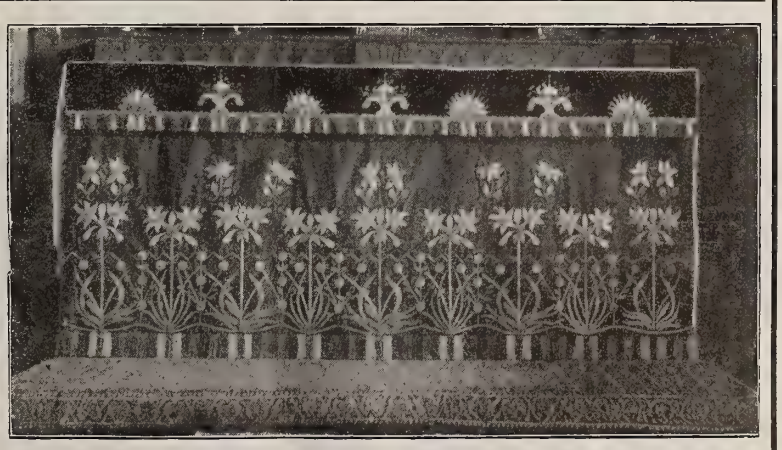

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The Week

ACCORDING to a statistical memorandum just issued by the Dominion Government the consumption of tinned meats in Canada was double last year what it was eight years previously. This is not a cheerful state of affairs except for the manufacturers and the middlemen, who are enriched proportionately. The growth in consumption of meat and other articles of food turned out from factories is one of the signs of the declension of the ideals of the housewife, and, we believe one of the causes contributory to the continuous increase in the ranks of dyspeptics. A generation ago a housewife, no matter of what social class, took a pride in the quality of home-made productions. "Labour-saving" devices became the rage, first in one department of the household and then in another, until the sole consideration nowadays seems to be how to avoid personal effort and labour of any kind. Bread, jams, spiced meats, soups and other articles of diet, the preparation of which a few years ago was a source of pride to the housewife, and their consumption a pleasure unalloyed by doubts regarding ingredients, to others, are now very largely factory made. This, the tin age, so far as feeding is concerned, marks an epoch, and physically and morally we stand to lose by its prolongation. A tinned liver makes for a tinned temper. Both are promoted when the housewife shoulders most of her responsibility on to the factory. It gives her more time—to attend the matinee, discuss politics and study the problems of sex at public meetings; wear herself out, unfit herself generally for the position of good wife and mother.

The Tin Age

* * *

"WITH an occasional flash of true Irish wit, interspersed at intervals with samples of dry Scotch humour, the preacher kept his audience in convulsions of silent laughter at times, and then there would be a sudden transition from gay to grave." Thus is reported in a Toronto daily paper the sermon of a "leading preacher" in that city. Unless they are slandered by the report, the congregation—we mean, the audience—are to be commiserated, at least those among them who stole away from the trials and temptations of business to seek spiritual refreshment. Of course, to those who simply wanted a change, entertainment of some kind, the occasional "flash of true Irish wit and samples of dry Scotch humour" would be very gratifying, and the "sudden transition from gay to grave" would have its own thrill and enjoyment, all accounting for the "convulsions of silent laughter." But for the really tired and hungering soul; for those to whom religion and the things of God are acceptable without the concert hall accessories, there must have been a sense of disappointment and of humiliation somewhat akin to shame.

Curious Concomitants

* * *

THE *Guardian* (Eng.) in its review of "Sketches in Western Canada," by the Right Reverend Bishop Ingham, D.D., does not place any higher value on the unfortunate production with its contribution (of slander) by a "Canadian Churchman" than did the review of CHURCH LIFE a few weeks ago. Referring to the then Dean Bidwell's repudiation of the "gross caricature of our Church drawn by this anonymous writer," the *Guardian* says: "With so vigorous a refutation we may well leave this 'story of a few blemishes' to the judgment of those who are able to appreciate the difficult nature of the problems by which the Church is faced in Canada, and the measure of the success by which her efforts towards a solution have been attended." It is the view of the *Guardian* that "Bishop Ingham's sketches themselves hardly call for any extended notice. They are avowedly hasty impressions somewhat loosely strung together, without any attempt at completeness. Yet it is to be regretted that while Wycliffe College, Toronto, receives the eulogiums it unquestionably deserves, Trinity College, which has trained hundreds of Canadian clergy, which was founded by a Canadian Bishop, and has produced several other Bishops, is not even mentioned." And the *Guardian* might have added of Trinity College which is not even mentioned by the observant episcopal author of "Sketches of Western Canada" that it enjoys an established status as the university of the entire Church of the province of Ontario the Bishop of every diocese in the civil province of Ontario being ex-officio a member of the governing body, and every synod in the province electing both clerical and lay representatives on the governing body of Trinity." The *Guardian* concludes: "It would be unfair to criticise a hasty compilation as though it were a deliberately conceived and carefully executed piece of work, but the task before the Church in Canada is so huge, and the need for unity of aim so imperative, that, while appreciating all that is hopeful and stimulating in the volume, we may reasonably regret that it should have contained anything in the nature of a challenge to those whose methods differ somewhat from those of the writer."

"The Guardian," Bishop Ingham and the Canadian Church

* * *

AT the "Fourth International Congress on School Hygiene" in Boston last week one of the speakers, a prominent medical man on the staff of one of the colleges went into so much detail in connection with his theme, which was a phase of sex hygiene, that the men squirmed and finally called "time" and the chairman "shut the speaker off with a heavy bang of the gavel"—on the table, not on the speaker. But, we are informed by the daily press, the "lady delegates" present would not be satisfied "with anything short of the plain, unvarnished truth," and applauded the speaker so insistently that the chairman had to call upon him to continue. However high the motive and ideal of the learned speaker—and we do not question either—we cannot admire his taste in handling a very delicate subject in such a "plain, unvarnished manner" that it caused a sense of shame in men not less mentally vigorous, and not less enthusiastic in the cause of education of the young than himself. We can understand the male delegates—being the sons of women and probably in some cases husbands and brothers of women—feeling a sense of shame and giving vent to it when the details of sex relationship were set forth "with plain, unvarnished truth" before such a mixed assembly. They did no violence to their manhood, to their manliness, or to their sincerity as reformers by their attempts to drown the note of "plain, unvarnished truth" in their cries of "time." We cannot say as much for the "lady delegates." What a pity they do not send women instead of lady delegates to such conferences! If there had been more women and fewer lady delegates there would not have been that insistent applauding to secure the continuance of the plain, unvarnished truth.

"Lady Delegates" v. Women

* * *

IT is remarkable that the generation which produces not merely toleration of, but hankering after—to the extent of insistent applauding in public assembly,—the nasty details of the sex problem, and of thinly disguised sensuality in many novels which undertake to present the sex problem in attractive—and destructive—form, is the same generation that finds fault with and blushes at the wholesome and very necessary exhortation at the beginning of the marriage service. If the plain, unvarnished truths therein were only more deeply inculcated, and parents taught their children that their bodies were the temple of the Holy Spirit, and the duty of keeping the body in temperance, soberness and chastity, there would be less occasion for, and less desire on the part of lady delegates to hear, the details of the sex relationship in public assembly, even from the lips of a learned authority;

The Moral Gnat and the Educational Camel

fewer wretched marriages, and less of the moral turpitude evidenced by an ever increasing birth-rate.

AMIDST the string of pseudo scientific and other subjects which constitute the curriculum of the common schools there is no place for teaching the old, old truth of relationship to God. Stress of other duties, as indulgence in pleasures is soothingly called, prevents many parents giving to the moral and spiritual culture of their children the sympathetic, personal care and direction that is the child's due of a Christian parent. Others are held back in regard to certain truths by a mock modesty which shrinks from telling a child of dangers, but yet permits the child to face them unwarned. Between parents of these types and schools wherein instruction may be had in everything—including evil habits from companions—except in spiritual verities, tens of thousands of boys and girls are morally and spiritually so many "Topseys"—they have "just growed" "up" or "down." Because instruction in the old truth of relationship to God is so largely abandoned in home and school its power as a remedy and preventive of an old evil is not recognized and a new remedy more in keeping with the sensational experimentalism of the day must be found; is is to be—instruction in sex hygiene with details in "plain, unvarnished truth!" Save us from a generation that shall be taught no higher incentive to purity and chastity than the physical dangers of impurity and incontinence. We believe with the delegates to the International School Conference that the parting of the ways has been reached; that "education" and ignorance of the moral law cannot continue in close companionship, but change must not be in the direction of lowering the moral law to the level of mere "education" in physical details and dangers, but in raising—or re-raising—"education" to the level of embracing moral and spiritual verities.

"Just Grown" Up or Down

Our Old Country Letter

August 20th, 1913.

I THINK I must give first place this time to the Additional Bishoprics' Bill, which you will remember had been long kept back by a small party of obstructionists, and which even its warm friends feared would be left shelved once more at the present close of the session of Parliament. Behold! it is through. The second reading was carried after midnight of August 12, 13, when hardly anyone had expected time to be found for it, and notwithstanding some alarmed protests of dissenters, the third reading, next afternoon, was quite unopposed, and, indeed, it is hard to find any justification for ever opposing so wholly beneficial a measure, affecting no party. So now Sheffield, Chelmsford and the county of Suffolk can set about the Church organisation so urgently indicated by their needs and growth, and for which money is ready.

"The Church and Modern Life" is the title of an interesting article in last week's *Guardian,* which tells of a meeting held at Oxford by the Churchmen's Union. The president explained that this union "stood for an attitude of mind rather than for a definite programme," and that that attitude is "to accept light from any quarter from which it may come." He spoke of many past controversies and the light gradually won through them, and claimed our right "to carry this toleration into other fields of study." The Churchmen's Union "stood for an inspiration and a hope that the Church may be adapted to the life of the age." Another speaker touched on "the position of the mind of the modern man with regard to moral and spiritual truths—the modern feeling for the intrinsic value of such conceptions as right and wrong, fair and unfair, and the attitude that is not prepared to give credence to things or doctrines of the past, which would not be given to things of the present." Criticism, he claimed, had "taken away with one hand only to give back more richly with the other." The task of to-day is a terribly difficult one, and Biblical and theological research claim the right allowed to all other research—the right to make mistakes in its task of restating these things in an intelligent and intelligible form." Surely this is the right attitude, and the only one to hold the allegiance, in this enquiring age, of the eager and the young. To seek Truth, with reverence and with caution, but not with prejudice or fear; knowing that it is by its very nature eternal, and that if it cannot emerge ultimately triumphant it is not The Truth. This is modernism at its best; but Humility must be its twin.

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---

Led by Bishop Gore, there is an earnest effort afoot to secure, for our soldiers' benefit, more efficient touch as to individual men, between army chaplains and civilian clergy; and the same as regards the navy. The authorities of both services profess themselves anxious to have, not merely a general certificate, but special particulars, from the parish clergy, as to every youth who joins; and though this information will be purely confidential it will be kept for reference, and will often help materially in the man's subsequent career. On the other hand, it ought not to, and no doubt will not, be permitted any purely official significance, which might lead to the past hanging like a stone on the advance of the present.

The recent International Medical Congress held, as everyone knows, in London, with unqualified success, gave occasion to some few papers of an especially religious interest. In the history section Miss Stawell read a paper which argued that St. Luke was a Roman, who, in writing the Acts, had constantly in mind the "Aeneid" of Virgil. The following passage is on this basis: "If Luke was a Roman, we can appreciate the evident sympathy in his writings with the Romans, his desire to put them in his best light, the pride in Roman citizenship, and the great name of Caesar; and again, the tone of disparagement in which he speaks of Athens. But especially this hypothesis fits in admirably with Harnack's suggestion that the real theme of Acts is the travelling of the Gospel under the guidance of the Holy Ghost, from Jerusalem to Rome."

Preaching at St. Paul's Cathedral in special connection with the Medical Congress, the Dean, amid much appreciation of this great profession, yet questioned whether on the whole it either used or realised its potentially enormous influence and opportunities in the cause of social reform—of temperance, purity, sanity, as well as mere hygiene. An instance was the silence of the profession on the Mental Deficiency Bill, so hardly won, even imperfect as the advance it stands for admittedly is. And, said the Dean, "all those problems of heredity and schemes for the improvement of the human stock, which are grouped under the new word eugenics, are attracting increasing attention. Would it not be possible for the medical profession to recognise that they are called to an even higher duty than the mere prolongation of life or mitigation of physical suffering?" To educate public opinion on the various sides of moral questions is a duty which cannot be left only to religious workers as such, but should have far more of the direct attention and the acknowledged authority of science.

"Camps" of various kinds are still going on, though the season is slipping by. Canon Green, of Manchester Diocese, has a triumphant vindication in a leading paper this week of some strictures levelled at the Church Lads' Brigade. The difficulties attending the management of an immense rendezvous of poor town lads, in such new surroundings, would be, indeed, as he says, insuperable, were discipline still to be learned when they come to camp. But, on the contrary, the camp displays and proves lessons and loyalty learned in the company.

First and last you must pay your entire debt. Persons and events may stand for a time between you and reckoning, but it is only a postponement. You must pay at last your own debt.—Emerson.

DIOCESAN MISSIONS

THE need, and the neglect, of Diocesan Missions, loom large every year in the reports of some of the older Dioceses. The neglect lies not in effort of Bishop or Missionary Secretary to bring the needs of their respective Diocesan Missions before the laity, but in the failure of those who offer themselves for the Ministry to heed the call of the mission work of their own diocese. The failure is probably not due to lack of real enthusiasm so much as to comparative lack of knowledge, efforts of Missionary Secretary notwithstanding. The romance of the life and work in the foreign and far western fields appeals to the imagination. The needs, the possibilities of these fields are kept before the people through the agency of the M.S.C.C. By literature, lantern lectures, sermons, and other efforts, "missionary minds" are focussed on the more distant fields. What the M.S.C.C. does for the foreign and western fields, each diocese should endeavour to do for itself. There is that in the needs of, and the conditions surrounding missionary life in the back parts of a diocese like Toronto or Huron for instance—there is the romance—that could not fail to appeal to the heroic spirit of young Churchmen if they were made familiar with these conditions. Figures, no matter how skilfully tabulated, and periodic laments, will not, in spite of self-sacrificing efforts of Missionary Secretary, appeal to the imagination and provoke the spirit. The Missionary Secretary knows the conditions, knows the isolation and other trials of many of the diocesan missionaries, which demand not one whit less of sacrifice than the foreign or western field; knows of the unreached hamlets where those of the household of faith are left practically unministered to. It is all a sad, heart-breaking reality to him. He tries in annual report or on odd occasions when he can find the time to remain a day or two in a city or town to bring it home to some congregation, but the reality of the conditions in diocesan missions must be brought home to the congregations of cities and towns by contact with those at work in the missions. Probably not one-tenth of the average congregation of a Montreal, Kingston or Toronto church know as much about the conditions of living and work in the back parts of their own dioceses as they do of such details in China or on the prairies. An exchange for a month between a dozen diocesan missionaries and twice or three times that number of city or town clergy would make much for a deeper interest in and knowledge of diocesan missions. It would release for one month a diocesan missionary if four rectors of city parishes undertook the care of his parish for a week each. Not only would the diocesan missionary have a week in each of the city parishes, by sermons, addresses, and lantern lectures to give the people a true knowledge of the conditions and needs of the missions, but the city rectors during their week in charge of the mission would gain a personal knowledge and experience of some of the difficulties of diocesan missions which would make them more able advocates of the cause than they had been. They would be in a position to strengthen and help to translate into action the sympathy that had been evoked in their own parishes by the visiting missionary. The position of the Church on the concession lines, in the back country, in the old dioceses is a most serious one. No gain afar off can compensate for loss or neglect at home. It is not progress. At best, it is but marking time. This weakening of the force at the base is not due so much to lack of earnestness as to lack of machinery for directing earnestness and focussing attention. The practical solution of what is not only a danger, but will be, if it be not already, a disgrace to the Church, lies, in our opinion, in community houses. Two years ago Bishop Scadding, of Oregon, sent us some interesting information regarding the results that had at that time attended his efforts to meet the same problem by establishing communing houses. We published the memoranda Bishop Scadding sent us, in an article urging upon officials and laity the need of more accurate conception of the conditions and needs of the Diocesan Missions. That is absolutely necessary before any real enthusiasm can be awakened and sustained effort made to deal with the problem in a practical manner. We feel sure that a splendid opportunity awaits the missionary secretary of any of the older dioceses who will boldly call upon the city and town clergy to co-operate in making the missionary work of diocesan missions a reality to the laity of cities and towns, by arranging a missionary month of exchanges. Few town or city parish priests could leave their charge for a month but there are also few who could not do so for a week, and we firmly believe that very few rectors would fail to respond if a definitely arranged plan were laid before them, whereby diocesan missionaries could tell the story and show the life of the backwoods mission in city and town for a month; and city and town rectors could see the life and do the work of the backwoods mission for a week.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

SCHOOL BOY, KERRISDALE, VANCOUVER

Ques.—I am a boy and 12 years old. I can repeat the "Our Father" and recite all the creeds and commandments, and always go with mother to receive the Blessed Sacraments; yet, when we were visiting in Ontario, we went to the parish church to receive at the Mass, and because we were the only ones there we were told by the priest there would be no Communion. This seemed strange to me, that having been confirmed, and because there were so few there, yet we could not receive the Communion. Churches in Ontario are quite different from those in British Columbia. Please answer this question.

Ans.—We presume the Ontario priest you refer to had conscientious objections to violating the letter of the third of the rubrics which follow the last of the Collects "to be said after the offertory," which says " . . . yet there shall be no Communion, except four (or three at least) communicate with the priest." We can well understand your disappointment at finding yourself on a Sunday in a parish where not even one parishioner heeded the Lord's command or felt himself or herself in need of the Divine help proffered in the Blessed Sacrament. You must be glad to be back in your own parish, but do not run away with the idea that all parishes in Ontario are like the one of your unfortunate experience. In some, at the early hour, there would not even have been the priest; in many others, again, you would have found priest and many devout Churchmen and Church women, Church boys and Church girls "drawing nigh with faith to receive this Holy Sacrament."

Your other question will be answered next week.

Ques.—(1) May I ask you to state whether it is generally held that St. Paul meant anything when he told the Phillipians "that at the Name of Jesus every knee (or head) should bow"? At present it seems to be more honoured in the breach than observance, though not so in my younger days.

(2) I would also ask why the preacher of a sermon maintains an earnestness while he addresses the people, and at the conclusion, when he addresses God in the ascription, he goes off at a hand gallop? It certainly seems incongruous to say the least, and somewhat wanting in reverence.

Ans.—" . . that at the Name of Jesus every knee should bow" is literally, as in the Revised Version, " . . . that *in* the Name of Jesus . . . ." "Not merely that outward adoration is to be made whenever the Name of Jesus is uttered, but that when it is made, it is to be made in that name." That outward adoration at and in the Name of Jesus "seems to be more honoured in the breach than in the observance," so far as your present experience goes, though not in your younger days, indicates that your lot is cast among those a majority of whom had not the advantages you enjoyed in your youth. For instance, you must remember that if a teacher in one of the public or common schools at which 90 per cent. of the non-Roman Catholic children are educated, corrected a pupil for not bowing on the rare occasions when the Name of Jesus is uttered in the schools, or taught a pupil to be reverent to that extent, the teacher would be discip-

lined for "introducing religious instruction." Our school children are taught to salute the flag and to study and honour the lives and work of deceased statesmen and patriots, but not to give the Christian's salute at the name of their Saviour. You see, we in Canada are a "Christian nation," but we do not maintain Christian common schools, because it would offend Jews, agnostics and other non-believers in Jesus Christ. Then there are a very large number of Christian people (they form the majority in many places) who regard outward signs of reverence and adoration as "superstition," when worshipping God, and prefer free and easy informality to Apostolic precept and Catholic usage. Again, a desire to be "popular" or "broad" or "charitable" has caused some Churchmen, not merely among the laity, to speak and act slightingly in the matter of "non-essentials." Last but not least, the family altar has largely disappeared and the Name of Jesus is very rarely uttered in many homes, except in private prayers. Where these conditions—particularly the last two—obtain it is not a matter of surprise that a generation even of Church people, should grow up with whom irreverence is a greater characteristic than you knew in your youth.

(2) You had better ask "the preacher of the sermon" you refer to, or some one who knows him. We do not know him. Of course it is quite possible for priests and preachers to beget bad habits and mannerisms, even in the pulpit, but we can hardly conceive of either "maintaining an earnestness" while addressing the people and going off at an irreverent "hand gallop" when he addresses God in the Ascription.

Ques.—Will you kindly let me know through your columns where one can obtain "The House of Prayer," which was reviewed at some length in the current issue of CHURCH LIFE?

Ans.—"The House of Prayer,' by Florence Converse, can be obtained at the Church Book Room, 27 Richmond West, Toronto; price, $1.50.

"We often hate for one little reason when there are a thousand why we should love."

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—Phillips Brooks.

The Provincial Synod of Rupert's Land

ON Wednesday, August 27th, the sixteenth Synod of the Province of Rupert's Land was opened with a celebration of the Holy Communion in St. John's Cathedral, at which the Archbishop of Rupert's Land was celebrant, assisted by the Very Reverend Dean Coombes. At an earlier hour there had been a celebration in the chapel of St. John's College, where many of the delegates, clerical and lay, were staying.

The preacher in the cathedral was the Rt. Rev. Bishop Stringer of Yukon, who took as his text, "Jesus Christ, the same yesterday, to-day and forever." He spoke of the imperceptible changes that were taking place in the mountain ranges and prairies apparently changeless, that he had traversed on his way from the distant Yukon. Human nature, too, in every age had the same old story of sin and sorrow, of suffering and crime. But, as the history of the West well shows, advancing civilisation is constantly bringing changes in human life.

Thus while the Church's message is of One Who is the same yesterday, to-day and forever, changing conditions bring new problems and responsibilities. The Church in Rupert's Land is still responsible for the work consecrated by noble lives and rich fruit, among the Indians and Esquimaux. But new problems also press for solution. How can we supply the ministrations of the Church to members of our own communion? How can we reach and influence those who only nominally belong to us? What in the interest of Christian unity is to be our attitude to Christian bodies separated from us? What service can we render to those from different countries who have made Canada their home? What contribution are we to make to Social Service? These are questions that as servants of Jesus Christ, the same yesterday, to-day and forever, we are bound to consider.

On Wednesday afternoon the Metropolitan of Rupert's Land gave his charge to the Synod assembled in St. John's College. He called attention to the fact that the Synod was meeting on the spot where ninety-three years ago the Church of England had its beginning and where in 1875, the ecclesiastical province of Rupert's Land was created. A new cathedral, it was expected, would shortly be erected to adorn the place that already had many rich associations with the history of the Church in the West.

A tender tribute was paid to the memory of the Rt. Rev. Bishop Holmes, the Rev. G. G. Chambers and the Hon. T. Mayne Daly, former members of the Synod, who had passed to their rest since its last meeting.

After mentioning the completion of the endowment of the Dioceses of Mackenzie River and the proposed formation of the new Diocese of Edmonton and Brandon, His Grace referred gratefully to the assistance rendered to the province by those who had generously devoted time and energy to the mission of help.

Through co-operation with other Christian bodies, the committee of the Synod had prevailed on the Dominion Government to increase the former grants of $80 and $100 per pupil to $100 and $125 respectively.

Deep gratitude was expressed to those who in the Mother Country had unsparingly devoted themselves to raising and managing the Archbishops' Western Canada Fund. Dur-

Archbishop of Rupert's Land

ing the past three years $390,000 had been raised, of which $115,000 had been handed to the English societies for work in the Canadian West, while thirty-seven clergymen, twenty-five laymen and five women had been sent to work in Western Canada.

At the conclusion of the archbishop's charge, the lower house proceeded to elect the Very Reverend the Dean of Rupert's Land to act as prolocutor, the Rev. R. B. McElheran, of St. Matthew's Church, Winnipeg, to be secretary, and Rev. Canon McMillen, of Lethbridge, as messenger. After formal business the Synod, in accordance with a resolution passed by the Diocese of Calgary, set apart and erected into a new Diocese of Edmonton the northern part of the Diocese of Calgary and decided that the new diocese so formed should be administered by the Bishop of Calgary until such time as the first Bishop of Edmonton is elected.

Similar legislation was passed forming the new Diocese of Brandon from the western part of the present diocese of Rupert's Land to be administered for the present by the Archbishop of Rupert's Land. It was, perhaps, characteristic of the West that the formation of the two Dioceses occupied fifteen minutes.

The motion on the question of the Metropolitical See passed at the last session of the Provincial Synod was then affirmed. By this legislation Rupert's Land remains the Metropolitical See but the election of the Metropolitan is placed in the hands of the House of Bishops and the Standing committee of the House of Delegates on the election of bishops, who shall for this purpose act and vote together. The election shall be by ballot and a majority of votes shall suffice to elect. Provision is made that for an election half of the members of the House of Bishops of the Standing Committee must be present and that the representation of the Diocese of Rupert's Land must not exceed one-fifth of the members of the Standing Committee present. This matter occupied twenty minutes.

The reports of the Theological Colleges were adopted. These reports showed that marked progress had been made at St. John's, St. Chad's, and above all, at Emmanuel—the three colleges reported. The warden of St. John's and others expressed their joy at the success achieved by Principal Lloyd.

The report of the Committee on the Mission of Help reported a balance of $200, which was devoted to the Endowment Fund of the Diocese of Yukon.

The following resolution was moved by Archdeacon Lloyd and seconded:

"That this Synod is seriously concerned with the evidences of the increasing foreignization of Canada and the very real danger of submerging Canadian character by the influx of thousands of immigrants of non-British and non-Saxon stock. We feel that every effort should be made at once to discourage this influx, to at least such proportions as can be easily assimilated into the body of the nation, without lowering the general tone of Canadian language, law, character and religious life."

In supporting the resolution, the archdeacon called attention to the important place that Canada is destined to hold in the history of the world, and on this ground insisted that what Canada does during the next ten years will largely determine what Canada is to be forever. By citing figures from the census returns he pointed out the growing proportion of the foreign born among us. From this he argued that some measures should be adopted to protect Canada against what he regarded as the menace contained in the influx of the non-British immigrants.

Canon Matheson argued that such restriction was not in accordance with British tradition, that it was the duty of the civil authorities to do more for the assimilation of newcomers and the duty of individuals to manifest a more neighborly interest in the newcomers. His ideal for the Canadian life that is to be would be the resultant of the contribution of their best by all the nationalities now making Canada their home.

The following amendment was then moved by Dr. Robinson, warden of St. John's College, seconded by Canon Murray, and carried:

"In view of the large influx of people of foreign nationalities to which the attention of the House has been called, it was the duty of all true churchmen to do whatever they can, both to endeavor to get into closer and more sympathetic touch, with such immigrants and also to proffer to them such elevating and educational influences as they may be disposed to accept. Further, to discourage in an earnest way all attempts to exploit the ignorance of such foreigners for the furtherance of unworthy objects."

Anything short of a verbatim report would do an injustice to the eloquence of both mover and seconder, which swept the Synod with them. The gravity of the facts mentioned was recognized, but by arguments from experience, from history and science, and above all, from the standpoint of Christianity it was urged that the problem must be solved, not by restriction of immigration but by a truer neighborliness.

On Thursday evening a missionary meeting was held at which Archdeacon Lucas, bishop elect of Mackenzie River, and Bishop Robins of Athabasca, gave very encouraging reports of the work in their Dioceses.

On Friday morning the chief business transacted was the rearrangement of the boundaries of the Dioceses of Athabasca and Mackenzie River. A very touching tribute was paid to the Very Rev. the Dean of Qu'Appelle on his retirement from active parochial work after fifty years in the priesthood. Formerly he held a commission in the army, but was subsequently ordained in the Maritime Provinces. For thirty-three years he has worked in the West, under five bishops, always in rural or village cures. Now a failing voice has obliged the veteran to seek comparative repose, but to the great joy of his many friends throughout the West he retains his connection with his diocese as Dean of the Cathedral.

The Church in the West

THE following incident, which happened in the ordinary course of pastoral work seems to me to have a peculiarly pathetic interest.

A priest going to visit a lonely girl in St. Boniface Hospital was asked by a brother priest to visit an Indian girl in the same hospital. Both were, and for months had been, seriously ill. Both were strangers in a strange land. Both the Indian and the English girl looked for comfort and support in their loneliness and suffering to the one Mother Church.

But the interest in the story, emphasised by the similarity and differences of the two experiences lies chiefly with the Indian girl. She had been brought from the wilds on the north of Lake Winnipeg to be treated for burns received long before. The delay in proper treatment made a cure tedious and difficult and had involved great suffering.

As the priest repeated the Lord's Prayer with the stricken girl he was surprised to hear a low voice in broken English joining with them in the familiar words. It was the girl's mother, who occupied the bed next to her daughter's.

She, too, as it turned out, was ill and had wakened her daughter from a much needed sleep that she might not miss the visit of the clergyman. Their tender gratitude for the visit and their devout earnestness in the prayers were, it is said, touching beyond description. Their visitor freely admits that under the influence of their devotion he felt that he was being ministered to rather than ministering. It was not only of themselves, moreover, that they thought. An urgent request was made that a visit should be paid to the husband and father in the grounds of the hospital.

On visiting the father, upwards of sixty years of age, it was found that he had brought his wife and daughter some two hundred and fifty miles to the hospital and returned home only to find that he could not live apart from his loved ones. He had consequently returned and by the kindness of the authorities had pitched his lonely tent in the grounds.

Where he had lived for thirty years the visits of a missionary had in recent days from various causes been few and far between; but the smallness of his opportunity had not destroyed his love for the Church and the Church's services. His first request was that he, his wife and daughter might have an opportunity of making their Communion. In his request, moreover, the same touching thought for others that had distinguished his wife and daughter was manifested. In the hospital, he said, there was a woman from farther north than himself and he asked for her the same privilege as for himself.

In strange surroundings and without a friend to guide him he had tried in vain to find a church. The name of St. John's Cathedral, the mother church of the West, was familiar to him but through his brokne English, evidently, all his requests for direction had been in vain.

His deep interest prompted the suggestion that they should join in a shortened form of Evensong. Before the tent on the banks of the Red River, with the city of Winnipeg before them and the city of St. Boniface behind, the child of the wilderness and the graduate of a distant university knelt as brothers before their Heavenly Father. Though the red man's opportunities for worship had been few, he joined in his broken English without hesitation in saying the General Confession and the Lord's Prayer, and together the two shared in the Office that daily is recited throughout every quarter of the globe.

G. H. B.

A.Y.P.A.—How to Begin Season's Work

The first of a series of weekly papers in connection with the Topic Card issued by the Dominion Executive

THE A. Y. P. A. was organised for a definite purpose. No branch can carry on successful work without an intelligent conception of what the organization exists for. Before commencing the season's work read carefully over the new manual which sets out fully the purpose and aims of the association. It is, however, possible to know the aim and yet be ignorant of the methods of achieving the best results. Intelligent methods are imperative. The next essential is to have a fixed idea, or definite aim, as to what work the branch desires to accomplish, or along what lines it shall work. Some weeks before the opening meeting the president, or branch officers should discuss with the rector the various parochial activities and have him divide the sphere of work in which the branch shall engage. Shall the aim be to increase Church and Sunday School attendance, supply of church furniture, or decoration, etc., etc., or shall the branch's work be educational, *e.g.*, mission study, teacher training classes, etc., etc.

Having fixed the definite work for the branch the next step is to outline a plan or working programme. Plan your work and then work your plan, is good advice. The A. Y. P. A. Topic Card will be found suggestive, but we are to apply the principle of adaptation. Branches have their limitations and numbers varied individualities. Hence, no uniform programme can be applied, but such subjects should be chosen with due regard to the locality, the training and environment of the members. Keeping in mind the supreme purpose of the branch, adopt that plan that is most workable. If possible be leaders, not followers. Have a little originality. Instead of copying other branches take the initiative. Print the programme if possible.

Let the opening meeting be a "social meeting." Fix the date well in advance. Begin at once to plan for it. Give notice of it in the local press. Talk about it. Send an invitation to every young person likely to attend. Prior to the night of meeting the president should get the promise of every officer to be on hand fifteen minutes before opening hour in order to start on time. Have the room decorated as brightly and tastefully as possible. As strangers come see that they are introduced to members. If the branch is a large one a reception committee could be used. Let the rector (asked beforehand) open the meeting with a few words of greeting, and explain the purpose and opportunity of the A.Y.P.A. The programme, previously planned, should show variety and wholesome entertainment. Remember A. Y. P. A. meetings are not simply to "amuse." The world furnishes amusement. Let our meetings be bright but not light. Sociability does does not mean frivolity. Guessing slips are always entertaining and instructive. These are long slips containing questions, the answers to which are the names of flowers, an author, a city, etc., as the case may be. A prize is given to the lady or gentlemen handing in the most correct slip. These are not printed, otherwise everyone would know the answers, but the Dominion Secretary is prepared to furnish the secretaries of branches with these lists of questions and the answers in a sealed envelope.

The whole secret of success is plan and prepare. If the heart is in the work the ability to perform will come. Do not let anything drag. Go on to the next item at once. If refreshments are to be served, begin early. Close on time. It can be done. Close in the proper way with a hymn and the benediction. The social meeting must be a success if the following suggestions are observed, viz.: (a) Plan; (b) Prepare; (c) Work. Let the programme be varied in character and distribute the interest.

Philos O. Phée.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

"TO THE UTTERMOST PARTS"

GENERAL SURVEY OF ANGLICAN MISSIONS

There is not published a more complete resume of missionary activity the world over than "Missions Overseas," issued by the Central Board of Missions of the Church of England, London. In the "Sixth Annual Review," recently to hand, the reporting societies comprise twenty-six of the Church of England, or "of the same communion, while fourteen are either of churches of other communions or are interdenominational or undenominational."

The comprehensive character of this "Review" not only from the point of view of the fields covered, but of the agencies carrying on the work will thus be readily recognized. The "General Survey of Anglican Missions" as a compendium of the year's work to the uttermost parts of the earth, should be read by and have a place in the "retained" missionary literature of every churchman. The writer, Bishop Montgomery, points out:

The following is an attempt to survey at the present time the whole field of Anglican Missions abroad without entering upon statistics: and also to indicate our general position in the field of all Christian Missions.

Anglican missions form but a very small portion of the whole Christian forces at work in the world. Excluding Rome, some make us to be one-seventh of the other missions. Probably in India we are about one-eighth, in China one twelfth, in the South Pacific one fourteenth. But our influence is great in proportion to our size, in consequence of our unique position,

WE ARE CATHOLIC

yet we are sympathetic towards all devoted Christian efforts. The great missions which we hold not to be on the Catholic basis are fully aware of our position and value our friendship enormously. They are not in the least anxious that we should give up our principles. The wisest heads among them would deplore it deeply. All they ask of us is for a true Christian charity, and that we should know them as true workers for Christ, though not of us: and ready to hold council with them in regard to all that is possible, co-operating in matters common to us all. The Anglican Church becomes in consequence of its principles a true standard of doctrine indirectly keeping up the level for many not in communion with it. Probably

NO CHURCH IN THE WORLD HAS SO SERIOUS A RESPONSIBILITY

resting upon it in these wonderful times for these reasons: it remains to be seen whether we possess a spirit beautiful enough, sympathetic enough and faithful enough. It is because of our unique position, and our contribution to Christendom, that our presence to men here in every great Mission Field as a steadying and also a loving force seems to be peculiarly necessary.

EUROPE

Here our work is limited to ministrations to our own people. Naturally the Anglican Church is sympathetic towards all reformation movements on the continent, but it is not our custom to interefre with the faith of other Christians. With the various branches of the orthodox Churches of the East we are on the most cordial relations. In one region of the near East we aid the Church to become more faithful to its own traditions.

ASIA

This is a continent of great nations and of the vastest populations of the world. In India we are in a minority, and indeed all English Missions put together are surpassed by the forces of American Missions. The Church of Rome, because of its attitude towards all other Christians, is omitted in this survey, though with no intention of despising the extent of its operations and the devotion of its workers.

TWO FACTS STAND OUT

in regard to the Anglican Church in India. (1) Its desire to consolidate itself, to speak with one voice and to prepare to be the Church of India if God so will. It has formed itself, with Ceylon and Burmah, into one province, with a Synod; (2) At the same time it is ready to confer with Christian Missions not in communion with it, to learn many lessons, and to impart its own contribution. The intentions of the Government of India in the direction of an enormously increased system of elementary education among the countless villages of India, in which ninety per cent. of the whole population dwell, make it essential that all Christian forces should hold conference with each other. There are few regions in the world more important fo the Christian statesman during the next twenty years than India. Probably China, Canada and India loom largest.

Nor may we ignore the regions eastward—Burma, Singapore, Borneo. The Anglican Church is specially weak in numbers here. Yet, in these lands Islam is encroaching; here also Chinese and natives of India commingle. It is a great field.

CHINA

The eleven dioceses in China in 1912 formed themselves into a General Synod—calling their Church "Chung Hua Sheng Kung Hui," or the Holy Catholic Church of China, a very happy step towards a fuller corporate life. No one can foresee what will be the result of present day movements in China. But it is certain that forces tending to disintegration are at work on every side.

SIR ROBERT HART SAID

that 20,000,000 of Christian Chinese would save China. An infidel and materialistic China would be a menace to all Christendom. A Christian China with its contribution might be a boon to Christendom surpassing anything to be expected from any other region of the world: and at length has come to Christendom the call of the Chinese Government to fall to prayer for its political needs. This call opens the door into a new region of ideals and efforts. He would be no statesman who would belittle the effect of Chinese Missions' work. Corea has a small but a strong Mission deeply imbued with the evangelistic spirit. Corea may be Christian ere long.

JAPAN

Many consider that we are passing through a period of stagnation in Japan. This great nation has exhausted itself by its enormous efforts: it is poor and heavily taxed. Christian effort progresses but it is in quietness and confidence. We are not eager to look for quick results.

Before we quit Asia it is necessary to

EMPHASISE THE EXTREME IMPORTANCE

of very solid work done by the Anglican Church among the members of our own race. Here we may be said to excel. In India among the English, domiciled and Eurasian, in treaty ports, and Crown Colonies, there are posts unequalled for their spiritual responsibility. They need the best men.

AFRICA

Upon the whole, mission work in this continent is among non-Christian people. Yet, here again, in Egypt and the Soudan, and in South Africa, as well as in certain places on the East and West Coasts, the Anglican Church is doing magnificent work in shepherding its own people. Again, and upon the whole, the Anglican Church is stated by unprejudiced observers to be the

FIRST AMONG ALL CHRISTIAN DENOMINATIONS

in the volume and force of its missions in Africa. But it is as well to remember that there are dozens of other denominations at work, some of them with very large forces. On the East, the missions in Uganda, British East Africa, Zanzibar and Central Africa are fine. Southward, below the Zambesi the traveller finds himself in the province of South Africa with its twelve dioceses, with two distinct tasks—the shepherding of our on people and the evangelization of millions of virile African races increasing fast in numbers.

Eastward lie the Island Missions of

MADAGASCAR AND MAURITIUS

In West Africa are situated the oldest Anglican Missions in Africa, fast reaching the stage of independence with all the obvious dangers of independence among such races and in such a climate. These are not dying races. They need fine statesmanship, firm principles and sympathetic rulers. Here and in the Soudan, and in Uganda we find Christian forces in close touch with Islam as it filters down from the north. Islam has, it must be confessed, enormous natural advantages among such races, for its development. The practical sympathy of the whole Church should be in evidence all along this line of the Christian army.

AMERICA

The Church of England is now only in touch with Canada, in an executive sense, in North America. All Churchmen know the exceeding gravity of the conditions. India, China, and Canada are the three greatest responsibilities for Christendom. The Church at home has enormously increased its aid to Canada during the last seven years. Probably 350 men and £350,000 have been sent from the British Isles to aid the Church in Canada since 1906.

THE GREATEST NEED OF THE CANADIAN CHURCH

to-day is the growth of its own indigenous ministry.

SOUTH AMERICA

This is the region in which more than anywhere else a new race, Latin

American, is being evolved. Skilled observers expect much more from this race one day than many to-day are prepared to grant it. But it lacks, upon the whole, a virile religion. No one, not even the Roman Church, which is very much in possession, can assert that the Christian religion is really exhibited in a worthy light for the most part. Yet it is a very glorious continent.

THE WEST INDIES

The past years have been years of depression for these islands: yet the Anglican Church has done a noble duty in them under wise guidance. It is probable that the Panama Canal may entirely transform this region and the West Indian Church may find itself in a degree in the forefront of the world. Let Anglican Church note these possibilities.

AUSTRALASIA AND THE SOUTH PACIFIC

The Church in these lands is almost self-supporting. It cannot be long before it has entirely freed itself from funds from English sources. It has its own great missions—Melanesia, New Guinea, its aborigines in Australia; and as an outpost, the care of its own people in Polynesia.

SUMMARY—WORK OF REPARATION

This brief and general survey tends to show that there are two kinds of mission work, both infinitely important. (1) The care of our own people scattered over the earth's surface; (2) the evangelization of non-Christian races everywhere in contact to-day with European, and nominally Christian races. It is necessary, but difficult, to hold the balances fairly. Nor is it easy to foresee from what source will come in the future the predominantly valuable contributions to Christendom, whether from Europe and its races, or from the Americas, or from China and Japan. In too many lands the work of the missionary is a work of reparation for the injury done to non-Christians by the lives and acts of Europeans. The Christian statesman has to pray for a right judgment in all things, neglecting neither course, for both are according to the revealed will of our Lord.

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Church Life on Grande Prairie, Northwest Canada

WITH the conclusion of a visit from Bishop Robins it is permissible to review the work which is being done in this part of the British Empire on behalf of the "Church of England" or "Anglican Communion."

It should be first explained that Grande Prairie is a portion of the *farthest* North-West of Canada occupied by settlers. Indeed, it only requires a ride of thirty miles on horseback to allow a traveller to enter within the borders of British Columbia, and from "Richmond Hill," which is a vertrebal rise of ground occupying a central position on the Prairie, running east and west, one may see, every day, a glorious ninety mile view of the sea coast province, including a long stretch of the Rocky Mountains.

The prairie itself is a superb Agricultural Garden, studded with many beautiful lakelets, and these are set in the midst of wooded country which is a carpet of green, spangled with millions of flowers—including such popular kinds as anemones, roses, violets, golden rod, michaelmas daisies, and campanulas.

In the year 1909 Bishop Holmes sent in the Rev. F. W. Moxhay to commence work among the settlers. The conditions then were extremely rough, and the life required a very high degree of hopefulness, courage and endurance.

Next after the Roman Catholic Church the credit of evangelizing effort belongs to us; but this was a state of affairs altered right away. The Presbyterian body sent in the Rev. A. Forbes, a devoted and far sighted son of Scotia; and he again was followed (in point of time) by the Rev. C. F. Hopkins, as Methodist superintendent; and after him, in 1912, came the Rev. H. S. Bagnall to lead a work for the Baptist Church.

It is necessary to record these facts in order to understand our own ecclesiastical position; for it will be seen that we have by no means had the field all to ourselves—quite the reverse.

In the month of June, 1911, the late Bishop Holmes sent in the Rev. F. C. Smith, who formerly worked in Uganda and Sierra Leone. From this time the work began appreciably to extend and consolidate. Suggestions and plans offered were most unselfishly supported by both the late Bishop and Bishop Robins (then archdeacon). It is safe to say that the Anglican communion owes her present strong position on the prairie to the unity of plan and purpose which actuated all three men in their responsible positions. Anyone who followed Bishop Holmes' career will realize how whole hearted he was in pleading for money towards the building of prairie churches. And, although the harder work of securing land and seeing to the construction of buildings was to come after his death; yet, through all future time the beneficiaries of our beloved Communion will reap somewhat in spiritual grace from the self-abnegation of Bishop Holmes during those last months of his noble life.

To return to the days of the Rev. F. W. Moxhay. Then the population consisted of sparsely settled men—mostly bachelors—now a large number of homesteads are taken and occupied by family people, in very many instances, with the result natural to such conditions, viz.: children are enfolded beneath the Church's banner, and here and there weddings and confirmations occur as heralds of a strength and glory that is to be. We can understand in this frontier work the fine picture phrase—"Cry aloud and shout, thou inhabitant of Zion, for great is the Holy One in the midst of thee." Dull must be the mind and heart that can observe, unmoved, the coming of the Lord into these regions, so recently desolate and without inhabitants.

In the springtime of the year 1912 a Church Council was called into being, and its officers and members have already fulfilled a great work. Many misunderstandings have been removed by the conferences thus held, and solid construction work has been encouraged. Among points easily followed by the outside world is the institution of a yearly picnic, a due observance of harvest thanksgiving, and of Christmas in the dispersal of gifts from a Christmas tree: each event marking off a period of the year with some Church message, forcible and enduring where sociability and piety have a special value because of the total absence of city forms of recreation and excitement.

Within the brief period of eighteen months no less than nine church buildings will have been dedicated or else prepared ready for that act of separation. In the month of July, 1912, St. Andrew's was dedicated at Lake Saskatoon, and this dedication of the first church on Grande Prairie has been followed up this year with St. George's, Richmond Hill, Holy Trinity, Sinclair's Bridge, and St. Luke's, Beaver Lodge. The other churches, not completed, are at Grande Prairie City, Red Willow, Cut Bank Lake, and South Beaver Lodge. At Spirit River a church will be dedicated on the outward journey by Bishop Robins, and in each case he will have performed the act of setting apart for sacred use.

In the same month of July (1912) Bishop Robins (acting then as commissary for the Primate of Canada), gave licence to Messrs. F. Frewer and A. E. W. Roberts as honorary lay readers, and since then their help has been most valuable in carrying on services, especially on account of the resignation of the Rev. F. W. Moxhay, which left Canon Smith with more than one man could possibly do.

Allusion must be made to the formation of two branches of the "Women's Auxiliary" if a true idea is to be formed of the progress made.

It is a cause of thankfulness to God that the Archbishops' Western Canada Fund is now to augment the work which has been so well begun under the auspices of the C. & C. C. Society.

Henceforth the office of superintendent will be occupied by the Rev. H. Speke, who will be supported by Mr. C. W. Trevelyan.

With a strong measure of support now in *prayer, men and money*, the Anglican Communion has a future in this land of promise as bright and assured as in any part of the world and when the construction of railways will allow visitors to see us, we believe many will regard the work, which will then have been accomplished, with a sense of unfeigned gratitude to the men whom God disposed to lay foundations for success.

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High ideals are to be used as guiding stars, not as stumbling-blocks in our pathway. That is what a man always does when he knows so well what ought to be done that he is not willing to attempt anything. Every man owes it to God and to all other men to use his little knowledge as truly as a genius is bound to use his genius.

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L. ..... Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D. .. .. Athabasca Landing, Athabasca
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Bishop of Kingston ..... Kingston, Ont.
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SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D. ..... Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D. ..... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.

The second session of the ecclesiastical Province of Ontario is called for Tuesday, September 16th at 3 p.m. in St. James' Parish House, Toronto. Service will be held in St. Alban's Cathedral at 10.30 a.m., when the special preacher will be the Rev. L. Norman Tucker, M.A., D.C.L.

ALGOMA

BYNG INLET

A men's club has been organised and will be opened on the 30th of September with an oyster supper and "smoker." The parish hall is being furnished with comfortable chairs and card tables. The town library has been handed over to the care of the parish and the cases and books have been placed in the hall for the use of the members. Ten daily papers have been subscribed for, 12 magazines, and four church papers. Writing material with the name of the club will be given to the members wishing to write home or to their friends. Smoking will be allowed. On Sunday evenings the club will entertain all men after evening service, when refreshments will be served. A membership of fifty is already assured and the leaders aim at seventy-five.

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CALGARY

EDMONTON

The mission church of St. Mary's, in the parish of St. Andrew's, mentioned in your last issue of CHURCH LIFE, was struck by lightning on Saturday, August 23rd. The lightning set fire to the lumber and the mission church was soon enveloped in flames. The building was entirely destroyed, but owing to the willing and ready help of the men in the district most of the furniture and books were rescued, though they were damaged by the torrential rain. It has been decided to build the permanent building at the earliest possible date. $1,500 is required, of which $500 is already obtained.

FREDERICTON

CHATHAM DEANERY

BISHOP'S VISITATION

On Tuesday evening, August the 12th, his Lordship Bishop Richardson conducted a twelve days' visitation of a portion of the Deanery of Chatham. The parishes visited and members confirmed were:—

Sunday, August 3rd—Derby, Blackville and Grey Rapids; the Rev. H. T. Montgomery, rector; 41 confirmed.

Monday, August 4th—Bathurst; the Rev. J. A. Cooper, rector; 22 confirmed.

Tuesday, August 5th—New Bandon; Mr. A. F. Bate, of King's College, lay reader; 43 confirmed.

Wednesday, August 6th—Dawsonville; Mr. G. W. Fisher, of Wycliffe College, lay reader; 10 confirmed.

Friday, August 8th—Bay du Vin; the Rev. L. A. Foyster, missionary; 10 confirmed.

Sunday, August 10th—Chatham; the Venerable Archdeacon Forsyth, rector; 30 confirmed.

Monday and Tuesday, August 11th and 12th—Harcourt and Weldford; the Rev. W. E. Best, missionary; 18 confirmed.

Total number confirmed, 174.

The Bishop expressed himself as being well pleased with the present state of the Church in this north shore deanery.

W. J. BATE,
Secretary of Deanery.

HURON

LONDON

The Rev. Mr. Beverley has entered on his ministry in St. Mark's parish, formerly St. Mark's mission, Pottersburg, or London Junction.

The rector and members of St. Matthew's Church are taking much interest in the newcomers to our city who have been making their home in Queen's Park since their arrival. Some have already found homes, but the scarcity of suitable houses makes it difficult for these people (among whom are some very fine young men) to find accommodation. With a little encouragement these young men will make good citizens. With the object of helping them and making it pleasant for them in a strange country, Mr. Appleyard has organised an athletic club in connection with the Church, which will be known as "The St. Matthew's Athletic Association," with the rector as president and the new Canadians filling all the other offices. The organisation of this new club, which will play matches with other boys' athletic clubs in the city, was completed on Monday evening, when the following officers were elected: President, Rev. Edward Appleyard; secretary, Mr. H. Froud; treasurer, (pro tem), Mr. Appleyard; captain of football team, Mr. Alfred Holmes; vice-captain, Mr. John Shaw; trainers, Messrs. H. Young and Williamson; committee, Messrs. Young, Williamson, Aiken and Froud.

NIAGARA

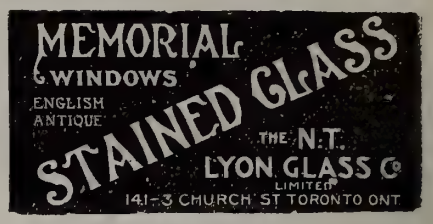
HAMILTON

THE CATHEDRAL

Rev. Mr. Judd, curate of Christ's Church Cathedral, was presented with a purse of $300 on the occasion of his approaching marriage in a few days. The gift carries with it the good wishes of all his congregation.

ST. MARK'S

The annual "At Home" for the sewing members of St. Mark's W. A. was held, by kind invitation of Mrs. Martin, at "Ballinihinch," on Thursday, August 28th. There was a good attendance and a most delightful afternoon was spent. Tea was served on the spacious verandahs and most heartily enjoyed. Thanks were tendered Mrs. Martin for this pleasant afternoon hour.



ORANGEVILLE

Rev. Geo. A. Rex, on the occasion of his departure for a new field of work in their work was, with Mrs. Rex, presented with most valuable tokens of the appreciation in which their services were held by this most attached congregation.

OAKVILLE

St. Jude's Church had the honour of ministering to Court Trafalgar in church service last Sunday morning. The rector, Rev. H. Woodcock, preached. Over forty children from the I. O. F. Orphanage were present in the parade thither, which was led by music from the local brass band. In the loving care given these, His little ones, great praise is due the institution and officers of this society.

ONTARIO

JEANSEY

A meeting of the Deanery of Kingston was held at Jeansey, Aug. 13th and 14th. There were present, Rev. Canon Loucks, W. J. Wilkinson, C. A. S. Warneford, W. R. Hibbard, William Smith and G. E. Tobin, Rector of the parish. After the reading of the appointed portion of the New Testament in Greek, Rev. W. R. Hibbard gave an exposition of the same. The Chapter decided to pay the travelling expenses of the deanery representative on the Board of Governors of King's College, Windsor, in attending the meetings during the year. It also decided to give a form prize for general proficiency to the Collegiate School at Rothesay, under the direction of the Head Master. At the evening service the deanery sermon was preached by Rev. W. J. Wilkinson, M.A., B.D., Rector of Springfield. On the following morning the Holy Communion was celebrated at 8 o'clock and the Eucharistic address was given by Rev. C. A. S. Warneford, Rector of Johnson. During the meeting the visiting clergy were hospitably entertained by Rev. G. E. and Mrs. Tobin, assisted by several of the parishioners. The next meeting will be held at Springfield, October 15th and 16th.

BROCKVILLE

Sunday, August 25th, at the morning service, the rector of Trinity Church, Rev. Rural Dean Woodcock, dedicated a beautiful brass eagle lec-

tern, which had been presented to the church in memory of the late Mr. and Mrs. Launcelot de Carle by the former's two sisters, Miss Arabella, of St. Leonard's, Sussex, England, and Miss Ursula, lately deceased.

The memorial was unveiled by Mr. Leopold Le Carle, their eldest son, and formally presented to the services of the church. Mr. Wm. Richardson, as warden, accepted it in behalf of the church.

Special hymns suitable to the occasion were sung during the service and the lessons were read by Mr. Chas. W. de Carle. In his sermon, the rector spoke in glowing but just terms of the sterling characters of those to whom this memorial has been erected, and all who knew them realized that he had not said a word too much in their praise.

The lectern itself is of solid brass, highly polished, and of massive design throughout, weighing complete three hundred and fifty pounds. It stands five feet eight inches above the floor. The base of the pedestal is nineteen inches in diameter, being supported by four claw feet enclosing a circle of twenty-four inches diameter.

The bird is removable from the pedestal, measuring twenty and one-half inches from tip to tip of its outstretched wings and twenty-four and one-half inches from tail to tip of beak.

The pedestal ends in a large globe on which the eagle stands. The front of this globe, immediately below the bird's claws, bears the following inscription:

"To the glory of God and in loving memory of Launcelot de Carle, at rest July, 1905; and his wife, Alice de Carle, at rest December, 1898; faithful and devoted communicants of this parish from its inception. 'Thy word is a lantern unto my feet and a light unto my path.' Presented by his two sisters, U. & A."

The lectern was made by Henry Birks & Sons, Montreal, and is of exquisite design and construction throughout, and will add considerably to the already great beauty of the church.

Officers Elected

A meeting of the Amateur Athletic Association was held recently in St. Paul's church. A large number of enthusiastic members interested especially in football were present, and the following officers of the football association elected: Honorary presidents, Rev. H. H. Bedford-Jones, Rev. L. E. Davis, Rev. Rural Dean Woodcock; president, Frank Mason; vice-president, Bruce Drew; secy.-treas., F. J. Armstrong; manager, John Marsh; executive—Jas. Mephan, Wilson Anderson, James Graham.

NEW DUBLIN

There has been presented to the parish church of St. John the Evangelist, New Dublin, by the Misses Norma and Edna Davis, a beautiful quarter-cut golden oak altar in memory of their father and mother. The altar which was built especially to meet the requirements of the chancel, is a very handsome one indeed, with the Alpha and Omega and I.H.S., surmounted with a re-table on which is inscribed the sacristus, the whole design and workmanship being of the highest order. While the custom of marking the last resting place of loved ones with a shaft of granite or a slab of marble is commendable, yet could there be anything more eminently fitting than that their memory and good works should be perpetuated by a gift, such as this, placed in God's sanctuary; a gift from which is dispensed, in obedience to the Divine command, "Do this in remembrance of Me," the elements that have been, all through the ages, spiritual food and sustenance of the faithful. What more fitting tribute to the memory of those who, in their lifetime, never neglected an opportunity of availing themselves of this great privilege, and whose lives were spent in the service of the Master. The rector, wardens and people wish to publicly acknowledge their thanks to the donors, not only for the magnificent offering, but also for the example, as other gifts of a similar nature are sure to follow. A solid silver Communion service is the next gift that the rector expects to be presented in the near future. The altar will be dedicated when the parish receives the Episcopal visitation in October.

SELBY

On the evening of the 14th of August, Mrs. Jas. McCormick entertained the members of Selby parish on the occasion of the approaching departure of Mr. W. H. Smith, Wycliffe College, Toronto. A large number were present to bid their curate farewell. Some business was discussed, after which Mr. N. Wilson read an address of appreciation signed on behalf of the congregation, and Mr. A. L. Carscallen presented a small purse to Mr. Smith, who replied briefly in his own bright way.

LANSDOWNE FRONT

The congregation of the parish of Lansdowne Front showed in a very marked manner their love and esteem for their rector, the Rev. J. Leech, M. A., and his family. The Lansdowne and Warburton part of the parish held a very successful social on the parsonage grounds under the auspices of the Women's Auxiliary on Wednesday evening, while the Rockport side of the parish, owing to distance from the centre, held its social at Rockport on Friday evening. An illuminated address from the pen of Mr. R. H. Lindsay, Brockville, accompanied by a purse, was presented to the rector and Mrs. Leech. The wardens of Rockport, on behalf of the congregation, also presented Mr. and Mrs. Leech with a purse and address, expressing regret at their departure and conveying their good wishes. Mr. Leech expects to take up his duties in his new parish of Wolfe Island on Sunday, September 14th.

OTTAWA

OTTAWA

St. Bartholomew's

A gloom was cast over this parish when it became generally known that Canon Harrington's only son, Arthur Edward William, had been accidentally drowned on Friday, August 22nd. in Pinowa Channel, near Winnipeg. In Ottawa, where he was born on August 9th, 1888, and had lived the greater portion of his life, Mr. Harrington possessed a large circle of friends and acquaintances amongst old and young, with whom his many sterling qualities and bright disposition had made him a general favourite. He had been a student of the Ottawa Collegiate Institute and also of McGill University, and for some year a non-commissioned officer of the 23rd Field Battery. After graduating from the McGill University School of Clinics in 1912 he was for some time engaged in the surveys of the peat lands in the province of Quebec. About six months ago he received the appointment of assistant engineer to the staff employed in the hydrographic survey being carried on by the Canadian Government in the vicinity of Lac des Bonnett, Manitoba, and it was while on duty there that the accident occurred which caused his death in the rapids of the Pinowa Channel. His body was mercifully recovered from the water and sent to Ottawa where, after a service in St. Bartholomew's Church, taken by the Rev. Canon Pollard, rector of St. John's, assisted by Rev. H. Cary-Elwes, curate of the parish, it was reverently laid to rest on August 27th in Beechwood Cemetery. In many and various ways was made known the loving esteem in which the young man was held, as also the deep sympathy felt for his parents and sisters, not the least of these being the very numerous floral offerings, and the large attendance at the service of parishioners and other residents of Ottawa, as well as of many of the diocesan clergy. The two hymns sung at the service, "Christ will gather in His own," and "On the Resurrection Morning," fittingly expressed the faith in which soul and body were committed to the eternal care of the Good Shepherd, and the peace arising therefrom, brought with it the comforting assurance that He will guard safely that which is committed to Him against the day of His appearing and the glorious resurrection of the just. R. I. P.

RUPERT'S LAND

SHOAL LAKE

Shoal Lake, the new church for the recently formed parish of St. George (adjacent and auxiliary to St. Paul's, Shoal Lake) was formally opened for service on Sunday, August 24th. The service was full choral, led by the choir of Shoal Lake, with Herbert Short at the organ. The rector, Rev. A. G. Clark, was assisted by Rev. Rural Dean Walton, B.A., rector of Birtle, who preached inspiring sermons, F. Dicks, mayor of Shoal Lake, and H. C. Short, late organist of Christ Church, Bristol, England, rendered beautifully the duet, "Watchman, What of the Night," by H. Sergeant. The building is imposing for a rural parish, but was too small for the large number who came from distant parts in motors to witness the opening.

The schoolhouse belonging to St. John's Cathedral parish has been

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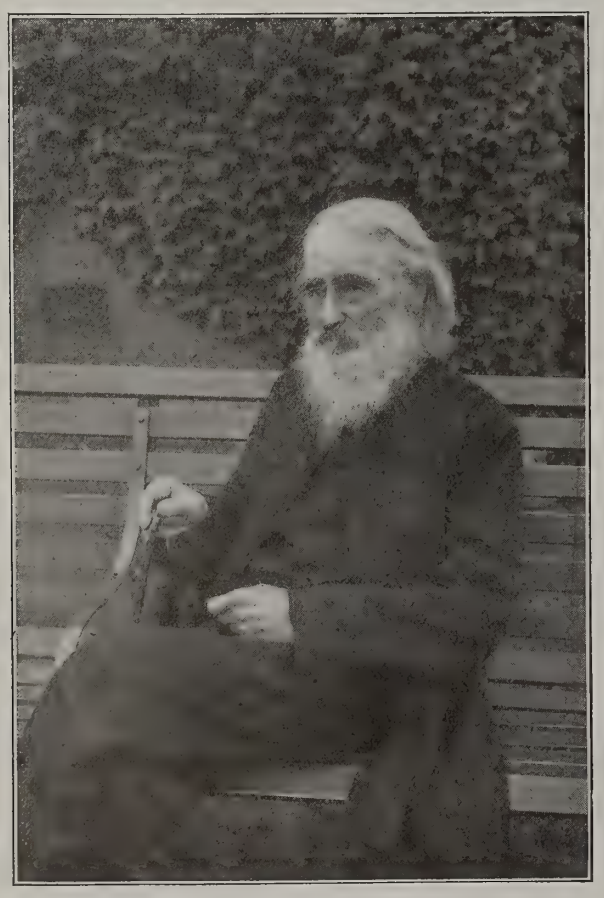
lately enlarged and there is now a possibility of accommodating all the classes of the Sunday School.

Classes in St. John's College School will open September 10th.

St. Matthew's, Brandon, is at present without a rector, Rev. W. P. Reeve having lately resigned the charge.

Assisted by the Bishops of Keewatin, Yukon, Athabasca and Moosonee, Archbishop Matheson on Sunday consecrated Venerable Archdeacon Lucas as Bishop of Mackenzie River.

Ven. Archdeacon Robert MacDonald, one of the oldest and most widely known of the early Anglican missionaries of the northland, died



Archdeacon Robert MacDonald

August 28th at his residence in Winnipeg, after an illness of five months, aged 84 years. His death will be regretted by many Churchmen from coast to coast. Ven. Archdeacon MacDonald was the son of one of the intrepid explorers who ranged the northern seas under Sir John Franklin. He was born at Point Douglas in 1829, and educated at St. John's, Winnipeg, being one of the first graduates. He was ordained as a deacon in 1852 and a priest a year later. He served first as a missionary for the C. M. S. at Islington, on the Winnipeg River, in 1862, and then went to Fort Yukon, where he laboured eight years. He travelled to Porcupine River, where he spent a year, and to Peel River for another twelve months. He was appointed Archdeacon of Mackenzie River in 1876, and it was only in 1906 that he retired through ill health. MacDonald, in addition to translating the four Gospels into the Tukudh language for the British and Foreign Bible Society, aided Archdeacon McKay in the Biblical translations in the Cree language.

TORONTO

BRAMPTON

An effort is being made to form a chapter of the Brotherhood of St. Andrew in the parish of Christ Church. Last Sunday morning ten men of the parish met together and discussed the proposition and Mr. H. Griffin was appointed temporary director and H. P. Charters temporary secretary. The chapter will likely become connected with the Brotherhood of St. Andrew some time in the early fall.

STREETSVILLE

The Churchville Church, which has been closed for a number of years, will be opened very shortly. Rev. T. O. Curliss, rector of Streetsville, in whose parish the church is situated is doing his utmost to have the church opened within the next few months.

CALEDON EAST

The Venerable Archdeacon Ingles will conduct Harvest Home Services in St. James' Church on Sunday, September 7th. The services will be at 10.30 a.m. and 7 p.m.

TORONTO

Girls' Friendly Society

Opposite the Dufferin street entrance of the Exhibition grounds and immediately north of the Horticultural Building, is to be found the Girls' Friendly Society lunch tent. Here meals are served between the hours of eleven and seven on the cafeteria plan, and judging from the manner in which this tent has been patronized during the opening days of the Exhibition, the plan certainly appeals to visitors. One could not help noticing the spirit of entire satisfaction which prevailed among its patrons. By this plan, at a modest cost, and under the able management of those who have the welfare of the society at heart, dainty meals are served without delay amid bright, attractive surroundings. All the service is voluntary, the associates being the capable managers and the members the efficient waitresses. One feels here that the word "friendly" is not misused, for on all sides, among the many helpers, there prevails that spirit of friendliness which is the keynote of the society, and not only the helpers but those who patronize the tent seem imbued with the same spirit. So many were the remarks of satisfaction heard on all sides, that one felt that the society was not only providing meals for the public but at the same time making friends.

The proceeds of the tent will be devoted to the reduction of the debt on the Girls' Friendly Society lodge on Pembroke street, where business girls may find a comfortable home at a minimum cost. The ladies in charge of the cafeteria are: Mrs. Ashcroft, Mrs. Christopher Robinson, Miss Adele Nordheimer, Mrs. Elton, and Miss Christobel Robinson.

PORT HOPE

The death of Mr. F. Barlow Cumberland, of Port Hope, announced just as we go to press, removes a well known figure and a forceful personality from the councils of the Church in this diocese. During his long residence in Toronto he was a member of the congregation of St. Stephen's and when living at Port Hope, for the last few years his permanent as well as his summer residence, he worshipped at St. John's. At St. Stephen's he conducted a men's Bible Class for several years, his essentially masculine character, coupled with a power of imparting knowledge, making him particularly fitted for the work. He was for many years a member of Synod and of some of its most important standing committees. As chairman of the Diocesan, General Purpose and Extension Committees he rendered valu-

Mr. F. Barlow Cumberland

able service by his persistent efforts to bring about a more complete and scientific tabulation of returns from the parishes. Mr. Cumberland was a native of Portsmouth, England, and was born in 1846, his father being the well-known Col. Frederick W. Cumberland, an engineer and architect of considerable celebrity. Mr. Cumberland came to Canada in infancy and received his early education at the Model Grammar School in Toronto. Later he became a pupil at Cheltenham College, England, and his university career was completed at Trinity University in this city, whence he graduated with the degree of M.A. After completing his university course he entered law, but subsequently abandoned the profession and entered into railway construction, later abandoning this for steamboats, and was largely instrumental in the founding and fostering of the large water traffic to and from Toronto harbour. Mr. Cumberland is survived by his wife, a married daughter at Port Hope, and another daughter, Mrs. A. Foy, of Toronto.

TORONTO

St. Paul's

Mr. Healey Willan has been appointed organist and choirmaster of this church and entered upon his duties on Sunday last. Mr. Willan, who is the new professor of harmony in the Toronto Conservatory of Music, arrived from London, England, last week. On Friday he was appointed to his new position in St. Paul's Church, and met his choir for the first time that evening.

St. Alban's

Expectation of completing St. Alban's Cathedral by 1915 was express-

(*Continued on page 16*)

Women's Work and Social Service

MUCH is said and written about girls in respect to their earnings, their allowances, their expenditures. It happened that a few months ago "Toronto Saturday Night," in its women's supplement—as usual, full of useful and entertaining information—published two articles on the budget of the girl. They were based on the experiences, as related by themselves, of three girls living at home, and of three girls in business, and there is a good deal of interest to be learnt from the narration, as we shall see. To begin with the story of the girls living at home, each receiving an "allowance," it must be remembered that in their case the main wants of life—those which necessarily absorb the chief part of the business girl's income—are provided. But an "allowance" requires management, under any circumstances, so let us see how these three deal with theirs.

* * *

First, we are introduced to Dorothy, who has just left school, is eighteen, and receives an allowance of $12.00 a month. Of course it goes chiefly in dress; that is what it is given for, but Dorothy has a pleasant story to tell of how "I've learnt to do ever so many things for myself. I made this blouse for 45 cents, and it's ever so fascinating after once you study the pattern."

Dorothy was started with a good stock of clothes and has not had to purchase anything "big" so far. She has had to buy her experience, and like the rest of us, made a "dreadful goose" of herself at first, spending the whole of her first two months' allowance on sweets and jabots and matinees; but she soon began to reform and has now a little savings bank account. A peep was allowed into her little red-bound account book, whose entries were classified as dress, car fare, church, travel, drugs, dentist, and sundries. Parents may take comfort from the cheering remark that "Daddy says it is less expensive than when I just went to him for money whenever I wanted."

Dorothy is evidently popular and has not to spend anything on amusements, which seem to be provided her by friends. She is domestic in her tastes, and when Mary Ellen, the household treasure, leaves, her mantle is to fall on our young friend, who will do the housework (without the washing) and receive an additional $10.00. Of course, as she wisely remarks, "if I were going out to many teas and dances, I could not manage as I do, but as it is, I have a pretty good time," and I think myself that Dorothy is getting a valuable training for a happy home of her own in which every bit of her present experience will be to the good.

* * *

Marjorie is twenty-one, and has $200.00 a year. The household is small, she and "mother" do the work, and "father and Ted" "enjoy home cooking." Marjorie, too, wasted her entire substance at first, was bankrupt before the end of the quarter, and was regarded as a hopeless spendthrift, but now she is saving from every quarter's allowance. She spends about $100 a year in dress, buys most of her gowns ready-made, and makes the others herself. She gives a tenth to church and charities, and has learnt that with care, and watching the sales, it is "quite easy to lead the simple life as far as your wardrobe is concerned, and yet look quite, respectable." Marjorie is not musical, not particularly intellectual, but she has a pleasant hobby in China painting. She very wisely spent part of her allowance on taking a year's lessons, has an attic studio fitted up and spends two happy hours a day in this little kindgom. It is a profitable hobby, too, for Marjorie gets a good many orders, but better still is her invaluable discovery—not as a theory, but as a bit of experience—that "the greatest fun you can have is to make something which seems your very own, whether other people like it or not."

* * *

Last of these three is Winifred, who is twenty-four and seems almost a millionaire, for she has $500.00 a year, and does not save because "dad is going to give me ever so much more some day." At the same time Winifred is a young woman of very decided but not at all wealthy tastes. True, she spends about $200.00 a year on her clothes, and "dad and mother insist on giving me furs and evening gowns and things like that." But she does not really care much for dress, is most comfortable and happy in a walking suit, loves heavy outing boots—of which she possesses "a tall and solemn row of formidable ones, with the thickest of soles and the stoutest of laces"—and is positively miserable in any of "those charmeuse atrocities, with floppy draperies round her knees."

Winifred's hobby is the destitute new-comers in whom she has become keenly interested—not on principle, but just because they appeal to her. She disclaims all idea of being a philanthropist or a serious social worker, and has nothing to do with any of them unless they really appeal to her.

"The ones I help are all my personal friends," she says, "and they are infinitely more interesting than the people you meet at afternoon teas. I know a small boy, who'll be an artist some day, if he gets the necessary training, and there's a Katrinka, living in one of the most crowded houses who has a voice worth listening to. I get more fun out of that hundred which goes to the slums than out of any other money I spend."

I do not quite foresee Winifred's future, but she has already made the discovery that "the beginning of helping the poor is to stop thinking of them as the poor," and that "the stranger should see in the stranger his brother at last, and his sister in eyes that were strange."

* * *

We turn now to the budget of the business girl as described by three who have been persuaded to confide their experiences to the ear of our genial editor. None of these three has any home behind her, but each must be entirely self-supporting.

First, there is little Christina, who is seventeen, and is earning $7.00 a week, soon to rise to $10.00. She lodges with a small family where "the house is kept like a new pin," and where, though she has a very tiny room, yet it has "pretty paper, a nice rug of old Rose and light brown, and a fern in the window." She gets good wholesome meals, "perfectly all right, home-made buns and oatmeal porridge, for instance—no freak food." These various necessities cost about $4.50 a week, and as she walks to the office, car fare is a small item.

Christina is a Scotch lassie, very sober in her tastes and simple in her wants. She does not care for the girls in the office who "wear cheap rings, and talk of nothing but boys and shows," nor has she any friends among the men there. She has learnt that "whatever you do, never accept theatre tickets from a married man," indeed she never goes to the theatre—"one vaudeville show was quite enough"—but she reads at night to improve herself; she "keeps up church" and goes to an occasional good concert with her friend Jean.

It is easy to see that with these views, clothes were not much of a difficulty to Christina. She will buy a few good things and will take care of them, saving from her salary for the larger expenditures, and she will not waste her money on fancy things and trifles. It seems an austere life, perhaps, for such a young girl, but Christina has evidently her own sources of pleasure; she will not squander her powers of affection, any more than her money, on unworthy objects, and I seem to see her in the future, a happy wife and mother, reigning in a little home which she knows how to prize.

* * *

Bertha, who is three years older than Christina, is earning $10.00 a week, and has had time to learn by experience. When she began, she was inclined to waste money on clothes, and spent every penny during her first year. She also, in those unregenerate days, "wasted time on novels and magazines." Now she has foresworn novels, and goes to a reading room; she also restricts her expenditure for clothes to a definite sum, and has thus saved $180.00 in a year. She shares a room with another girl, a good room with good, though plain, furniture—their necessary expenses—room rent, good laundry and car fare—leave a balance of about $4.00 a week.

Bertha does not indulge in the luxury of white blouses, but wears dark one-piece dresses. She sees that many business girls suffer from want of exercise, so she walks as much as possible, and skates in the winter.

And she is only twenty, and has learnt all this, and further has no one whom it is her duty to help. I think Bertha will become a small capitalist, who will invest and manage her money wisely, especially as she realizes that "the working-girl who saves has to look out for relatives who borrow."

* * *

Madge, who has also been in business three years, began at $7.00 a week, now earns $12.00 and has saved a considerable sum already. She lives with two friends, in much the same

A BREAKFAST IN CEYLON
would not bring you a more delicious cup of tea
than you may have at your own table by using
"SALADA"
It is the world's choicest tea, at its best—the
finest hill-grown Ceylon—in sealed lead packets.
BLACK, GREEN or MIXED
051

way that Bertha does, the three girls having two rooms between them. They do their own laundry, spend about $60.00 a year on dress, and practically nothing on the theatre or similar amusements, but it is very pleasant to hear that they rent a piano which no doubt affords them endless enjoyment.

* * *

I wonder how the above recital will impress anyone who reads it. There is a certain type of person—always, I believe with us— who seems positively to revel in thinking and talking about the degeneracy of the age,—its bad manners, its shocking style of dress, its indecent amusements, the frivolity of the old, the extravagance and thriftlessness of the young, and so on.

I fancy every age and generation from the beginning of time has had its own group of croakers who have set their faces backwards and have steadily lamented the Good Old Times, the golden age of the past, the mighty things of yore now buried in oblivion.

True, I suppose, there has never been an age or generation in which there was not much to cause anxiety, much to regret, much to lament, much to improve. Our own generation is no exception. But yet again, of every age and generation, with all its faults and follies, are we not able to say

"The times are great:
What times are little? To the sentinel
The hour is regal when he steps on guard."

Our own generation is no exception.

* * *

Take this one often-lamented subject,—the extravagance and careless thriftlessness of the young. No doubt that youth is very often thoughtless, and that pretty things are always plentiful and tempting. I do not think the six girls, whose budgets are described above, were selected in order to prove any theory; they were not chosen in order to prove that youth is this or that, and perhaps one would be wrong to quote them as typical of a majority.

But what impression does the perusal leave upon the unprejudiced mind? Does not each little story indicate forethought and good sense, carefulness in outlay, the power to spend wisely, to profit by experience, to enjoy wholesome pleasures. There is no sign of reckless extravagance, of mad pleasure-seeking, of foolish bargain-hunting. It is a picture of simple wholesome living, of rather severe tastes, with, if anything, a little too much prudence, a little over maturity, a little lack of the delightful irresponsibility of youth; but if so, and if the outlook seems somewhat restricted, it is one that the experience of life will quickly broaden and enlarge. Who will say that the foundation is not soundly laid in respect of good sense, prudence and self-control?

HONOUR BRIGHT.

Letters to the Editor

APOSTOLIC GOVERNMENT

To the Editor:

Sir,—At the present juncture, when some Churchmen, no doubt in over-eagerness to find a short cut to Reunion are disparaging Episcopacy, the only possible basis for Christian Unity, does it not call for devout thankfulness that historical investigators, working in the interest not of any Church organization, but only of historic truth, have clearly shown that during the so-called "tunnel-period" of Church History, the Apostolic government continued right from the days of the Twelve and of St. Paul and his legates down to the fully developed Episcopacy of St. Ignatius and the later Fathers?

This, as Dr. Sanday tells us in his articles in the Contemporary Review (1911, pp. 545-561, and 1912, pp. 198-212), is mainly due, not to Anglican theologians, whom it might be said that "the wish was father to the thought," but to the famous critic Prof. Harnack, and to Mr. C. H. Turner, M.A., of Magdalen College, Oxon, author of the first volume of the Cambridge Mediaeval History. Neither had for his object the vindication of Episcopacy; Harnack, indeed, was the translator of Hatch's Bampton Lectures, which strove to show that Holy Orders arose out of institutions of the heathen world. But this idea Harnack has declared "misleading," having in this matter, as in Biblical criticism, to use his own phrase, "returned to tradition."

Harnack, of whom Dr. Sanday says, "No leading theologian has shown more candor and open-mindedness than Harnack, and the consequence is that movement with him has been all in the right direction," seems to have been the first to grasp the full significance of the so-called "Charismatic ministry," i.e., that exercising the "spiritual gifts," as distinct from the official executive, presbyters and deacons of the local church. This, indeed, was clear from many passages in St. Paul's Epistles, as 1 Cor. xii.-xiv., but the discovery of the "Didache," or "Teaching of the Twelve Apostles," a tract of about A.D. 100, helped to set it in its true place in the historical order of development. Harnack saw this and described the position with such force that retrograde movement was made impossible. He also sets forth the Primitive conception of the Church, even of the community in each individual city, as belonging properly to heaven, the current phrase being "the Church of God which *sojourneth* in Rome, Corinth, etc." Further he shows how the Episcopate became "monarchical" in many cases immediately after the loss of the services of the Apostolic founder of a particular church.

Most remarkable of all, Harnack finds the idea of Apostolic Succession, as a security for purity of doctrine, already in the latter part of the second century. "How inevitable was the thought of succession in connection with a deposit of doctrine is shown in the Pastoral Epistles, e.g., 2 Timothy, ii. 2, 'The things which thou hast heard from me. . . . the same commit to faithful men, who shall be able to teach others also.'" On Harnack's treatment of this subject, Dr. Sanday says "We see how it (succession) strikes down roots and fibres into the soil in which it grows, how inevitably it grows out of the conditions by which it is surrounded. . . . The method is strictly historical, not dogmatic." Harnack further speaks of the "ancient and partly true tradition that the Apostles had appointed the officials of the Church." The expression "partly true," Dr. Sanday explains as referring to the Twelve, the tradition being quite true if we include the "Apostles and Prophets" we read of in the Didache.

The place of the ministry of "Apostles" and "Prophets," the former constantly itinerating, according to the Didache, in the Sub-Apostolic age is clearly shown in Mr. Turner's chapter on Ecclesiastical Organization in the Cambridge Mediaeval History, which chapter starts with the Church in Apostolic times. In describing its subsequent organization, he says:

"The evidence of the earlier Epistles of St. Paul is decisive as to the small relative importance which the local ministry enjoyed. The true ministry was the ordained hierarchy, as in 1 Cor. xii. 28, 'first Apostles, secondly prophets, thirdly teachers, then miracles (Gr. 'powers') then gifts of healing,' and only after these, wrapt up in the obscure designation of helps and governments,' can we find room for the local services of presbyters and deacons. To the higher men belong not only the right of supervision and ultimate authority over local churches, but in particular the imparting of the Spirit, whether in what we call Confirmation or in what we call Ordination.

"In effect the Church of the first age may almost be said to have consisted of a laity grouped in local communities and a ministry that moved about to do the work of missionaries to the heathen and to teachers to the converts."

As a proof of the low esteem, comparatively, in which the local ministry was held, Mr. Turner cites the case of the Corinthians, who, as we learn from St. Clement's Epistle, had assumed to set aside by their own will their presbyters. His conclusion is that "Most documents then, of the first century show local churches neither self-sufficient nor self-contained, but dependent for all special ministries upon the superior officers of the Church."

And Dr. Bartlet, Congregationalist, says, "As a rule the superior or more inspired ministry was one at large, while the humbler . . . . type was strictly localized, confined to the single congregation."

"In Professor Harnack's work and Mr. Turner's monograph, "taken together," says Dr. Sanday, "we have a statement of the facts relating to Episcopacy, from the side of the historian, that will not easily be improved upon." No wonder that Dr. Sanday concludes that this picture of Sub-Apostolic Church government is satisfactory to Episcopalians.

HURONIAN.

TOO MANY ARCHBISHOPS

To the Editor:

Sir,—His Lordship the Bishop of Caledonia has been enlightening your readers on his opinion. that we have too many Archbishops in the Canadian Church—what next may we expect from this Apostle of the North? If he finds it expedient, it may be that on some future occasion he will tell us we have too many Bishops. I do not intend to argue the point, what name we should attach to the chief officer of our Provincial synods, though of course, the Archbishop has for centuries been the title given to him who has presided over our Church parliaments; but I would draw his Lordship's attention to the fact, that the American Church at its last General Convention, came within a narrow majority of adopting the Provincial system, and having at the head of each Province its Archbishop. It is altogether probable that this plan may yet be adopted by our sister church to the south.

But what interests me in his Lordship's letter, is his apparent disapproval of too many Archbishops, while we in the West know his position regarding the multiplicity of theological colleges in the Diocese of New Westminster, and the part he took therein. The existence of that alien institution known as Latimer Hall, is a monument of this prelate's work given towards the founding of one at least "too many" theological colleges on this diocese. We are now saddled not only in supporting the Diocesan College known as St. Marks, but in witnessing a propagation of theological teaching quite as alien to the Church of England as Latimer Hall is alien to the Diocese of New Westminster. His Lordship should cease telling us of "too many Archbishops" and resort to the task of convincing himself that we have one theological institution in our midst whose faculty openly teach that Episcopacy holds no place in the Church's system. When we listen to such "an appeal" as his Lordship of Caledonia has handed out to us, and then turn to the part he has taken in dividing the Church in this diocese, to wit, the existence of Latimer Hall, we conclude his attitude towards the Church is not a sincere one.

Why he should refer to the word "prelacy" in his letter, I cannot conceive, only to submit I suppose the views of those who are somewhat antagonistic to the doctrine of Episcopacy.

There is, sir, a crisis at hand in the Church in British Columbia.

Yours,
Z. H. BURNHAM.
Vancouver, August 21st, 1913.

"CATHEDRALS"

To the Editor:

Dear Sir,—My copy of the 21st issue has gone to the Old Country, but re "Cathedrals," I recollect writing of the "pro-Cathedral" of St. Luke's, meaning the Church of St. Luke which is used as a Cathedral until such time as our diocese can build a permanent Cathedral Church worthy of the Holy Catholic Church of which she may claim to be a loyal branch. I imagined the term "Pro" was simple and current and had no thought of the word "Protestant," being a Catholic first.

Yours sincerely,
ALGOMA CORRESPONDENT.
Sault Ste. Marie, Ont.,
August 30th, 1913.

A. Y. P. A. CONFERENCE

All preparations are completed for the greatest conference in the history of the A. Y. P. A. A rally of all the Toronto Branches will take place in Massey Hall, Toronto, Monday, September 8th. The conference will hold its sessions beginning Tuesday morning, September 9th, in Holy Trinity Parish House. Branches should have their representatives register at once. G. S. Bate, 84 Balsam avenue, local secretary.

The Pronunciation of English

In this article:

î = long i, as in bite
ĭ = short i, as in bit

J. E. FIELD, in the Guardian of recent issue contributes a timely article on the pronunciation of English which can profitably be read on this side of the Atlantic also.

A recently published Tract on the Present State of English Pronunciation, by Dr. Robert Bridges, definitely ranges the new Laureate on the side of the literary heretics who favor phonetic spelling. For this all who admire his verse must be sorry. However, the subject is once more fairly to the front, and perhaps it may most profitably be considered by the historic method, which should certainly give pause to the boldest reformers, since the correct phonetic rendering of sounds in 1913 may have become quite incorrect in 2013, and extensive changes in spelling may mean worse trouble for our great-grandchildren than the existing system has ever given of ourselves.

When Cowper wrote the lines, "God moves in a mysterious way, . . . He plants His footsteps in the sea;" and again, "I am monarch of all I survey . . . From the centre all round to the sea," these were good rhymes; for the English "sea" was sounded as the German "See" is. So too the "tea" of our great-grandmothers was "tay." "Sea" and "tea" give us examples of a fairly recent change of pronunciation. We are all aware that such changes have occurred continually in the past. Do we realise the extent to which the same process is making way among us at the present time? One who can take note of it over a period of fifty years and more may well have some reminiscences that are worth recording. The letter h affords the illustration that may first occur to us. Formerly, it seems, we had the rule that the French have, aspirating it in all our Teutonic words, but in none of our Latin words. So we still say "heir," "hour," "honest," "honour" without the aspirate. The word "ostler" reminds us that "hospital" also had no aspirate, and the elders among us remember it thus. If we were a little older we should remember the same of "herb." We may note many examples of the way in which the accent of words has been altered. The verses of "John Gilpin" give us "balcony," and people of old-world culture in quite recent years refused to accept the change to "bálcony." Nor is it much more than half a century since such people, if they were Bible readers, spoke of their "Cóncordance." They had known it thus in their youth, and it is the natural Englishing of the Latin *concordantia*.

A more recent instance of such a change is seen in the word "doctrinal." Not many years ago everybody who had occsion to use the word called it "dóctrĭnal," but quite lately a young clergyman, a graduate and a man of culture, was heard to affirm that he had never known it to be spoken thus, so completely had the change established itself in a single generation. It would seem that some body discovered that the *i* in *doctrina* is long, and jumped to the conclusion that the adjective should be "dóctrînal," without stopping to reflect that the question is governed not by the quantity of the Latin syllable but by the accent of the adjectival form *doctrinalis*, which at once gives us "dóctrĭnal." The man who started the change was guilty of ignorant pedantry, but he has led the world after him. Similarly *decanus*, a Dean, gives an adjective *decanalis*; but those of us who are old-fashioned enough to speak of a Ruridecanal Chapter are probably accounted pedants, though originally the pedantry was the other way. Shall we be told another day that these forms are entirely natúral? We still say "ádjective," but only a minority of us hold to "óbjective" and "súbjective." Again, the Latin *Apostolicus* becomes the English "Apostolic;" and where can we find a more shameless piece of pedantry than appears in some musical settings of the Nicene Creed, which mark the word to be sung as "Apóstolic"?

Returning to our vowel-sounds, we have the well-known story of Dr. Johnson being asked whether we should say "neether" or "nîther," and replying "nayther." The inference is, that the old correct form, "neither," with the ei as in "vein" and "rein," had become obsolete, that the form which had become usual was "neether," and that some people were beginning to say "nîther." In our day "îther" and "nîther" have become general, and only some of us, who are peculiarly obstinate, cling to the "eether" and "neether" of our youth. The most revolutionary change of all is that which we have made in the letter *i*. Did not the late Professor Skeat say that in the time of Queen Elizabeth we gave it the same sound that it has in all other languages? And it is interesting to find a lingering of the old usage in the personal pronoun *I*; for in some districts for "I do," "I can" you still hear (as with a short *e*) "E do," "E can." And when one of the last survivors of Queen Victoria's bridesmaids invariably gave the old sound in "oblige," it was no affectation of foreign usage, but a genuine survival of Old English. We pronounce the *i* in our modern way usually in an accented syllable, but not in one that is unaccented. So we say "spîte" and "despîte," but we say "réspĭte." Yet change goes on. The most revered of all the last generation of our Bishops thought to give additional solemnity to the word by saying "dîvine." Now we hear "dîrect," and perhaps we shall soon hear "dîvide." There is a growing habit of saying "inspîration." We hear it in the opening prayer at Holy Communion. But it is a needless innovation, and against the rule of our language; and more than this, it obscures the connection of the words "the inspiration of Thy Holy Spirit," and suggests the uncomfortable reflection that probably a coming generation will say "spîrit." And what shall we think of the perversity that can take the pleasing name of the Oxford Saint, Fridswide, and in the very teeth of all analogy harden it into the harsh and inharmonious "Frîdeswîde"? Or what reason can be given for mispronouncing the word "wind" in singing?

The familiar exclamation "Lawk a' marcy," now probably a thing of the past, was an interesting survival of the way in which the letter *e* was once commonly sounded, especially before *r*. Probably our forefathers pronounced *er* as the French do still, and the two words "person" and "parson" show us the two ways in which it has come down to us. Similarly the word "park" often appears in ancient writing as "perk," and conversely "Berkshire" often appears as "Barkshire." But the vulgar tendency to force all syllables under a rigid rule leads people to speak of "Birkshire" as if it were spelt like "birch." Thus we hear also of "Hirtford" and "Dirby." But it was refreshing once to hear a clergyman read boldly in the Acts of "Darbe and Lystra." And now we are constantly confronted with that terrible person the "clirk." "Yallow" has probably succumbed to the destructive agency of education. though perhaps it may still be heard sometimes among the uneducated. Only forty years ago it was not uncommon in the upper ranks of society. Again, we spell our forefathers with an *e* and call them English, and with an *a* and call them Angles, whence we must infer that the two sounds were once hardly distinguishable. It is strange that in speech we give the syllable a third sound, as if with an *i*. If this pronunciation needs correction, we must speak of England as "Angland." Some pedants insist upon saying it with what they call the correct sound of *e*, as in "length," which is bad English, bad history, bad form, bad everything.

The letter *o* gives frequent trouble. The pedant will no doubt tell us that we have the correct sound of it in "go" and "gone," while in "do"

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and "done" we have the proper sound of *u*. Yet we shall probably find that in the larger number of words where the short *o* occurs it is sounded as in "done." But there is a constant tendency to alter this, and to sound it as in "gone," the pedants leading the way, followed by the unthinking multitude. The word "currant" shows us what our forefathers took to be the proper pronunciation of "Corinth," and the old way of saying "foreign" has survived in the vulgarism "furreign." Language of course must change. In this as in other things the picturesque and the comely must often give way. But at least we may avoid the ill-considered pedantries and restrain the vulgar innovating influences, holding on as far as may be to the traditional sounds and accents of our fathers.—*J. E. Field.*

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN"

An extract from one of six lectures delivered to the University of Michigan by Bishop du Moulin, and published under the title of "The Eternal Law."

WE would construe this statute very narrowly in its legislation on the Divine Name if we read only a repression of cursing and swearing of profane phraseology. It has another and, wide as irreverence may be, a yet wider sweep. It reproves and condemns as guilty before God, not alone the multitudes of blasphemers and flippant triflers with the great name, but the greater multitudes whose lives are out of joint with their professions and inconsistent with the name they bear.

This will appear to every one who reflects that the name of God stands for His whole being and character, His name is the word-sound or vocable by which He reveals or declares Himself to His creatures. When the words of the law had been given from Jehovah to Moses, he made this request, "I beseech Thee shew me Thy glory," to which the answer came, "I will make all of My glory to pass before thee, and I will proclaim the Name of the Lord before thee" (Ex. 33: 18, 19). And the Lord descended in a cloud and stood with him there and proclaimed the Name of the Lord, and the Lord passed by before him and proclaimed the Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty, visiting the iniquities of the fathers upon the children, etc. "And they shall put My Name upon the children of Israel" (Num. 6: 27). Accordingly Moses was summoned to the mount to stand before Jehovah, "and the Lord descended in the cloud and stood with him there and proclaimed the Name of the Lord." This Name, this character of God was stamped upon His people, they were to exhibit it, they were to bear it before men, truthfully and faithfully. Any inconsistency, any unrighteousness on their part, was a taking, a bearing of the sacred Name and Personality, in vain. This would be a great sin, one of the greatest sins possible. This very sin is laid to their charge by their own countrymen in his epistle to the Romans. After exposing their treatment of the eternal law, he adds: "For the Name of God is blasphemed among the Gentiles through you." (Rom. 2. 24).

It is certain that in a higher and stronger sense the Name and character of God are upon Christians. "Go teach the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Every baptized person has the name of God invisibly inscribed upon him. The character of God is given to him to keep, to bear aloft, to shew forth. This, according to the apostle, is one of the Divine seal marks. "Let every one that nameth the Name of Christ depart from iniquity." (2 Tim. 2: 19).

To live unworthy of this Name and Signature, to be inconsistent and unfaithful to this high calling, is to take the name of the Lord our God in vain. "Lest I steal and take the Name of my God in vain." (Prov. 30: 9).

Than this no greater sin can be committed, and accordingly the warning is added, "The Lord will not hold him guiltless that taketh His Name in vain." In New Testament times God vindicated His name by open and visible judgment and chastisement of those who lowered and dishonored it. "For this cause many among you are sick and weak, and some have fallen asleep." (1 Cor. 11: 30).

We are warned in the Holy Communion office that He does so still. There can be little doubt that the sin most generally committed by the people of God is the bearing of God's Name in vain. Their lack of testimony before the world to God's holiness and righteousness, their indecision, their colorlessness, their inconsistencies so many, so glaring. On the other hand, it is inspiring and helpful to mark how full the New Testament is of the fidelity of God's church to His Name. "He shall bear My Name before Gentiles and kings." "I will shew him how great things he must suffer for My Name." "They rejoiced that they were counted worthy to suffer shame for His Name." They "hazarded their lives for the Name of the Lord Jesus." "In the Name of Jesus Christ of Nazareth, arise and walk." "Everywhere they called upon this Name." "His Name, through faith in His Name, hath made this man whole." "Do all in the Name of the Lord Jesus."

These are some of the acts and words of the men who were ever conscious of the Name that was upon them, who took it not in vain, whose rule was, "Whatsoever ye do, do all in the Name of the Lord Jesus, giving thanks unto God and the Father by Him." This is to keep the great commandment, "Thou shalt not take the Name of the Lord thy God in vain," and in keeping of that command there is great reward.

The Church in Canada

(*Continued from page 12*)

ed by Bishop Sweeney at the Cathedral service Sunday morning. Great progress has been made in the cathedral building in the past year since the corner-stone was laid on August 27, 1912. The beautiful baptistry was finished in May. The campaign for funds to complete the whole building will now begin with renewed vigour. His Lordship spoke hopefully of large offerings during the autumn to bring the work to a speedy finish.

A very unique service, so far as Centre Island is concerned, was held there in St. Andrew's Church on Sunday evening—a Confirmation Service, or the Laying on of Hands, by Bishop Reeve. This is the first of the kind that has been held in the church since its erection some twenty-five or thirty years ago, and was a most solemn and impressive ceremony. Ten candidates, three young men and seven young women, received the Apostolic rite. The church was crowded to overflowing, some of the congregation having to sit in the porch. The hymns, suited to the occasion, were sung very heartily, one, "Breathe on me Breath of God," was sung kneeling. The most profound attention was given to the two parts of the Bishop's forceful and inspiring address, first as to the why and the wherefore of confirmation, and then some very solemn and helpful remarks to the confirmees which also included the congregation generally. The text was taken from St. Matthew 3, 15: "Thus it becometh us to fulfill all righteousness."

The most gladsome thing in the world is that few of us fall very low; the saddest that, with such capabilities, we seldom rise high.—J. M. Barrie.

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It ought to be possible to secure the services of 10,000 men for a canvass of every parish in Ontario during the first week of December. The Anglican Laymen's Missionary Movement is now commencing active preparations to this end. It will cooperate with the Canadian Council of the Movement in the 38 county conferences in November, and in a preliminary provincial conference in Toronto September 30th and October 1st, at which Mr. Campbell White, of New York, will be present. Already replies have been received from representative men in most of the county towns in which it is proposed to hold conferences. All enthusiastically endorse the campaign and welcome the local conferences. These will be as follows: Nov. 3—Chatham, Cornwall, Walkerton, Whitby. Nov. 4—Windsor, Brockville, Owen Sound, Guelph. Nov. 5—Sarnia, Kingston, Orangeville, Berlin. Nov. 6—Stratford, Napanee, Barrie, Milton. Nov. 7—Goderich, Picton, Bracebridge, Brampton. Nov. 10—Renfrew, Welland, Parry Sound, Port Hope. Nov. 11—Ottawa, St. Catharines, Sudbury, Cobourg. Nov. 12—Smith's Falls, Cayuga, North Bay. Nov. 13—Peterborough, Simcoe, Hamilton. Nov. 14—Lindsay, Woodstock, London, Sault Ste. Marie.

The outline programme in each case will be somewhat as follows: 10.00 a.m.—Conference: "Problem of Missions in the Local Church." 2.00 p.m.—Conference—"The Missionary Committee." 3.00 p.m.—Address on "The Missionary Situation." 3.45 p.m. — Conference — "The Every Member Canvass." 6.30 p.m.—Supper, followed by Three Addresses—The Problem—Abroad—In Canada—In the Local Church.

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Church Life.

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The Week

IN "The Week" of last issue we mentioned as one of the evidences of moral turpitude "an ever decreasing birthrate." A compositor, aided possibly by illegibility, turned this into "an ever *in*creasing birth rate." Thus it passed proofreading and revising editor, and with all its absurdity went forth to our readers. A slip of the tongue can be rectified at once; a slip of the pen or of the linotype machine, once it is uttered—issued—cannot be recalled or corrected for a whole week. The way of the caligraphic transgressor is indeed hard.

A Vital Difference

WE have heard much of the long arm of the law; these days we are being treated to a vision of its long ears. Thaw will not have lived and escaped in vain if he serves the purpose, as he appears to be doing, of bringing home to the minds of the people of the United States the terrible condition of their courts of law and justice. If not the unexpected Hercules by whom these forensic Augean stables are to be cleansed, he at least provides the *reductio ad absurdum* of the system which ties the personnel of the courts of law and entangles the administration of justice with the flexible strings of party politics. It would seem also that Thaw is to bring home to us in Canada some of the weaknesses of our legislation. He certainly provided the opportunity for a demonstration which did not reflect any credit on one of our courts, and has also demonstrated that in its administration and its structure our Immigration Act is defective. The suffragettes in England and Thaw on this side of the Atlantic are giving ample evidence that Weller was not altogether wrong when he ventured the opinion that "the law is a hass."

The "Long Ears" of the Law

WE learned a few days ago some of the methods of the "pure milk" business. This particular business has grown from the small beginnings of individual effort with cows, milk pails and delivery waggon, to a stage where half a hundred men are needed to tend the several hundred cows and distribute the output. The owner is now rich, very rich; as rich in fact as he *claims* his milk to be. As a matter of fact his milk, as it stood in the large cans, protected by ice, en route to the big city, was as poor as the veriest pauper; it was "skimmed milk." All the richness, all the cream, had been drawn off to the last drop by a gigantic separator. The cream stood in bottles ready for sale at a good price. Why hundreds of gallons of skimmed milk should be carted so far to a city where it would not be saleable as milk puzzled us. But we are only an uninitiated and ignorant layman in matters of the up-to-date pure milk business. The firm that has grown to such large proportions buys up also the milk from surrounding farms. This can be bought cheap and it is good milk, as it leaves the cow—too good, in fact, for the retail customer at the price, in the opinion of the big dairyman, and in order to bring it down to the level that will fit his idea of "pure milk," and of a good profit, with it is mixed the cans of skimmed milk which had excited our curiosity. If this method of carrying on the "pure milk" business does not violate one or more of the many pure food and milk regulations which are on the statute books, so much the worse for the regulations. It certainly does violence to the moral code; draws a chalk line through the eighth commandment.

Pure Milk !

SOME correspondents of the *Tablet* have been entering a protest against "the odious system of demanding payment at the door for a seat which obtains in so many Roman Catholic places of worship in this country (England)" and asking how the claim so often put forth that the Church of Rome is emphatically the "church of the poor" can be reconciled with the odious system. It is not only in England that the system obtains in Roman Catholic places of worship. It is practised in Canada, at least in parts of Canada; but, after all, it is the business and concern of the Church of Rome, not ours. We do not like it any more than we do the custom of the dissenting bodies, of selling seats or chairs or pews in their places of worship at so much per year. Again this is not our concern. It is our concern, however, that the Church itself is not altogether free from the "odious system" of bartering for seats in the House of God. True, the odious system of pew rents which was once the vogue has largely disappeared, but there is to be found an occasional church even in Canada where pews are still sold or rented. We hear a great deal about the lack of spirituality indicated where it is necessary to raise money for church purposes by bazaars and other functions, and often there is a great deal of truth in this protest; there is, however, another side to that question—the social intercourse that is fostered and the opportunity afforded for making offerings which are perfectly legitimate but which, lacking the opportunity of the bazaar or sale of work, could not be made use of. What can be said, however, in extenuation of the system of pew rents? It is by far the greater evil of the two, pandering to spiritual and worldly pride, fostering selfishness and breeding, not only among the poor, a feeling of dissatisfaction and distrust.

C.O.D. or Quarterly Payments for Pews!

WE were made acquainted recently by a young man of his experience in a "leading" church in a leading city of Ontario. He had only arrived a few days previously and on Sunday he went to worship at the church to which he was directed. No one interfered with him or offered to show him to a seat. He quietly slipped in to a pew in a not too conspicuous position. He had barely risen from his knees after asking God's blessing upon the service and upon himself when he was turned out by the owner of the pew. Feeling, naturally, not a little discomfited he again quietly "slipped in" to another pew. Again in a few moments he was turned out. Three times did he undergo this experience before he was allowed to remain in peace in a seat behind a pillar. His state of mind was hardly that which he wished, but it certainly could not be as far removed from a spirit of worship and devotion as those "pew owners" who turned him out. The system which not only renders such indecencies possible but allows them and covers them with the cloak of legal right, because of a monetary payment, "receipt of which has been duly acknowledged," is hardly less offensively unchristian, and at variance with the Divine invitation, "Come unto Me," than the "odious system" of demanding payment at the door of many Roman Catholic places of worship. Whether conducted on the C. O. D. plan or by quarterly or yearly payments, the barter for seats in the House of God is a disgrace and the sooner the few remaining churches of the Church of England cease to perpetuate this disgrace, which at one time, like other evils, was general, the sooner will they render a service to the Church and the Christian religion.

Turned Out Three Times

A PROBLEM that confronts most parish priests, at least those who are fortunate enough to have choir boys, is what to do for the boys whose voices have broken, during the period of transition. Accustomed to be on duty, to sing in the chancel, the boys have lost the habit of sitting with their families. They feel lost. Some of them are lost so far as personal interest is concerned unless they are "doing something," or feel they are doing something, to help in the Service. The age at which a boy's voice usually breaks is a critical time in more ways than one. That he should not, particularly after the years he has spent as a chorister, require any incentive to a proper ap-

Ex-Choir Boys

preciation of the significance of worship is true, but boy is boy, and, particularly in these days, a restless little animal who is only at rest when he is doing something or is asleep. We know of a certain Toronto rector who has a large choir, who has faced the problem of the boy with the broken voice scores of times and who also recognises what boy is. He found the solution of the difficulty a few years ago by providing a place in the choir for ex-choir boys. Instead of turning them loose among the congregation, where he knew by experience they would not feel at home, he allowed them to retain their position nominally as members of the choir, and provided for them in the chancel, a row of choir stalls on each side, being devoted to the non-singing members of the choir. In this way he has retained his personal hold upon the boys at a critical age and maintained their interest in the work. In many instances they have, in course of time, returned to the ranks of singing members, but as tenors, baritones, or basses, without any break in their personal association with the choir.

Women in Vestry

WE have just received from the Bishop of Mackenzie River a reply to our request re women's votes in vestries. He says: "As this diocese is a purely missionary one, and the work almost exclusively amongst Indians, it has not, as yet, been found necessary to draw up any rules in regard to women voting in vestries and committee meetings, etc."

The King a Religious Observer

IN a recent issue a leading English contemporary, referring to the tender consciences that may have been troubled from time to time over the attribution of the quality "most religious" to the Sovereign (and Jacobites must have smiled grimly to hear George II. so styled), says: "We are happy in being able to use the words *ex animo* with reference to his present Majesty. The King shows his piety in more ways than one; and if the realm over which he reigns were conformed (as in the thought of the Roman poet) to the example of the monarch there would not be much amiss with it. Of especially good augury is the Royal determination to revive as far as may be practicable, the old religious associations of the Orders of British chivalry. Such a revival must obviously be of a very tentative character, and it requires an immense amount of tact to carry out. That it is well worth undertaking we have no doubt whatever. Pageants like Tuesday's, when the Order of the Bath was symbolically dedicated, with the blessing of the Church, to the highest service, appeal to the heart and imagination of men, and bring into play sentiments which we need not think will lack embodiment in right action when the time comes."

Our Old Country Letter

August 26th, 1913.

A CONTEMPORARY says: "One of the sights of London is the scaffolding that has been erected to allow the cross of St. Paul's to be regilded. From the street it looks very light and frail, but this is on account of its great height, and the size of the cross is so great that it will take months to gild. On bright days the effect will be striking, as not only the cross but also the ball, the trusses, and part of the lead dome, will shine out. The cross is twelve feet high, and ten and a half feet across the arms, and the ball has a diameter of seven feet. The trusses are seven and a half feet high. The work naturally takes time, and everything that can be done has been done, to secure the safety of the workmen.

I do not often find any difficulty in gleaning plenty of news for these letters; an *embarras des richesses* more often applies. But just now is the height of the holiday season over here, when all sorts and kinds of Church organisations, and those who work them, are alike given pause for a spell to summon all the more energy for a busy campaign presently. This must be my excuse for alluding again to various topics of which I have already written a good deal, when it seems to me that their development maintains its interest.

For instance, here is an extract from a letter addressed by the Bishop of Bangor—Wales to the clergy of his diocese, in which he describes the recent demonstration at Wrexham against the spoliation Bill. He says: "The spectacle of those thousands of earnest faces, gathered round the platform that afternoon was one which could not have failed to make any Bishop in the Kingdom give thanks to God. Nearly all of them had come very long distances; many could ill afford the expense; some had walked miles through the rain to their railway stations; yet all made these sacrifices cheerfully to do what they could to defend their church against her enemies. I was very sorry to hear that numbers were left behind at some of the country stations, owing to want of room in the trains. What will be the issue (i.e., of the great union of similar efforts) we do not know, but the memory of the love, devotion and sacrifices of Church people at this time will inspire their children's children."

I told you last week how, literally at the eleventh hour before Parliament broke up, the Bill for the creation of three much needed new Bishoprics was worked through its remaining stages in the Commons and quickly passed the Lords, these latter loyally waiving their right to suggestions in order not to delay it. Well, it has since received the Royal Assent, and is immmediately to take effect. But the obstruction and difficulty which it has been possible for a few dissentients to make over the passage of this wholly beneficient and non-party measure, have vividly pointed a moral, which is, that even a "state church" can consistently have, and in all equity and justice should have, the right of internal self-government to an extent sufficient to enable it to set its own house in order with regard to purely necessary matters of this kind, and hopes are entertained that next year may see the passage of a general enabling (Bishoprics') Bill by which the Episcopate can be increased as required, by united ecclesiastical authority, without a crippling degree of reference to the Legislature. Quite a number of new and needed Bishoprics would very soon follow.

The correspondence about "open air apologetic," to which I have alluded, continues. A writer of experience this week says that this work "certainly needs knowledge and good temper, and, if possible, a sense of humour and a real training in theology. The amateur is either useless or harmful; but the man who has made himself efficient will not find it difficult to refute the secularist arguments, though the crowds who listen to these have themselves, for the most part, neither the knowledge nor the thinking power required; and so great harm is done. They need helping; and so, too, does the Christian Evidence Society." It is surprising that so few of the clergy interest themselves in this matter. Besides the direct good that they can do in the open air, they could raise the credit of their office by destroying the notion—absurd, no doubt, but widely spread—that clergymen can only speak where no one may criticise them. It would also be most valuable for them to know the real difficulties felt by the 'man in the street.' This knowledge cannot be got without experience, especially since many of the ideas—or supposed facts—which ruin people's faith, are those which were held 20 or 30 years ago, and hardly seem to belong to the present day; while others are manifestly absurd. But they are none the less poisonous, unless an antidote is supplied."

I wonder if any of your readers happen to be familiar with the hop-country—or districts—in Kent and other southern counties of England? Missions to the immense number of hop-pickers who year by year in the season, people their green shades and alleys, drawn from London and other towns, are just being arranged on a large scale, and begin this week. The Church Army vans and workers are being aided by the dioceses concerned and by local church folk. It is indeed a golden opportunity to influence for good many a poor, rough life, and to provide happy relaxation, with religions at its back, to cheer or elevate; instead of a mere debased orgy by way of change from toil, for these busy work people.

The Ecclesiastical Art Exhibition at the forthcoming Church Congress promises to be of special interest. More of this in my next.

TRINITY HYMN

O God, Who unto man hast given
A nature like Thine own,
In all our daily life and walk,
Be Thy pure image shown.

Father, of Thine Eternal Son,
A father's heart is Thine,
To Thee each parent eye be turned,
The fatherhood divine.

O Jesu Christ, blest Son of God,
In Sonship who like Thee!
Yet filial we would be as Thou,
That we true sons may be.

O Holy Ghost, O Breath of Heaven,
The fire of love re-fan,
Till there uprise o'er all the earth
The Brotherhood of Man.

Great Trinity of life and love,
Teach Thou Thy lesson thus,
So shall Thy wondrous nature be
Repeated here in us.

—Reginald H. Howe.

THE HIGHER PATRIOTISM—CANADA'S LACK

THE higher patriotism is that which by self-sacrifice seeks to identify the nation with the highest ideals; which seeks the expansion, not of national territory but of national character, so that, come to the national life whatsoever material or other dangers there may, there shall be within the life of the nation that which will leave it undamaged at the core; so that when come added national responsibilities, of territory or of subject races, there shall be in the national life the power to discharge those responsibilities in accordance with the highest conception of responsibility. It is a mere platitude to say that a nation is but an aggregation of units, and that as the units are, so is the nation, but platitude though it may be, it is a truth too frequently honoured in the breach by those who cry out for the highest of high things in the national life. The patriotism which seeks the highest in the material things of civilization, the development and the upbuilding of the material welfare of the country—we have that in abundance in the national life of Canada and there is no lack of patriots in that connection, men—apart from those who seek and acquire immense material gain for themselves—who are willing to spend and be spent in developing the resources of, and upbuilding the country. The patriotism which glories in the prestige of the flag and the extent of territory—that, too, we have in abundance in Canada, and in that sense every Canadian is a patriot. This abundant patriotism and this multitude of patriots in respect of things material and things political, are the inevitable result of the consciousness of the power of the things material and the things political around what they centre—of consciousness also of the dangers to the nation and to the national life which would inevitably result from the absence of sure patriotism and sure patriots. Young Canada is taught these things from the beginning of his learning age: he thinks, he absorbs, he is battened on patriotism of the limited kind; and, let us be devoutly thankful for it, the individual Canadian is decidedly patriotic to his country and to the Empire. Canada has proved that she is a nation of patriots; when the need arose there was no holding back of fortune or of life. But when we turn to consider that higher plane of patriotism which is concerned with the call to the highest service, of strengthening the national character and deepening the national life by strengthening the character and deepening the life of the units, we are sadly forced to admit that the higher patriotism and the higher patriot are not, as yet, of Canadian character. Canada, whether justly or unjustly, is jealous if her military, naval, political or commercial organizations be officered by non-Canadians, as suggesting that Canada lacks the power of producing leaders. Canada certainly has not the power, or if she have, she has not developed it, to produce, to any commensurate extent, the patriotism that centres around, and patriots that lead in, the religious life and the religious needs of the nation. It is not only the Church that is lamenting the lack of the higher patriotism evidenced in the "increasing decrease" of Canadians who offer themselves for the ministry of the Canadian Church. It is the experience of various religious bodies in Canada. Something must be wrong! Undoubtedly. And may not the "something" be found in the positions of contrast occupied by material things and political things on the one hand, and spiritual things on the other in the school life of young Canada. The things which make for material and political patriotism practically make up the "education" in the schools; the things which make for the higher patriotism, and which alone can give an enduring foundation to material and political patriotism and to national character, are strictly barred. Verily, we are again realizing that whatsoever a man (or a nation) soweth, that shall he reap. We have sown for a few generations, in the matter of national education—godlessness; we are reaping in the Churches—indifference to God's work. From the standpoint of party politicians, he will be a poor patriot who will endeavour to "destroy the system of education" "into which sectarian differences are not allowed to enter and which has worked so well for nearly half a century." From the standpoint of those who hold that righteousness exalteth a nation, he will be a higher patriot who rests not until the educational system of the country shall afford at least equal opportunity for the teaching of responsibility to God and to brother man as to earthly governments and to self.

The Consecration of Archdeacon Lucas

Impressive Ceremony in Holy Trinity Church, Winnipeg

The consecration of the Rev. J. R. Lucas, D.D., as Bishop of the diocese of Mackenzie River took place on Sunday morning, August 31st, at Holy Trinity Church, Winnipeg. The consecration was carried out with all the chaste and lofty ceremony of the Church's ritual for such an occasion, and with the fine environment of the church made an impressive service.

A large congregation witnessed the service that elevates a priest of the Anglican communion to the high and dignified office of Bishop. Such a service is only a rare occurrence in Winnipeg, the two last occasions being the consecrations of Bishop Robins, of Athabasca, in 1909, and Bishop Stringer, of the Yukon, in 1905.

In the morning a procession of high dignitaries of the Church moved down the aisles at 11 o'clock, the Archbishop of Rupert's Land, the Bishops of Keewatin, Yukon and Athabasca, Very Rev. Dean Coombes, Rev. A. J. Warwick and Rev. E. H. Ribourg, curate of Holy Trinity, being in the company. The Archbishop of Rupert's Land then opened the service, and the Bishop of the Yukon read the epistle, the third chapter of Timothy, which sets forth the qualifications of a Bishop. The special gospel was read by the Bishop of Keewatin. After the singing of a hymn, Rev. A. J. Warwick mounted the pulpit to preach the consecration sermon.

Helpful Call to Consecration

The sermon was taken from the text, St. Matthew 5, verse 16: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," and was a plain but helpful call to consecration and service. The preacher said that the text reminded them that they had been baptised into the name and character of the Father to the end that they might be reflectors of the light, which they received through Him to those who had it not. They were not brought into the light just to save their own souls, but in order that they might be the bearers of this light to others. They must realise that there is a demand made upon the home church to rouse itself to its full powers and possibilities to do everything possible to evangelise those who do not know the Christ.

It was often asked nowadays: "Are we justified in spending so much money and giving so many men to such a work?" Apparently, there was little result. To-day, there were 800,000,000 of people who did not know the name of Christ. It seems as if there were cause for discouragement. It was true that the Church had not done its duty in the past, but it

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was just beginning to realise what was expected from it; and great work was being done. Here the preacher referred to the recent experience of Dr. J. R. Mott, who preached to tens of thousands of Chinese. The preacher remembered hearing a missionary in 1891 tell of eight years of work among the Chinese apparently without result, and now the Chinese were asking for the gospel and their government calling for the prayers of Christian nations. Again, they had the same experience with reference to the Esquimaux, apparently for seventeen years without producing any result, then over 200 were baptised at once. Men like Archdeacon Macdonald who was laid to rest yesterday and who laboured for over 40 years in the great north, worked and others entered into the result of their labour. Such results were the answer of the church to the question as to justification for missions.

Standard of Christian Living

While they could not all be missionaries, it was for them to set up a standard of Christian living that would be followed, in business and in politics and in all activities of life. The preacher declared that there never would be a time when all men on earth would know the Lord. But there would always be a faithful few, and that few would go on doing their duty and spreading the light. The missionary work of the church was the grandest work of all, and the missionary church the one most alive. They must pray for the Bishop in his work. The preacher knew the Bishop to be a man unselfish, broad and kind, who had given himself to his work day and night.

Mr. Warwick then promised the Bishop the sympathy and prayers of the people and called upon the people to give him all the help possible in his great and difficult work.

Record of Election

The Bishop-elect, who at that time wore the usual priest's robe, then retired and assumed the rochet, and on his return was presented to the Archbishop by the Bishops of Yukon and Athabasca. His grace the Archbishop then asked the provincial registrar, Dean Coombes, to read the record of election by the House of Bishops. This recited that Dr. Lucas was elected Bishop by the House of Bishops, confirmed by the standing committee of the Provincial Synod, on October 24th, 1912. Archbishop Matheson, sitting in the chair of office, then examined the Bishop-elect in certain articles of faith and conduct "that the congregation may bear witness how you are minded to behave yourself in the Church of God." The questions were then put and answered.

The Bishop-elect thereafter retired, accompanied by the Bishops of Yukon and Athabasca, and appeared in a little while robed in the full vestments of a Bishop. After the singing of the ancient hymn used in all such ceremonies, the Archbishop pronounced the consecration blessing together with the other prelates present, laying hands on the head of the Bishop-elect, saying, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands. In the name of the Father, Son and Holy Ghost, Amen." The celebration of Holy Communion ended a most imposing service.

Its Third Bishop

The new Bishop is the third Bishop of Mackenzie River, others who have preceded him in the office being

Bishop Lucas

Bishops Bompas and Reeve, the latter of whom is now resident in Toronto.

Dr. Lucas has a fine record of missionary service in the far north. He is an Englishman, having been born in Brighton, England, on August 20th, 1867. He was educated at the Church Missionary Society's College in Islington, London, and ordained deacon in 1892 and priest in the following year. He became a Church Missionary Society missionary and was appointed incumbent of St. Paul's, Chippewyan, in 1891, at which post he worked until 1900, when he went to Fort Simpson. He did splendid work at Fort Simpson, which secured recognition when he was appointed Archdeacon of Mackenzie River in July, 1906. Further honour and larger labours have now fallen to his lot as Bishop of Mackenzie River.

A line cannot be drawn between faith and courage. Simple trust in God makes a person heedless of lower considerations. Because we believe His word we dare His work. When He commands, fear cannot countermand.

"No day without its duty; no duty without its strength to perform it."

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

INDIA

In response to the appeal of Sister Florence Mary, Poona, India, of the Wantage Sisterhood, for help to carry out her undertaking to provide for the wife and children of a Brahmin convert, while the latter is studying at college for ordination to the diaconate, and for which Sister Florence Mary needs $75 a year, we have received, in addition to the $50.00 from Miss Price, Ottawa, $5 from Mr. Nixon, North Gower, and $5 from "one who would like to give more if possible." Fifteen dollars more will make up the requirement for the first year.

CHINA

THE REVOLUTION—MISSION WORK IN NORTH CHINA

Writing on the revolution in China and its bearing upon present and future mission work the Bishop of Shantung says:

"As we look back upon the past twenty years of China's history, it is easy to trace the steps which have culminated in the overthrow of all recognised authority. To say nothing of the earlier events which led China on to the compulsory recognition of the fact that after all she was but *one* of the nations of the world, and not the only nation,

THE FIRST REVELATION OF HER REAL POSITION

was the Chino-Japanese War of 1894-1895—a war embarked upon with the utmost contempt of a nation which, not many years back, had brought her yearly tribute to China and acknowledged herself under the suzerainty of the "Son of Heaven." The disastrous ending of this war awoke in some people the consciousness of the fact that China had been sleeping while other nations had been making progress. Her humiliation was indeed terrible; but not many of the Chinese people knew anything of the event, as was manifest from a question put to the writer after the war was over: "How is that rebellion going on in the north? I suppose it has been put down." This was about as much as the effect of the war penetrated into the interior of the country. Nevertheless, it had an effect upon the nation. Those officials whose understanding was a little above the average had their eyes opened to the position in which China really stood, and resolved to improve that position so far as lay in their power. Met by a strong wall of opposition, their energy gradually dwindled away, and little was accomplished. So China, like a sleepy man, turned over on to the other side and settled down to sleep once more.

THE NEXT OCCASION

when her calm rest was disturbed was in 1900. Fanatics of the old school resolved that the only thing for China was to drive all "foreigners" out of the country, and let her once more settle down to the old supine position of being the only nation of the world. The war which followed again caused a stirring of the dead bones; many amongst the officials and people were enlightened as to the true condition of things, and the result was a greater effort towards stirring the nation out of its lethargy. Some (Europeans as well as Chinese) imagined that China's redemption would be the immediate result, but as time went on very little was accomplished, and things gradually slipped back into the old state. And so they remained for a period of nearly twelve years. And now at length has come another time of stirring up. On this occasion it has been far more universal and widespread than ever before, and has had the effect of changing the outward form of government. But he would be a bold man who dare say that it is going to accomplish the emancipation of China. It has certainly spread further than any of the former events, for it has even reached the villages far away in the interior. But so far it has not done away with the terrible amount of

INJUSTICE AND CORRUPTION

which still exist in China, nor has it effected anything towards the removal of the ever-present burden of poverty which weighs down more than nine-tenths of the people. Nevertheless, it has done something towards creating feelings of self-reliance and responsibility which were formerly entirely absent from the mind of the ordinary Chinese. Until the Revolution matters of govern-

ment presented little or no attraction to the small farmer, except when their consequences reached so far as to touch himself or his property, and even then he felt that there was nothing for it but submission to the all-powerful official authority. Now he is beginning to look into the constitution of that authority, and to realise that he may have a voice in the matter. Also he is beginning to see more clearly the advantage of education and reading, and to take interest in things which concern a wider range than his own village, whereas in former days his thoughts were confined to the boundaries of his own house and field. Thus it does really seem as if the Revolution stood a good chance of effecting something towards stirring up the thoughts of this very sluggish nation,

ENROUTE TO CANADIAN WHEAT FIELDS. PHOTO BY STEELE & CO.

and accomplishing something towards its regeneration.

SO FAR AS MISSION WORK

is concerned, the Revolution has created an opportunity in China such as has never existed during the previous history of the nation. First of all, many of the leaders of the revolutionary movement were Christians. Not a few of them were educated in Christian schools and colleges, and nearly all of them have been brought into contact with Christianity. Moreover, the Christian body as a whole has far more understanding of that idea of progress at which the nation is aiming than has the rest of the people. Generally speaking, except for the few Chinese who have been able to go to foreign countries for their education, the Christian students are the only people who have much knowledge of anything outside the Chinese Classics, because the Christian schools and colleges are almost the only institutions which have afforded an education on modern lines. Hence Christian teaching is now rising from the position of being despised by the people to that of being sought after as that which will give them the light which they are beginning to find essential to the real progress of the nation. If I am not mistaken in reading the signs of the times, we shall soon be confronted with such an influx of converts as we could never have dreamed of a few years ago, and it remains for us to prepare carefully for the time when that influx shall come.

IN THE CHRISTIAN BODY ITSELF

too, the Revolution has not been without its effects. The feeling of self-reliance which can be seen in its beginnings amongst the people as a whole is more fully present among the Christians, and one can see the dawning of the day, looked forward to for so many years past, when the Chinese Christians will realise that the Church is not an importation from "foreign" lands nor a "foreign" Church governed by "foreigners" and supported by "foreign" funds, but a Church of which the Chinese themselves are to be the mainstay,

WHICH THE CHINESE ARE TO GOVERN,

and which the Chinese are to support. The day has not come yet, but the dawn is near.

"Virtue, not ancestry, makes men truly noble."

ROW TO CHURCH IN FINLAND

Attending divine service in certain parts of Finland is a social affair, since the church boat is an institution in that northern possession of the Czar. That craft is of such size that in some cases no fewer than 100 persons may be rowed to church at the same time.

Twenty or thirty take the cars together, and it is deemed the proper thing for every one to serve his turn at them, since the church is frequently quite a distance from the houses of the parishioners. In the event that the boat has a long distance to travel, it is not unusual for a party to start on Saturday night. Then may be seen the peasants going down to the water side in the evening, in order that they may be ready at the time appointed. With them they carry little bundles, in which are contained their best clothes.

Service lasts some hours, and when it is ended the women turn up their skirts or more often take them off and make up the little bundles again, and the church boat starts for home.—Harper's Weekly.

HANDSHAKING

Did you ever ask yourself why you shake hands with a person whom you meet? Here is the reason: In the old days, when every man who made any pretensions to being a gentleman carried a sword, it was the custom for men when they met to show that they had no intention of treachery to offer each other their weapon hands—that is, the hand that would be used to draw the sword, and to withhold the hand was usually a signal for a fight. So fixed did this habit become that long after men ceased to wear swords they still offered the weapon hand to a friend and declined to offer it to an enemy. To this day when you refuse to shake hands with a person, it signifies that you are at war. Among savages, who never carry swords, the practice of shaking hands is unknown, and it affords them amusement to see the white men do it.

FRIDAY OBSERVANCE

If the Church's discipline were less plain it might be possible to understand why so many church people disregard it. But it stands in the Prayer Book, as plain as the nose on a man's face, that all the Fridays of the year, except when Christmas Day falls thereon, are days of fasting or abstinence. Manifestly, Friday is the weekly memorial of our dear Lord's Passion and Death. That is the discipline and method of the Church. We lose immeasurably by ignoring it and disloyalty to our discipline is a most serious thing. Yet we have heard of card parties, pink teas, dinner parties, social functions, and feasts, given not only by church people, but even by church organisations as parish efforts on Friday. Of course we would be the last to suggest that these things go on in open and deliberate defiance of the Church's rule. The rule may be buried beneath custom and negligence. But the rule remains and as long as it remains it should be loyally observed. Once it is loyally and devoutly kept its attendant benefits in deepening the tone and temper of the spiritual life will effectively challenge any suggestion that it should be abolished.—*Montreal Churchman.*

Our zeal should be inspired by the thought that we are workers together with the Master and all good and true men, that we are joining a common cause in which the best people of all ages have had a part. And today the best lives that we see lived and the best service that we know are wrought in Christian zeal. We may be poor in this world's goods, we may possess few or many talents, but no one of us is so poor that he cannot have a part in the glorious cause of God's Kingdom on earth, in the beautiful service of helping to make others happy and of making the world a little better because we have lived in it.—Selected.

To mount from a workshop to a palace is rare and beautiful, so you think; to mount from error to truth is more rare and more beautiful.—Victor Hugo.

The Church in Canada

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ALGOMA

SCHREIBER

By the efforts of Rev. E. H. C. and Mrs. Stephenson, the Women's Auxiliary and others, a very successful garden fete took place in the parsonage grounds on September 2nd. The result was very satisfactory as the net proceeds amounted to $72.67. By this sum, with a grant from the Women's Auxiliary, fire-wood was paid for to heat the church in the coming winter, a new fence with iron gate provided to enclose the church and parsonage grounds, while the balance of $41.42 was added to the fund for erecting a new church and parish room, which is greatly needed. This fund now amounts to $1,494.10, besides the last thousand dollars which Lord Strathcona has kindly promised. The W. A. of Byng Inlet have recently kindly contributed $10 for this fund, which is included in this amount.

ATHABASCA

ATHABASCA

ALL SAINTS

On August 22nd, Bishop Robins returned from his trip through the northern part of the diocese, and preached in this church on the following Sunday evening.

The Bishop reported good progress in church work in all the Missions he visited, and was much encouraged by all that he saw. He was also much impressed by the increasing opportunities for church work, and spoke of the urgent requests made for services in district after district as he travelled through the country.

The Bishop held Confirmations at several of the centres he visited and one Ordination, that of Mr. R. H. Kandal, of St. Luke's Mission, Fort Vermilion. He also dedicated three new churches in Grand Prairie.

His Lordship travelled north as far as Fort Vermilion, 600 miles from Athabasca, and west as far as Grand Prairie. His journey was made more difficult and dangerous than usual, through the terrible condition of the roads consequent upon the heavy and continuous rains.

CHIPEWYAN

ST. PAUL'S

Archdeacon J. R. Lucas, of Fort Simpson, Bishop Designate of Mackenzie River, passed through here in July on his way to Winnipeg, where he is to be consecrated. Elected Bishop in October, the news of his appointment only reached him in January. He does not expect to reach Winnipeg before the end of August. While at Chipewyan the Archdeacon held Divine Service and celebrated Holy Communion, which was well attended and much appreciated by the church members, as the Mission has been in charge of a lay reader for the past twelve months. He also baptised three infants and performed a marriage ceremony.

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HURON

SARNIA

ST. JOHN'S

Mrs. H. Boomer, of London, who has been staying at the Beach here, addressed the Mother's Union of St. John's Church at the rectory on Wednesday, September 3rd. There was a good attendance, and the speaker gave a very entertaining and practical address on the aims and methods of the Union. The Rector, Rev. F. G. Newton, presided.

WIARTON

On August 30th the rector of Trinity Church, Rev. E. G. May, who has just resigned from the charge of this parish, was the recipient of an address and purse of gold contributed not only by the members of his own congregation, but by many other fellow citizens. Mr. May is taking up work is the Diocese of Montreal.

MONTREAL

The Bishop of the diocese and his family are to sail from England, where they have been spending the summer, early in September and are expected to reach Montreal on the 13th.

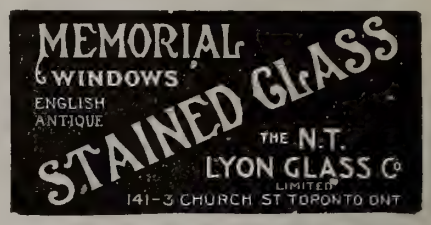
MONTREAL

The Rev. J. Ellis, Ireland, rector of Grace Church, has taken up his residence in his new parish. His address is 843 Wellington street.

The many friends of the Rev. Dr. Hackett, who was for five years principal of the Montreal Diocesan Theological College, and has been Dean of Waterford, Ireland, since 1904, will be interested to learn that he has been appointed Vicar of St. Peter's, Belsize Park, London.

An old Montrealer has recently received preferment in the Diocese of Fredericton. The Rev. D. C. Convers has resigned his position as priest in charge of the Church of St. John the Baptist, St. John, N.B. The Rev. H. Archer Collins has been appointed to succeed him. Mr. Collins is well known in Montreal, having been educated at St. John the Evangelist School and having served a curacy in the Church of the Advent.

The latest development in the extension work of the Church on the Island of Montreal is the erection of a very pretty and commodious church in the district called Park Avenue Extension. It is the new St. Cuthbert's to replace the Bishop's portable church, which is too small to accommodate the Sunday School and the growing needs of the Mission. This new building is 60 x 30, of pretty design, with a large seating capacity, and chancel and altar of good proportions. The chancel is separated from the body of the building by folding doors, which can be closed when the building is used for social purposes. This scheme is adopted owing to the impossibility of collecting sufficient money from church people to build a parish hall in connection with the mission churches in this important work in the outlying parts of the city. The new church will soon be open for worship, and on the Bishop's return from Europe arrangements will be made for the dedication.



The last day of August was the patronal feast day of St. Aidan's Church, and was marked by the use of special liturgical forms at all services. At Evensong there was the largest congregation (with one exception) since the mission was started three years ago. The special preacher was the Rev. Ivan Ross, rector of St. Ursula Falls, who exhorted the people to try and make their little church a centre of spiritual light, as the monastery of Iona, from which St. Aidan came, had been in former days. He urged them to be true to the Anglican Church, and maintained that the only way union could be brought about was by all who are in schism returning to the fold of the one true church.

NIAGARA

The itinerary of Bishop Clark is well spread over this diocese. On Sunday next he will go to Nassagaweya, where he will officiate at the reopening of the church which was so severely visited by the wind storm of last Good Friday. In connection with this, there will he a Harvest Home Service in the evening. On the Thursday following St. Alban's Mission church, Hamilton, will be opened at the evening service. Caledonia will have its Confirmation Service on September 19th, and Harvest Thanksgiving on the Sunday following. The meeting of the Provincial Synod, which opens in Toronto on September 16th, will find the Bishop present, and on the Sunday following he will preach at St. Barnabas' Church, Toronto. The next ten days he will spend in the deanery of Wellington and will visit many of its parishes. October 12th Bishop Clark will preach at St. Catharines, St. Barnabas' Church, and from thence

will go to Port Colborne, which is celebrating the fiftieth anniversary of the church there. Thorold will then be visited on the 14th and Fort Erie, at both of which places there will be Confirmation services.

At Marshville and Welland Junction Rev. Harry Bruce, of North Cobalt, has been appointed to the charge.

A. Y. P. A.

This aggressive body of church workers, which met in Christ's Church Cathedral last year, will be well represented at the coming annual to be held in Toronto on the 8th, 9th and 10th of this month. Ven. Archdeacon Davidson, Guelph, and Rev. W. G. Davis, R.D., Stoney Creek, are to give addresses. Mrs. R. J. Harron will give a paper on "Plans to increase Membership." Among the speakers at the rally will be the Bishop of Niagara, and the Very Rev. Dean Abbott, of the Cathedral.

ANCASTER

At St. John's Church the morning service with celebration of the Holy Eucharist was well attended and one hundred dollars was given in the offertory. In the evening a concert was given, when another one hundred dollars was realised.

ONTARIO

AUGUSTA

The annual picnic in aid of St. George's Church, Augusta, took place Wednesday, August 27th. It is always a popular event, and one that is eagerly anticipated by not alone the residents of the particular section where it is held, but by many from Brockville, Prescott and surrounding places. This year is a record one in the history of the parish, and too much praise cannot be given the zealous, energetic and kindly rector, Rev. S. B. G. Wright, of Maitland, who left nothing undone to make this picnic a great success.

OTTAWA

CORNWALL

The Rev. T. J. Stiles, rector of Trinity (Memorial) Church, and Mrs. Stiles have recently received many tangible evidences of the love and esteem in which they are held by their parishioners. On the occasion of their silver wedding anniversary they were presented with a very handsome four-piece, Queen Anne sterling silver tea set, suitably engraved, with greetings and congratulations as well as the cards of the donors prettily arranged on white ribbon. There were also sent to the rector and Mrs. Stiles by individual members of the congregation several pretty pieces of sterling silver. It might also be mentioned that Mrs. Stiles was made a General (that is Dominion) Life Member of the Women's Auxiliary to the Canadian Church Missionary Society, the gift of the Cornwall branch of the Junior W. Auxiliary, which consisted of fifty dollars in gold to be used in the mission field, with an enamelled bar and gold cross, the badge, also a certificate, these to be retained by the recipient. These gifts are but a slight token of the high esteem in which the rector and Mrs. Stiles are held by every member of the congregation. Both are untiring in their efforts for the good of the church and this parish. All the members of the congregation will join in wishing them all good and many happy returns of the wedding anniversary which these love tokens were meant to commemorate.

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RUPERT'S LAND

BRANDON

Rev. C. S. Quainton, vicar of Holmfirth, Yorkshire, is considering the offer to become rector of Brandon, Man. Mr. Quainton recently conducted a mission of help in Western Canada.

SHOAL LAKE

Sunday, August 24th, was a memorable day for the Anglican congregation (auxiliary to the parish of St. Paul's, Shoal Lake) which, during the last fourteen years, has met for public services in Mr. E. Hepworth's house.

On Sunday last a new church, named St. George's, on a site given by Mr. Hepworth, was formally opened for public services. The service was a full choral one led by the choir of St. Paul's, with H. C. Short, Esq., late organist of Christ Church, Bristol, Eng., at the organ.

Rev. A. G. Clark was assisted by Rev. Rural Dean Walton, B.A., rector of Birtle, who preached eloquently and inspiringly on "The outward and visible, as expressive of the inward and spiritual church." The outward may change but the continuity and strength of the spiritual is invincible and unchanging. Reference was made to the fact that during the past fourteen years services have been supplied by successive clergymen, each building on the work of the other. Credit was due to Rev. G. Hooper, who for several years covered a large mission field. His successors were Rev. D. T. Parker, B.A., now rector and Rural Dean of Portage la Prairie; Rev. J. Strong, late of Portage, now of Prince Albert; Rev. C. Woods, now at Hamiota.

The present rector, Rev. A. G. Clark, is responsible for co-operation with St. George's Church congregation for its recent organisation in various departments, e.g., vestry, W.A., etc., and the initial steps to the formation of a new parish, and the building of a new St. George's Church.

A duet, "Watchman, what of the Night?" by H. Sergeant, was splendidly rendered by Mayor F. Wicks and H. C. Short, Esq., accompanied by Miss Gladys Arnold, organist, of St. Paul's.

The new building is a commodious, nice looking frame structure with a good solid stone foundation. The contractor, Thomas Short, of Shoal Lake, has done good, neat work. Its seating capacity yesterday was to accommodate comfortably about 120 people, many more remained outside.

During the proceedings a message of congratulation and good will from His Grace Archbishop Matheson, D.D., was read by the rector.

The wardens, Messrs. J. Donkin and D. Brown, and vestrymen, Messrs. E. Hepworth, J. Eastcott, Phillip Pearson, T. Wherrett, and the W. A. under the presidency of Mrs. Douglas Brown, were heartily commended for their united efforts, which have brought about a fitting climax to the loyalty on the part of members, through many years, to the Church of England.

A large number of Shoal Lake residents attended the service. Visitors from Strathclair, Menzie, Oakburn and Kelloe districts were present.

Mr. and Mrs. Hepworth were thanked for their many years of kindness in giving the use of their home for the services of the Church.

TORONTO

TORONTO

MISSION TO THE JEWS

The Rev. David Baron, of London, Eng., founder of "The Hebrew Christian Testimony to Israel," an eminent Hebrew Christian author, with Mrs. Baron and Mr. J. I. Landsman, also an eminent Hebrew Christian, are visiting Toronto.

Mr. Landsman spoke to a large audience Wednesday evening at the Church of England Mission to the Jews on Edward street, where the many friends of the Mission were welcomed by Rev. Mr. Berman.

Prayers were led by Rev. Mr. Rohold, Rev. Mr. Hodgkinson, of Holy Trinity, and Rev. E. Burgess Brown, of St. Simon's.

Mr. Landsman called our attention to the ninth of St. Matthew—"When Jesus saw the multitudes He was moved with compassion, for they were as sheep scattered abroad, having no shepherd. Truly the harvest is plenteous, but the labourers are few." When I entered the Jewish Mission I had been a believer for over twenty years, and a minister among Gentiles in Sweden for nine years. Here I discovered that the New Testament is a book written for Jews, about Jews and by Jews. My own people are on every page. In the time of Christ the Jews were sadly oppressed religiously and politically. "Jesus seeing the multitudes, saw deep into their hearts and was moved with compassion." And how is it with our people to-day? Are they not still oppressed by enemies and by friends? Their very religion is of oppressive character. No other people have such a fear of death as the Jew. To him all is despair. Thousands of Jews are without faith in God. We need men and women to look upon them with the eyes of Jesus, filled with compassion for them and carry to them the message of His love.

To the Jews Mr. Landsman said: "I know you love your people, and would do something for them; then pray that God will awake men to teach them, that they may be able to say, "Blessed is He that cometh in the name of the Lord."

YOUR WILL

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ST. MARY MAGDALENE'S

It is with very sincere regret that we notice the sudden death of Hilda, youngest daughter of the Rev. Charles and Mrs. Darling, which occurred on the 2nd inst. Mr. and Mrs. Darling have the sincere sympathy of their large circle of friends in their bereavement and we are sure that many prayers will be offered at the throne of grace that they may be comforted.

ST. ALBAN'S CATHEDRAL

Rev. Canon Paterson-Smyth, of St. George's, Montreal, occupied the pulpit at St. Alban's Cathedral Sunday morning.

ST. JAMES'

The band of the Irish Guards added its music to the beautiful celebration of morning prayer at St. James' Cathedral on Sunday. The band, under the direction of Conductor Chas. A. Hassell, opened the service with a voluntary by Sir Edward Elgar. It played a selection entitled "Thou Art Passing Hence," by Sir Arthur Sullivan, and closed the service with a march composed by Dr. Albert Ham, the organist and choirmaster of the Cathedral. The sermon was preached by Right Rev. Bishop Thornloe, of Algoma.

GEORGINA HOUSE

After three years of capable and interested work as superintendent of the first of the Georgina Houses, Miss Cholmondeley has had to return to her home in the Old Land on account of illness in her family. On the Wednesday evening before she left the girls met to present her with a beautiful ring as a token of gratitude and appreciation. The address given below was written and read by one of their number, some speeches were made and a large circle formed to sing "Auld Lang Syne."

Dear Miss Cholmondeley, — We have learned with deepest regrets of your almost immediate departure from our midst and wish to extend to you our best wishes for your future welfare. We have enjoyed, during your stay in Canada, the companionship of one who has been a friend to each and every girl entering The Georgina House, whether Canadian or from the Motherland. We trust your life may ever shine as it has here for Him who said "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven." We have ever seen this light shining from your life and for this we are exceedingly thankful. You have always been to the girls of this house a friend in sickness and in trouble, not to say anything of the comfort you have been to some of us who have left most of our loved friends on the other side of the great ocean.

We would ask you to accept this small present, not as an emblem of our love, but just as a gift which only in part expresses our esteem for you. The gift is small but the thoughts and wishes are large. With the gift goes the wish that you and your sister may have a pleasant and safe journey to your home in England and that our Heavenly Father may keep you by His Hand and grant us the joy of meeting you again some day.

CARRIE BASSETT,
On behalf of the Georgina girls.
3rd September, 1913.

ST. CLEMENT'S

The Bishop of Toronto laid the corner-stone of the new St. Clement's Church on Saturday afternoon in the presence of a large number of parishioners and visitors. He was assisted by the rector, Rev. John Bushell, and the following visiting clergymen: Revs. W. L. Baynes Reed, H. A. Bracken, Robert Gay, F. E. Powell, E. A. McIntyre, W. J. Brain, R. E. Ford and Canon Dixon. The Bishop and the other clergymen and the choir robed in the Leslie street Public School, and marched with the wardens, lay delegates and Boy Scouts over to the site of the church, which is on the east side of Jones avenue, just south of Gerrard street. Arriving there, Mr. James Strugnell handed the Bishop a silver trowel, with which the ceremony was performed. Mr. Strugnell was the only man present who sat in the first vestry of St. Clement's Church, which was established 30 years ago on Queen street east, near Leslie street. The portion of the church which is now being built is to cost $30,000, and will be completed early next year, it is thought. The chancel will be added later. The church wardens have $22,000 of the money required assured. It was stated that the portion of the church now being built will seat five hundred persons. This is the third St. Clement's Church. The congregation is moving from Queen street and Brooklyn avenue in order to be in the centre of the parish. The Brooklyn avenue site has been sold.

A. Y. P. A.

Delegates from various parts of Canada were in attendance at the fourth annual Dominion conference of the Anglican Young People's Association in the city for the first three days of this week. The meeting opened with a grand rally at the Massey Hall on Monday, when the speakers included Bishop Sweeney, Controller Church, Bishop Clarke, of Niagara; Corporation Counsel G. R. Geary, and Dean Abbott, of Christ Church Cathedral, Hamilton. The conference commenced its deliberations on Tuesday morning in the parish house of Holy Trinity Church. Its members were the guests of the city at a banquet on Tuesday evening.

CHINA

The Rev. Dr. Taylor, M.A., and Mrs. Taylor, of Shanghai, China, have been called upon to pass through deep affliction. In April last their little daughter, Margaret, aged six, suddenly passed away, and on August 3rd, little Erie, 4 years of age, was called away after but a few hours' illness, and now word comes by mail that Mrs. Taylor had to undergo an operation a few weeks ago, with three doctors, for a growth under her arm. The operation was successful and it is hoped the growth was non-malignant. But the shock has been great and her friends are anxious. Truly Dr. Taylor is undertaking his work under heavy burdens.

THE RIGHTS OF WOMAN

A correspondent sends us the following:

The rights of woman, what are they?
The right to labour and to pray;
The right to watch while others sleep;
The right o'er others' woes to weep;
The right to succour in reverse;
The right to bless while others curse;
The right to love while others scorn;
The right to comfort all that mourn;
The right to shed new joy on earth;
The right to feel the soul's high worth;
The right to lead the soul to God;
Along the path the Saviour trod;—
The path of meekness and of love,
The path of faith that leads above;
The path of patience under wrong;
The path in which the weak grow strong,
Such woman's rights; and God will bless
And crown their champions with success.

There are many great and exultant moments in our lives; moments in which some new, heretofore unfelt motive takes us into its power, when some new work for us and some new power in us starts forth and makes life seem fresh and green, like a spring morning that forgets all the stains and storms that have gone before it. But among all such moments there is none that can compare with that in which duty passes into love—when morality, reaching itself out into eternity, asserts its sameness of nature with the service that the glorified nature is to render to God in the heavenly city, so that the obligation of honesty in our bargains is seen to rest on the same sanctions and to be lustrous with the same beauty now that will belong to the singing of the everlasting songs and the casting of the crowns before the Saviour's feet —the moment when our life thus knows Christ and the power of His resurrection.—Phillips Brooks.

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who was tempted to think himself forsaken ever since.—Hilton Jones.

Not content with worrying over our own affairs we go out of our way to bother ourselves and break our heads over the affairs of our friends and neighbours.—Montaigne.

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Women's Work and Social Service

SOME little time ago the subject of "the common task"—of women—was the occasion of a very interesting and enlightening correspondence in the London *Spectator,* from one or two of the contributions to which I quote the following:

"In household matters," wrote one, "one week telleth another. Every day brings its own duties, in addition to those which, like dusting, are done every day, and it this variety which just saves us from becoming mere machinery. If only all people could have variety of work, they would not need even to be amused. It is difficult to say which of mine would be the most interesting day, all are so full; but we will take Monday.

"We are six, including the maid. We used to be seven, but the first bird has left the nest and flown across the sea. However, his letters are frequent and cheery, and writing to him is one of the many pleasant duties of the week. I rise at 7.30—it used to be 6, but that was many years ago, and now I let my young daughter help to wash the flannels while I turn out the beds and collect the sheets and other things for laundering. Breakfast must be at 8.15 to enable the two boys who attend school to get away at 8.40. Then prayers and the work of the day begin. I go straight to the wash-tub and the maid to hers as soon as the washing up is done, and we peg away till 11.15, when my part is done, and sunshine and fresh breezes do the rest. I cannot understand why washing day is so disliked. What can be more delightful than to see black-edged, grimy collars, shirts and towels becoming cleaner and whiter every minute, and then the smell of everything when they come in from the garden; violets can hardly beat it. The daughter meantime has done the dusting, turned the airing sheets, kept up the fires, and done the flowers. Then we make the beds and see to the greenhouse; water and turn 90 pots and seed boxes, and sometimes, owing to that assiduous pest, the green-fly, have to put a dozen plants out and give them a good squirting with some of the lovely, soapy water.

"By this time it is one o'clock and the boys are home from school; dinner (cold, with hot tart) at 1.15. There is no fixed rule for Monday afternoon; sometimes shopping, sometimes gardening, for we have a very large garden; but the aching state of my nether limbs makes me prefer retirement in the workroom, where I can tackle the piles of needlework, or if the spirit moves me, write, which is one of my greatest pleasures as a restful hobby.

"Tea takes place at 5.30; after that family prayer, family reading, family singing of rounds and part songs, for I have taught all my little brood to sing, and am still teaching them to play. Then they do their lessons while I read, sew or write till 7.45, when I go with my daughter to the rehearsal of our musical society. Home again by 9.45 to a frugal supper of cocoa and home-made bread; a little more reading, a little gossip, a look round the house, lock up, call in the cat, put out the lights, and so to bed to sleep like a top till the sun creeps in and reminds us that another day is born, and the common task has to be taken up again. . . . A woman in such circumstances does not simply go, she is impelled along by the sense that certain duties are to be done, and hers are the hands to do them."

* * *

Here is another and an even more laborious record—washing day again—by one who says: "It is impossible to tell you of the hundred and one tasks pushed in between the usual routine. We are seven, the eldest 10, the youngest 8 months, my husband and myself. I rise at 6, light the fires and clean up the dining room, clean four pairs of children's boots, sort the clothes out and I have breakfast ready for 7.30. Call the children, help two of them to dress and get breakfast. Then while the two elder children clear the table. I turn the beds and gather together anything requiring washing. Then get the children off to school and start the wash, which I continue till the baby wakes, and he is to wash, dress and feed.

"Dinner must be ready by 12 o'clock; then wash up and get the children off again at 1.15, and continue the wash. Of course the baby must be nursed a bit between whiles, and I think myself lucky if I finish and make myself tidy by 5 o'clock. Then we all have tea, and, if possible, I fold the clothes, get two children to bed by 7, help the eldest half-an-hour with his music, then we either read together or have a game, or I help two of them with their lessons and get them to bed by 8.30. Then I like to indulge in a little quiet reading, which is not often possible. Then I get supper and to bed by 10.30."

* * *

"Why," asked the whimsical Monkbarns, "did Tam Rintherout, whom I took on trial (as an indoor servant)—why did he pilfer apples, take birds' nests, and ultimately steal my spectacles, except that he felt that noble emulation which swells in the bosom of the masculine sex, which has conducted him to Flanders with a musket on his shoulder, and doubtless will promote him to a glorious halbert, or even to the gallows? And why does his sister Jenny move in the same vocation with safe and noiseless step—shod or unshod, soft as the pace of a cat and docile as a spaniel—why, but because she is in her vocation?"

Well, we shall probably not all agree with the disrespectful logic of the antiquary, but thinking over the above admirable letters with their record of strenuous yet evidently cheerful toil, and of other experiences like them, one discards the prevalent notion that the home-making arts can ever be at a discount or that girls can really be averse to their practice.

* * *

It is partly, no doubt, to rescue the home arts from possibly threatening neglect—still more it is to emphasise their essential value and importance, that this generation with its worship of formal education, has paid homage to household science to the extent of enrolling it among the goddesses who are entitled to bestow upon their votaries the laurel wreath of a university degree. The same tendency is seen in the numerous home-makers' clubs, and the study of home arts and industries through the women's institutes and similar societies.

Most of us believe that the home is woman's sphere, though we do not all formulate our faith in identically the same terms, and though we do not all believe that the home is the only sphere of every woman—yet sweet Ruth Pinch, making her celebrated beefsteak pudding, is, I believe, a pretty true picture, if not of the normal girl's pursuits, at least of her interests and desires, though it is true that these have been to a great extent deflected by the development of modern industry and education.

No doubt many girls and women dislike the work and management of a household because of the conditions under which they know it. The drudgery is often too heavy, and overwork in the household is no easier nor pleasanter than it is elsewhere. Sometimes it is made disagreeable by the grumbling and discontented tempers of those whom it is designed to profit. Sometimes—more often, probably—it is a weariness because it is not properly understood; the girl is working in the dark, unguided through a series of miserable experiments. But none of these ills is really fundamental.

* * *

The subject calls to my mind a conversation, several years ago, with my young friend Alberta, who came to tell me of her approaching marriage. I had my own ideas as to her fitness for married life. She was the spoilt darling at home; gay, devoted to games, dancing and enjoyments, a pleasant girl and far from stupid, but—

"Well, Alberta, how are you planning things so as to be a good housewife?" I asked her.

"Oh, Honour Bright,' she said, "Camillus is a great dear. I don't think I need bother; he won't expect me to waste my time in the kitchen."

This speech, still more her airy manner, disturbed me. "Alberta," I said, seriously, "you are making a mistake. I know nothing about your fiance's salary or prospects, but, even if he is on the road to becoming a millionaire, it seems to me rather a poor bargain for Camillus that his work is to support you in idleness and ignorance, and that you are not 'to waste your time' in doing your part of it properly. Too much of a sleeping partnership that, and a bad arrangement in married life."

Well, I must say Alberta took my strictures in good part; we had a "heart to heart" talk, and she promised to try and learn something of the home arts and to study the management of household things. She engaged an old and most accomplish-

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ed servant of the family to come and live with her for some time, and regularly went to school under her. Camillus was not in the secret, and unknown to him, Alberta, taught by Susan, was initiated into the mysteries of cooking, purchasing and so on, so that when Susan left she was able to astonish her husband with her skill.

"And, Honour Bright," she said when she brought the baby to call on me the other day, "it has all been the most tremendous success. It's the most splendidly worth while thing you can imagine. I enjoy my home and looking after things in a way I never enjoyed anything before, and I fancy Camillus does too."

* * *

There are different ways of learning these arts, but every girl should insist upon understanding something of them, while an engaged girl should regard their study as part of the preparation for marriage, incomparably more important than dowry or trousseau or wedding gifts.

The best method, I believe, is to learn at home from your own mother, or from a trustworthy and understanding servant. It is the natural way, and it may be supplemented by a study of the theory and science of household management under university auspices, when that is possible, in longer or shorter courses. Many girls will learn through the liberty of experimenting, and will teach themselves thus, if opportunity is given, and if the inevitable spoiling of some materials is not regarded as a fatal obstacle. "And, after all, does it not give us a new and quite uncommon interest, when we put into a lottery for a beefsteak pudding, for instance, and it is impossible to say what we may get. We may even make some wonderful discovery, and produce such a dish as never was known before."

But not every man is endowed with the fine, adventurous disposition of Tom Pinch, or what woman would not be encouraged into a good housekeeper.

* * *

It is surprising, perhaps, or may be to some people who insist upon thinking differently, how many girls take naturally to household arts, how they love children, how they enjoy "fussing" in the kitchen, and how handy they are with their needle.

As with most things, so with this, you generally enjoy what you understand and what you have learnt to do properly. The very thing that may be abject misery to the uninitiated becomes a source of wholesome pleasure when the mystery has been explained.

* * *

You must "mix it with brains" of course; you cannot even make tea or boil a potato without the help of your brains, else why would even these simple things so seldom be properly done? The secret is to understand, to give your mind, to take an interest in the household tasks, and then they will yield the same sort of pleasurable, intelligent interest which you find in other pursuits. Only in the case of managing, or helping to manage, your own home, there is the added pleasure of knowing that "everything counts" in the building up, the care, the love, of the home and its circle.

There is a home art in this sense—often labourious, but seldom uninteresting, and always worth while—and to quote from the striking letter with which we began: "I believe if every girl were put earlier 'on her own' in the matter of housewifery, the Blue Bird of Happiness would be in evidence far oftener than it is."

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For even as I laid it on I said,
I shall be near, and while she leans on Me
This burden shall be Mine, not hers;
So shall I keep My child within the circling arms
Of Mine own love. Here lay it down nor fear
To impose it upon a shoulder which upholds
The government of worlds. Yet closer come,
Thou art not near enough; I would embrace thy care,
So I might feel My child reposing on My breast,
Thou lovest me? I know it. Doubt not then,
But loving Me, lean hard.

—Paul Pastnor.

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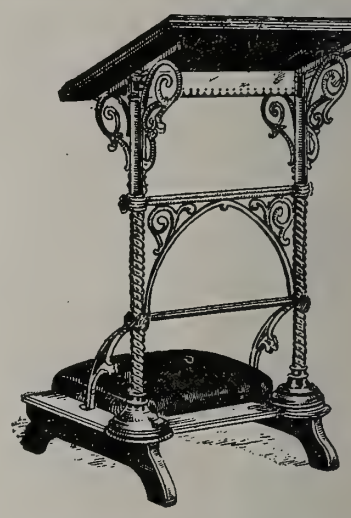

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THE I. C. S. P.

30 Englewood avenue, Toronto.
September 6th, 1913.

To the Editor:

Dear Sir,—It may be of interest to your correspondent of 28th August, with whose excellent letter we are fully in agreement, to know that in St. Matthew's parish, Toronto, the first I. C. S. P. troop in the Dominion has been started; although connected officially with the B. P., being the 36th Toronto troop, yet we are also a patrol in the I. C. S. P. with full obligations to their charter of membership. We should be only too glad to see other Church troops falling in line and joining the I. C. S. P., thus standing firmer for the faith once for all delivered unto the Saints and giving our boys a definite religious training.

REV. R. AUGUSTUS FORDE,
Scout Master.
E. B. KENSINGTON, Asst.
G. G. STONE, Supt.

BOY SCOUTS

To the Editor:

Sir,—In reading an article in your paper of the 28th inst., entitled "Boy Scouts," I came across the following statement regarding a new scout movement, so-called, which seems to have for its object the training of boys as prejudiced upholders of one kind of religion: "It is superior to a movement which in its official manual tells its boys that they may do a certain amount of scouting on Sundays, and tells them that as Jews and Mohammedans and others worship God, they are to be regarded as in the same army as ourselves, but wearing a different uniform." Now as an assistant scoutmaster of a troop of these scouts, I hold it my duty to show the writer of that article this following quotation from "Scouting for Boys," as written by Sir Robert Baden Powell:

"In Christian countries Boy Scouts should, *without fail,* attend Church or Chapel, or a Church parade of their own on Sunday mornings. The afternoon should then be devoted to scouting, such as nature study; or in town, visiting picture galleries; also in 'Knight Errantry,' doing good turns by collecting flowers and taking them to patients in hospitals, and reading to the patients, and so on. Sunday is a day of rest; loafing is not rest. *Change of occupation, from workshop to field is rest,* but the Sabbath is too often a day of loafing, and, morally, the worst day in the whole week for our lads and girls. Combine the instruction of the Church with the study of God in Nature, and the practice of good turns on God's day." I fully agree with the manual. Scouts might as well be scouting as loafing around as we all know boys do. I wish to call your attention to the fact that scouts are not to scout during Church hours, and the scouts who did so, disobeyed or misconstrued the instructions in the above quotation.

The writer of "Boy Scouts" certainly ought to know that the B. P. B. S. are world-wide, and embrace all religions. And scouts, no matter where, or who they are, go beyond their duty in trying to convert these. The writer says, "it is to be questioned whether missions will receive much support from those who accept the 'different uniform' theory." Scouts all over the Christian world are helping missions, but the Scout Movement was not organized as a feeder for the mission field (I say this with all respect to missions), but was organized to give boys a chance to learn useful things in an attractive way.

I have had several years' experience as a Scout, both in the ranks and for the past eight months as an officer, and I think I can safely say that the average minister lacks the discipline which the writer states is so imperative in a scout patrol. Personally I prefer a military officer, and one who commands respect, without seeming at all "goody-goody," as the boys take to them more. The one point in which I can agree with your correspondent is that Canadian boys have lots of initiative, but lack discipline.

Yours truly,
E. G. CAMPBELL,
Asst. S. M.,
1st Cayuga Troop, B.P.B.S.
September 1st, 1913.

"CONTENTMENT"

To the Editor:

Dear Sir,—I often wonder as seeing no comments, favourable or otherwise, on your leading articles in CHURCH LIFE. As a layman I take much interest in them: seeing that to a great extent they deal chiefly with things that affect the majority of the people.

The article on "Contentment" in August 21st number, I thought wonderfully good, and so applicable throughout the land to-day. The gulf or breach between Church and people is almost as wide as ever. Somehow they cannot get together, and it still remains a well known fact that the Church does not reach the masses. And strong though it may appear, neither cares nor seems in sympathy with them or their problems. Can there be any wonder then at the discontent and unrest in the land? And this condition of things is on the increase to an alarming extent in many places. And the Church remains to a great extent stolid and indifferent. By this I do not ignore the great good done by the Church, and when I say Church, I mean all orthodox communions; many of them thank God are true and faithful workers in the Lord's vineyard.

Yet, nevertheless, I am one of those who believe generally that the Church has very much failed in her duties, and is more or less responsible for the discontent and unrest that exists in the land to-day. Of course the greed, selfishness and avariciousness of man is one of the great factors in the conditions as they now exist. But as you say, if clergy and laity had done their duties anything at all like faithfully, these sad conditions would not be with us. And, therefore, I think your article treats the subject wonderfully well.

However, this is not all; many of us know, and only too well, that we are approaching fast the "perilous times" the Scripture frequently speaks of, and the times of trouble that the world has never seen. And also that the time has come when judgment must first commence at the House of God (Church if you like). And if it first commences at us, where will the ungodly and sinners appear? There is a question that very seriously affects the Church and one she ought to heed without delay.

A religious journal recently asked the question, "Has Evangelism died out?" It could as forcefully have asked, "Has the Faith once delivered to the saints passed away?" Dr. Campbell Morgan of London only the other day in New York said, "the Church has lost out, miserably failed in her mission, and that neither England nor the United States are Christian nations at all, in the strict sense of the word." And I believe Dr. Campbell Morgan knows whereof he speaks as well as any other minister of the Gospel of Jesus Christ. Another remarkable expression uttered recently was, that what religion needed to-day was a "Panic!" Think of it, a "Panic" in religion! A world-wide alarm as it were, to arouse men to a sense of their danger and needs.

That day, however, will assuredly come all right; as those of us who believe our Bibles fully know. Heaven and earth shall pass away, but my words cannot fail. It is wonderful the apathy and seeming carelessness of the Church generally, as she sees these times approaching. But the question arises, does she really *see them!* Are not her eyes blinded to a great extent? The great question is not what is the Church going to do about it?—but what are you and I going to do about it?

The answer is found in the 16 Chap. of Acts. The same old story: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

That is our only safety for this life, but especially the life which is to come. And it may be the Lord will hide many of us even in the days of trouble that are coming.

B. J. SHELTON.

THE HOME MISSION FIELD

To the Editor:

Your leading article on "Missions in the Home Field" opens a question that should be heartily taken up by diocesan missions all over this Dominion. I have passed several years in the back parts of the Ontario Sees, and can fully endorse what you say.

Far away from access to Churches, thousands of baptized men work and live, with not so much as a Lay Reader to remind them of their High calling in Christ, to say nothing of the lack of a Priest to minister the Word and the sacraments. Consequently, the name of Blessed Jesus is never heard except in the form of an oath, and they who by their standing in Christ should be the salt of the earth have become corrupt.

If missions are required to carry the Gospel to China, a fortiori are they required to prevent it becoming a dead letter at home. The real lack is, as you say, the paucity of workers, and that again is probably in some way lack of funds, although I remember a few

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This proves that if missionaries would but go amongst these men, they would find much to encourage them and very little of the reverse, and the Lord who is always mindful of His own would provide their wants besides giving them unspeakable joy in their work.

This work should not be left to the voluntary effort of self-constituted preachers and workers of all beliefs and grotesque ritual. It should be the aim of every diocese to carry the true faith to those who live or sojourn in out-of-the-way places, and to stir up the wandering sheep of the fold to rise to the dignity of their High Calling as members of the Body of Christ, by means of ordained men, and funds should be provided to sufficiently equip them.

The proposal you make, to exchange charges between the city priest and the back woods mission priest, is an excellent one and should commend itself to the diocesan secretaries.

It is all very well to send missionaries into the foreign field, but believe me, the Home field is terribly neglected, and if your efforts have any effect in the direction indicated you will realize an abundant reward.

CREDO.

The Art of Writing

From a Contemporary

WHY is it that so many clever men are essentially bad writers while on the other hand equally as clever and educated men write so beautiful? It is somewhat of a mystery. There have been jokes without number on the subject, but it does not explain the reason. Probably bad writing comes from two causes—a man grows careless when he has to write a lot and dash it off at lightning speed, and then again many writers' fingers instinctively carry out the reflections of the brain without the wielder of pen or pencil paying close attention to the writing itself. It must be a combination of the two, and more prominently one way or the other in individual cases.

Many of the bad writers of the day were good writers in youth—it's hard on the compositors that they have changed so. If it wasn't for the intelligence of the latter the mistakes in the newspapers would be alarmingly more prominent, for the "copy" they get is often partly undecipherable to the writer himself when some particular word is referred to him.

M. A. P., the well-known publication of London, England, says that Mr. R. B. Cunningham, the author, has probably the worst handwriting of any man in the Old Land. He once sent a letter to a newspaper, which the compositors stood on their heads to read and then got it wrong in many respects. Graham sent a letter of remonstrance and the editor added this note:

"If in future Mr. Graham will sit in a chair when writing, and not on horseback, and use a pen instead of the candle-snuffers, we think we may be able to do him justice."

This recalls another story regarding Horace Greeley, the great U.S. editor, and also a vile penman, in fact only one compositor could ever read his scrawl and Greeley died before he did, by a lucky circumstance in that sense.

Well, "the boys" one noonday thought they would put up a job on said compositor. Accordingly they secured a couple of game cocks, inked their spurs and started them fighting on a large sheet of white paper. When they had marked it up sufficiently the blurred expanse was cut into numbered sheets and sent in as a Greeley editorial. The lone decipherer of his penmanship gave an extra hitch to his pants, shifted his quid and sailed in. He got along all right until the last mark but one, when he went into Greeley's sanctum and pointing to it said: "What's that word?" Greeley took a look at it and remarked: "Constitutional," you blamed fool. Can't you read plain writing?"

Another story about Greeley is that in the old time days of New York he was President of a short suburban line at the end of which one of his reporters resided. One day he sent a letter of dismissal to the scribe who used it for a pass for four years. The conductor knew Greeley's signature but the rest of the document was Greek to him.

All of which goes to show that we owe much to the intelligent compositor. Typewriting has made it a little easier for the latter, but the trouble is that many writers do not and will not use the machine. They complain, with reason, that somehow an article does not flow with the same spirit from a typewriter as that which comes from the pencil or pen in the fingers of the writer.

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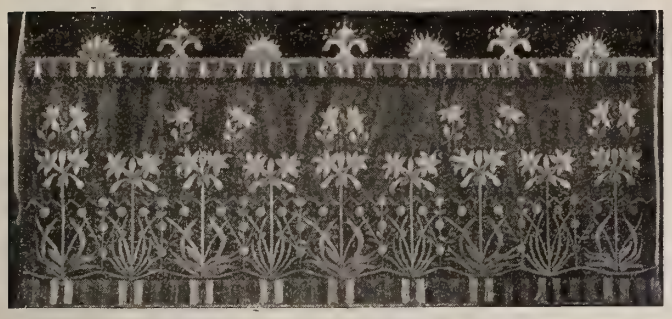

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The Week

Work

WE are all collecting and settling down for a long spell of work in our various ways and vocations. Most of us are feeling a sort of stretching of the muscles and an eagerness to get at the tasks that lie in front of us. Nothing is finer than to be eager to get at one's work, to be optimistic about it, to ignore small difficulties and hindrances and to cherish the sense of pleasure in the prospect of a good and honourable fight for profit and success. This ought to apply to our Church work as well as to our daily occupations. The work of the Church is widespread, exacting. There is a constant demand for more output in the way of work, and for more workers. Many young people who have finished their education and are now taking their place in the world of men and women, should remember that some portion of their energies should be devoted to their church. No one will grudge them all the lawful pleasure and amusement that they are expecting to receive, but as they take their place in the world they have to bear the responsibilities of their manhood and womanhood, and chief of those responsibilities is duty towards God. Besides these there must be quite a few who are finding life easier, the cares of a growing family less, and who are able to settle down to a condition of repose from the strain of making their way in the world, and launching their children into the world. Now is the time for them to remember that they have no longer the old excuses of family cares to free them from their share of church work, attendance and duty. It is a fine thing to see a man or woman in later middle life taking the opportunity of doing work and fulfilling duties which the pressure of other claims had prevented in their earlier life. We often hear of a misspent youth, but much might be said of a wasted middle or elderly life.

Looking Back

THIRTY-SEVEN per cent. of the Presbyterian worshippers in Canada voted for organic union in the spring. Now the other portion are combining forces in a campaign to maintain the Presbyterian Church in *statu quo ante*. Which shows that union by votes, by arguments and by enterprise will never amount to anything of real value. Union must come from the Holy Spirit of God working in the hearts and consciences of all those who love and wish to serve Him. We seem a long way from it at present, for we are all a long way from believing in prayer as we should, from using it as we ought privately, in our families, and when we meet together to make our common supplications. One thinks with dread of the numerous services that are held in all manner of churches, where the prayer is, to put it mildly, far less than it should be. There are, of course, prayers, but the results in church development, in Christian living and Christian work show that there is not much real, earnest, faithful prayer. It is not encouraging to those who are anxious for the union of the Presbyterian, Methodist and Congregational churches to read of the endeavour that is now to be made in one of those bodies to put a stop to the proposed union. At the same time it is well, however painful it may be, to know and face the truth. Union is a Divine method and cannot be attained by human efforts that are built on moral and commercial experience, however well intentioned. There must be a very earnest desire to know the Divine will, and then at all costs, whether personal or congregational, to obey the guidance that is given. Alas! it seems a long way off, but though with the man of to-day it appears impossible, yet we have the comfort of knowing that with God all things are possible.

The Inter-Collegiate Course in Montreal

THE interior history of this movement, which may be of interest to our readers, has recently been described to us as follows by one who knows: "In Montreal there were four theological colleges—Presbyterian, Methodist, Anglican, Congregational—all affiliated with McGill University, and whose students have sat together for all academic training and for Old Testament Hebrew for many years, and for the last two or three years for the Septuagint. At length, some laymen interested in the colleges concluded that this arrangement was working satisfactorily both from the theological and university sides and requested the principals of the colleges to get together and see if there were not other subjects that could be taken in common. On carrying out this suggestion it seemed that there was no reason why Apologetics, Arguments and Reasons in favour of Christianity, Sunday School work, Old and New Testament, Doctrine of God, etc., should not be taken together, and the result was the laying out of a course of subjects that could be taken in common, which, on being submitted to the four boards, was adopted unanimously. This course was called the Inter-Collegiate Lecture Course, and subjects were assigned to the professors according to their proficiency. Any one of the colleges may send or withhold its students from these lectures; they are offered only, not compulsory. The course provided at the Anglican college, therefore, consists of two parts—the Intercollegiate course, which may or may not be taken, and its own particular course of Church History, Exegesis, Doctrine of the Church, Ministry, Sacraments, Pastoral theology and Pastoral visitation, which are taken by their own men. This method of co-operation enables the same number of professors as before to specialise, while at the same time each college retains its own distinctive teaching. In the matter of filling vacancies a central committee consisting of 24 men from the several denominations is conferred with. The laymen of the diocese last year raised a half million in support of this plan, and the result is that with an increased revenue, better men can be obtained. This movement is quite disinct from the Circular Letter, and so far as the Anglicans are concerned nothing has been done to compromise the Prayer Book position, nor is there any questions of Orders or Sacraments."

The Synod

THE meeting of the Provincial Synod of Ontario under its new organisation is interesting. It should be a great power for good and for the strengthening of the unit that it represents. The limiting of its scope to one province, in which the conditions are fairly homogeneous, and the problems are fairly capable of solution, should enable its work to be far reaching. There are difficulties in its way. For a synod to be powerful its members should actually represent the feeling and sympathies of all their constituents. They should go to the Synod with one idea and aim—the good of the Church of Christ and the carrying out the will of its Divine Founder. Sometimes it is hard for men to separate themselves from pride and prejudice, and even from error, for the best of us make mistakes. There will always be a tendency for earnest men to be more or less of a party and to be hostile or unsympathetic to those who do not see things as they do. It is still a commonplace for a man who is keen to define orthodoxy as his doxy, and heterodoxy as the other man's doxy. Even the Apostle of Love was bitter to those who did not follow with his party, and had to receive a rebuke from our Lord to the effect that he was narrow-minded as well as wrong in his judgment. The question of religious instruction in schools is a very big one, very important and very difficult. It will need a great amount of judgment and perseverance in the face of difficulties. Nothing can mean more as regards the future of Ontario, the welfare of the coming generations, and

the spread of the Kingdom of God. We must hope that continued and earnest prayer will be offered by all Church people for the work and guidance of the Synod during its coming session.

Holiday Apologies

ABSENCE makes the heart grow fonder, but not for work, neither does it help to make work up-to-date. As a consequence the Question Box has fallen in arrears, and some of the questions have got mixed up. For both these faults we offer apologies, with the usual polite phrase, that it never shall happen again. We hope it will not happen, at any rate for quite a long time, as all the staff have had their vacation and are now trying to make their journalistic vocation good. That sounds almost like a pun, but it is excusable when one realises that the writer is thinking of five or six weeks without any editorials, or paragraphs, or question box. We hope all our readers have had the best time in their lives and are feeling strong, enthusiastic and keen to get that other new subscriber for CHURCH LIFE. It does not require a very great effort, not more than you are able to make after the holidays, if only as a little thanksgiving for a safe and happy return. If we could get two or three thousand more subscribers just at the present time, when we are trying to get hold of the fall and winter advertising, it would mean much to us, relieve us of a good many financial worries, and assure us of the real, live interest of our readers. So just look round, and you will not have to look far before you see some one you can benefit by making them readers of the best Church paper in Canada at the small cost of $1.00 for 52 weeks. It is ridiculously small, is it not? But there, we are like that, just benefactors of the Canadian race for $1.00 per annum paid in advance.

Schools

AT this time of year many parents are solving the difficult question of where to send their boys and girls for education. They naturally think of what they call a good education. They want their children to acquire learning, to be able to pass with success their future examinations, to matriculate, to enter this or that place of work properly equipped with mental knowledge. Then they want their children to go where the associations will be helpful, and they will learn by daily intercourse good manners, chivalry, and the true making of gentle folk. Children can pick up bad habits without trouble and they assimilate more from other children than they do from their elders. Again, if the parents are Church people they ought to want Church teaching for their children. To get all these requirements is not easy and so we often find the last consideration the first to be put out of court. Some parents say that schools that are definitely Church schools do not show competency in teaching such as other schools offer. How much truth there is in this it is hard to say, to prove or to disprove. It does seem inconsistent to see the children of Church people getting their education where there is little or no religious training, or else where it is not at all Church teaching. However well meaning, such choice of schools shows small sense of responsibility, ond must lead to indefinite conception of the Church on the part of the children. There would be less cause for rebuke if one could feel that the school failure would be made up for by home teaching, or some sort of provision for the child's religious training. We know there are often great diffculties to be encountered, but parents should consider the matter more seriously than they are wont to do, and bear in mind that a clever, intellectually developed child is not going to be a happy man or woman if it has not learned what God would have it to do, and what God can and will do for it.

A New Book

WE hear that Sampson, Low & Co. are publishing next month a new book by Dr. Paterson-Smyth, of Montreal, "The Making of the Bible in the Light of Modern Research."

Our Old Country Letter

September 3rd, 1913.

THE title of Tyrrell's epoch-marking book, "Christianity at the Cross-Roads," seems likely to live as a pregnant phrase for an even wider circle than the actual readers of the book. Preaching lately from this text in St. Marys, Cambridge—the University Church—to a congregation of university extension students, Canon Rashdale said the suggestion in the phrase was true—Christianity was at the cross-roads. But what we were apt to forget was that it had been there before—many times. From the very first, the Christian creed had permitted continual growth and development. Its history when best and most vigorous had always synchronised with progressive effort to harmonise the new truth emanating from its founder, with those various other truths which science and spiritual experience and historical study had taught. If we examined the annals of the past, we should find that there had been many crises in the progress of Christianity, at which men despaired—or, it might be, exulted—when something was brought into new prominence which they thought would destroy the whole conception of accepted Christian doctrine. And yet, again and again, Christianity had but renewed its youth. The mistakes of its previous interpreters had been amended, and often, in the process the jewel of Truth had shone out clearer and brighter because of such removals of encrusting error. And now, in these times of our own, an immense change was taking place in the outlook of thoughtful and religious minds. Miracles once accepted as such were so no longer; events till recently called miraculous, were now often seen to be not inconsistent with natural law rightly understood. Speaking in quite general terms, it might be said that the old inclination was to regard Divine ruling of the world as principally shown in successive interference with the ordinary course of nature. Now we have begun to readjust our ideas of God's working in such a manner as to recognise His action in and by natural laws. But there was not anything in this change which could alter our conception of the personality of God, of the directness and immediacy of His action, or of the close communion to which human souls could attain with Him. But the "cross-roads" were reached, and they did mean a reconsideration and a clearing of the view.

I wonder whether you suffer in Canadian churches, as we at home often do, from the too rapid or otherwise needlessly defective reading of the services, especially of prayers? There is a trenchant letter on the subject in this week's *Guardian*. The writer says: "It is high time that this question received more attention from our clergy. If only they could hear how the matter is discussed among men, I feel that perhaps they might be aroused to some sense of the fitness of things. Imagine what it means to the man who, rising early six days a week, by a distinct effort forces himself out for the early celebration, and finds himself (pardon the expression) run off his feet trying to keep pace with a priest whose sole desire seems to be to 'get it over.' That man returns home worse than he went out. And frequently he vows and declares that it will be many a long day before he tries the experiment again. Ritual or its absence does not affect the position. I have been in churches high, and churches low, and had the same experience. The sense of reverence and reality seems lost, and men begin to question if the 'parson' really believes in what he is doing. This is not the plaint of the isolated grumbler, nor is it confined to one service." But neither, one thankfully adds, is it true of more than a certain number, though beyond doubt that number is considerable, and probably there is little use in the "Lessons in Elocution" remedy, so often suggested. Can it be that, as another writer says, sometimes at least "the clergy fail to realise that they are leading the people in prayer to God, and not merely 'rendering a service.' The cure is in the heart and not in the voice. Listless and slovenly sermons are not delivered by men with a message, nor lessons read indistinctly by men who want the people to hear and understand the Word of God." But may not the frequent over-organisation of the modern parish, with its endless petty calls on the parson's time, be also a cause?

Apropos of church services, the Oxford conference on church music to which allusion was made a few weeks ago is now over, and has been on the whole very useful, though perhaps rather too technically advanced for quite ordinary parochial guidance. One who much enjoyed it all writes, however: "Our lecturers were just the right people, men whose knowledge of their subject was practical as well as theoretical. Mr. F. Burgess gave four lectures on Plain Chant. No one who heard them will forget the way in which he supported the proposition that plainsong represents the high-water mark of pure melody; or, in his lecture on Ornate Plain Chant, his explanation of what adverse critics call 'monkish roulades,' which are, in fact cadenzas of sheer joy. Members of the school took full advantage of his invitation to ask questions, and though, as Bishop Creighton said at the London Church Congress, 'some of them were wiser than others,' the discussions were admirable."

I am sure you will agree with me that efforts of this kind might be largely multiplied with much advantage. There can scarcely, as to practical detail, be a more important subject for the Church than how to make the best and purest and most elevating use of music in her worship.

THE LIMITATIONS OF RESULTS

WHEN a man has become great by doing great things for the benefit of the world in which he lives, and late in life looks round to judge of the results, he must, as a rule, feel depressed. There is so little recognition, or use of his efforts, and it is pathetic for him to have to realise that he will be dead and buried before the world as a whole, is conscious of the debt it owes to him. Of no great man was this so true as of our Lord and Master. In many small ways He makes us feel His consciousness of the limitations of the results of His life and work. Especially is this evident in those words "other sheep I have, which are not of this fold." It was true then, in a sense it is more poignantly true now, for nearly twenty centuries have added to the world's knowledge of Him, and to His grief in the limitation of results. If the things that He wants were inanimate we could gather them up once for all and give them to Him, but because they are animate, human, possessed of free will, we can only help His sorrow by appealing to them, winning them and bringing them to Him. Do we try? It must seem to us, as we think of it, that the limitation of results is largely our own personal fault and neglect. Our religion is so peculiarly a narrow, selfish thing, and very inadequate at that. If we, who are professing and believing Church people, study the lives of the world around us, we must see that nine people out of ten have little or no regard for God. They do not worship Him, nor serve Him, although they have in them a capacity for both love and service. The religion of Christ has not hitherto appealed to them, and one reason is that we who are church people do not appeal to the other nine-tenths of the world. We hold aloof very often, because we feel that they are outside the pale and so check any possible advance to or from them. We are not consistent enough to furnish a striking example of a complete, harmonious, and genuine life, and they conclude that Christianity is what we are. We do very little either to seek or to save them. We may, and often do, pity them, but there is too often a flavour of "I thank thee I am not as other men are," about our feeling of commiseration. It does not add to our personal comfort when we look at ourselves in this respect. Yet our Lord wants them, for He says, "Them also I must bring," and as we listen to the words we take a cowardly comfort out of the thought that after all, it is He and He alone who can do these things. That would be all very well if it were not for the fact that except in extremely rare cases, every man's religion comes home to him as a reality through the instrumentality of some other person. You got what you now hold of religious truth or belief through father or mother, priest or friend and they have got most of their indifference and neglect in the same way. They can only get a faith in Christ through you, your life, and your influence. It is one of the marks of the present age that we have lost our sense of proportion. A new park or a new hospital bulks bigger than one sinner that repents, the needs of the heathen can blind us to the sense of our responsibility to Smith and Brown who live next door and who see us going regularly to Church and meet us with a feeling that we have no use for them, and not much interest in them. Such an attitude is naturally impossible for a true Christian, who is bound by the consuming love of God to long for every soul he sees as a conquest for his Master. Some shy reader says, "Well, what am I to do?" See that you are yourself a steady and a shining light; think of them, and select some of them to pray for; be on the look out for a chance to befriend them in the things that have to do with eternal happiness. "What we have we hold" is a British epigram, and "what we want we get" is a Christian epigram. It is a thing of grief to our Lord to see so few who care for Him, and perhaps a greater grief to see that the few who care do not appear much troubled about the many who do not care. Sometimes we see this in their own families and that is indeed a very sad sight. Still to-day is ours and God is a very present help in trouble. We can begin—life is made up of beginnings—and we can look around and choose one or more among our personal acquaintances whom we will endeavour to influence by prayer and example. There is more joy in saving another soul than in saving oneself, and it is probably that more of our own personal salvation lies in saving others than we are at present aware of. It ought to be a great encouragement and incentive to holy living to be constantly remembering that our life affects others. Every failure in holiness should strike us with a keen sense of dismay lest we should have unwittingly hindered or injured some other soul that was watching us with a view to a choice of life. We do not think that such a view of life should depress anyone, but rather that it should stimulate on the one hand our best fighting qualities, and on the other should make us lean more and more upon the love of God, and the means of grace which He has so abundantly provided for us. In a sense He has given us these other lives and it is impossible to think that we are going to lose them or let them be lost.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Can a priest celebrate without communicating himself, even if he has to take two celebrations in the same day?—CHURCHMAN.

Ans.—No. If he celebrates he must make his own communion, even if he has already communicated at an earlier service. It is part of the regular service.

Ques.—Will you kindly tell me the name of two or three good commentaries on the gospel of St. John? —ERNEST U.

Ans.—The best and the recognized standard commentary is that by Bishop Westcott of Durham, price $3.00, and this deals with everything you require, but it is fairly stiff reading. Then there is Sadler's Commentary, which is cheaper and very much easier, but, of course, nothing like as full. Lastly, there is the Cambridge Bible for schools, which is just what its name expresses, and this is the least expensive of all.

Ques.—Is a mission strictly speaking entitled to wardens?

Ans.—Yes, because in case of failure to pay the promised quota of stipend, the remonstrance of the Mission Board is addressed to the wardens and congregation. This evidently recognises the wardens as proper officials.

Ques.—Why do you say so often in your paper, "the rite of confirmation." Our priest tells us there are seven sacraments in our church, and that confirmation is one of them. Why do you not call it the Sacrament of Confirmation, and not the rite of confirmation?

Ans.—A rite is the subject matter of any church ordinance, and has nothing to do necessarily with the question of it being a sacrament or otherwise. All the official acts of a clergyman in church are rites and ceremonies, the rite is what he does and the ceremony is the way in which he does it. There are two great sacraments of the Gospel, and the others are sacraments in the sense that they have an outward and visible sign and an inward invisible grace. In this sense confirmation is a sacrament.

Ques.—Explanation invited as to the duties of the Rector's and people's wardens respectively.

Ans.—We refer you to an article especially written on this subject at the request of a correspondent in *Church Life* for October 17, 1912. A mission has wardens as well as a properly constituted parish. The power of the clergyman is not altered with respect to his wardens by the fact that the mission is not a self-supporting parish.

Ques.—Who are the Cowley Fathers? Where do they reside? Are they numerous?—St. G.

Ans.—They are a community founded for mission work and other purposes, and they reside at Oxford, and also they have branch houses at Boston, Massachusetts, and in India. They number, we think, somewhere about thirty or forty. They have done a great deal of missionary work in India, and have also done a great deal in the way of scholarship and teaching for the Church of England.

Ques.—Is there any authority

in the Prayer Book for the use of the cassock as a church vestment apart from the surplice?

Ans.—The Prayer Book does not deal with the question of the cassock any more than it does with a priest's hat or cloak. The use of the cassock is very old, and was the regular garb of the clergy which they wore under their official vestments, and which they also wore all day long. The disuse of the cassock in the last century grew out of the general slackness of the period.

Ques.—The Romish clergy use the cassock with an exceedingly short surplice over it, is this the reason some Anglicans have taken to it so much of late years, as it was not in common use in former years, at least in this country?

Ans.—The surplice ought not to be short, but of a decent length and fairly full and flowing, coming down below the knees. Why some Anglicans use the short cotta, you refer to, is a question perhaps of convenience, but it is not possible to give other people's reasons for what they do.

Ques.—Many priests of the Church of England, too numerous to mention here, but well known to your readers having received their training at colleges in England, were afterwards not merely received but reordained to the priesthood of the Church of Rome. Now can you tell me if such a thing has ever happened to any graduate of Wycliffe College, Toronto?—Z.Y.X.

Ans.—We do not know of the many priests to whom you refer; they are not too numerous to mention for they are a very small portion of the priests who serve the Church of England; they are not well known to our readers for the latter do not take any interest in those who have foresworn the Catholic Church of their fathers. As regards the question you had better refer to the Principal of Wycliffe College, who will, we hope, give you the answer you deserve.

Ques.—Is there any authority for the use of the following to close the morning service of the Holy Communion - benediction, closing hymn, Nunc Dimittis, prayer?—W.S.C.

Ans.—No. There is none. After the Benediction it is often customary to sing the Nunc Dimittis. The sacred vessels have to be taken out of the church and there is no particular objection to this being done when the officiant leaves the church, and indeed, it is so done always at a Low Celebration. Apparently the prayer you mention is the prayer sung or said in the vestry with the choir before they are dismissed. As they have been taking an official part in the service it is well that their labours should be closed officially.

Ques.—Why in many churches are the empty vessels carried in procession and recession?—Layman

Ans.—If the service is a midday one it would be better if the sacred vessels were taken in separately, but there is no reason why they should not be carried in as you describe, for in the early days they were always brought in in procession with the book of the gospels.

Ques.—Will you please inform me what is the number of adherents of the Eastern Church; the Roman Catholic Church; the Pan Anglican Church; the Protestant Sects?—S.

Ans.—Roman Catholics, 268,000,000; Greek Catholics, 119,000,000; Anglicans, 70,000,000; Protestants, 100,000,000. For a further and fuller explanation as to how these results are obtained refer to *Church Life* of January 9, 1913.

Ques.—What is the official walking dress of the clergy of the Church of England?—Ralph Cross.

Ans.—There is no official walking out dress for the clergy of the Church of Canada, and it does not seem likely in these days when so many are a law to themselves that any such could be adopted. Bishops and dignitaries still keep to the old official dress, but the rank and file of the clergy do as they like. The use of the cassock has some advantages but it is not very convenient in some ways. Until the clergy show a tendency to be guided by precedent it is idle to discuss the matter.

Ques.—It is a custom, almost general, for the clergyman alone, to say the Lord's Prayer at the beginning of the Holy Communion Service. Yet in the rubric preceding the Lord's Prayer in the morning service the definite and general direction is given for the people to join in the Lord's Prayer, both here in Morning Prayer, and wheresoever else it is used in Divine Service. Which is the proper practice and why?—H. H. G.

Ans.—It is a custom without any alteration for the clergyman to say the Lord's Prayer in the Communion Office by himself. The rubric you refer to about Divine Service refers to the daily offices of Morning and Evening prayer only. The Liturgy or service of the Holy Communion was always kept separate and spoken of by itself, and if you carefully read the introduction to the Prayer Book you will see that the Divine Service or Office means the daily prayers and not the office of Holy Communion.

The Church in the West

SINCE I wrote of the work of the travelling missionary on the shores of Lake Manitoba, I have had the advantage of a most interesting conversation with the Rev. H. L. Roy, who is in charge of the work. From his enthusiastic account of the work I got a clearer knowledge of the nature and history of the country and learned interesting details of the work he is doing.

Though the country has been known for many years to missionaries, hunters, trappers and traders, it offered no attraction, as compared with the prairies, to the incoming settlers. About twenty years ago, indeed, a considerable number of Icelanders settled on the shores of the lake, but they were much like those who had preceded them, since almost their only occupation was fishing.

These Icelanders are some of our best settlers. Their hardiness is shown in their winter fishing and their enterprise is shown in the advantage they have taken of the opening up of the country. When the ice first forms, before it has become too thick, they bore holes at intervals of one and a half or two feet and by means of these pass a hundred yards of rope under the ice. To this rope one end of their hundred yards of net is attached with a similar rope attached to the other end. Thus they are able to draw their nets to and fro under the ice through the end holes which are kept open all winter, and make large hauls of whitefish at the season when they can most profitably be sent to market. As railway construction has given them readier access to outside markets, they have added cattle-raising and dairying to their fishing and enjoy every prospect of increased prosperity.

In addition to the Icelanders, settlers of almost every nationality are now found. Throughout the district Jews, for example, from Russia and other foreign lands are especially numerous, and there is a settlement, known as New Jerusalem, colonised by the association founded by Baron Hirsch. New Jerusalem is approached by a road almost impassable with stumps and stones, her people are extremely poor and their work is terribly hard, but they face their difficulties with determination and hope, and consequently with good prospects of ultimate success.

The increase of population in this district during the last five or six years has been remarkable. The production of gypsum has led to the extension of the railway and easy transportation to the markets of Winnipeg has attracted numerous settlers. While in some parts of Manitoba, through the formation of large farms out of small, the population has remained stationary, or in one or two instances even decreased, the development along the shores of Lake Manitoba, Mr. Roy tells me, has been more rapid than any he has known in the province.

The sudden increase in population, including many Church people widely scattered over the country and the rough nature of the country, make the missionary's work very laborious. It is hard to learn where your people are and often harder to get to them when their addresses are found. The country is cut up by lakes and rivers and an intimate knowledge of the country is necessary to know where these may be crossed by fords. Thus on one occasion Mr. Roy lost two days on a long drive because he did not know of a ford crossing the narrows of Shoal Lake. The muskegs in many cases are as great an obstacle to travel. They are huge masses of floating peat extending from a few yards to ten miles. Where they are crossed it is by corduroy bridges made of earth, branches and logs, and to drive over one is to renew boyhood's experience of leathery ice. The corduroy bridge sinks with the weight of horses and trap into the peat and the surface of the muskeg may be seen falling and rising on either side in undulations. If a horse, by a mis-step, falls into the muskeg, the probability is that he will have to be hauled out by a tow-line about his neck.

Such being the scene of his work, I should like to give an account of one memorable Sunday. It began with a celebration of the Holy Communion at 8, followed by matins and celebration at 11. Holy Baptism was administered to three children before dinner, and after dinner Mr. Roy drove four miles to visit a dying Indian woman who, at ninety-nine years of age, was longing for the ministrations of the Church. At 4 he addressed the children of a Sunday School and afterwards baptised seven children, finding it necessary to repeat the service for late arrivals. Then he set out on a drive of sixteen miles over a road so bad that he was obliged to use two teams to visit a dying Indian, and after giving an address to the man's assembled friends, through an interpreter, he reached his resting place—he has no home for the time being—at daylight.

This was, of course, an exceptional day, but his work is necessarily of the hardest. It's value is proved by two facts. On one occasion, when ministering to an Indian congregation,

where there was no resident priest, he had sixty communicants, some of whom had driven upwards of twenty miles. Then again, during less than four months' ministry in the wilds he has baptised more than fifty children.

Mr. Roy told me of a fact that reflects great credit on the company operating Gypsumville. For the benefit of their workmen they have built a two-storey cement club house and supplied books, papers, gramaphone, a billiard table and games of various kinds.

G. H. B.

Annual Conference of the A.Y.P.A.

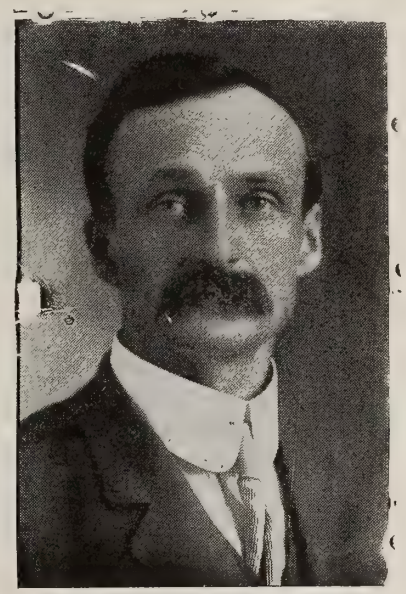
The largest attended and most inspiring gathering ever held under the auspices of the Dominion Anglican Young People's Association took place in Massey Hall, Toronto, on Monday evening, September 8th, and marked the opening of their fourth annual conference. The audience, numbering nearly 3,000 people, was composed chiefly of local members and visiting delegates. The Bishop of Toronto occupied the chair and on the platform with him were the Right Rev. Bishop Clarke, Niagara; Bishop Reeve, Toronto; Clarence Bell, Dominion President; The Very Rev. the Dean of Niagara, a number of clergy from the dioceses of Toronto, Huron and Niagara, and the officers of the Dominion Council A. Y. P. A. The singing was led by a vested choir of 200 voices, representing a number of Toronto churches and was directed by Dr. Albert Ham, of St. James' Cathedral. The delegates were welcomed on behalf of the diocese by the Bishop of Toronto, a civic welcome was also extended by Controller Church, chairman of civic reception committee.

During the evening a telegram of congratulation on the growth of the association was despatched to its founder, the Rev. Canon Brown, at Halifax. On Tuesday evening the delegates were banqueted by the city of Toronto in the assembly rooms, Masonic Temple. Tables were spread for about 300 guests.

The regular sessions of the conference took place at the parish hall of the Church of the Holy Trinity, and commenced on Tuesday morning, following corporate celebration of the Holy Communion in the church.

Some of the speakers at the conference were Bishop Sweeney, Bishop Reeve, Bishop Clarke, Dean Abbott, Dean Starr, Canon Spencer, Canon Walsh, Rev. J. B. Fotheringham, Goderich; Rev. T. B. Clarke, London; Rev. D. T. Owen; Rev. W. G. Davis, Stoney Creek; Rev. Dr. Rennison, Hamilton Rev. C. R. Gunne, London; Rev. Canon Dixon, as well as a number of prominent laymen. Many practical papers touching on various aspects of the association's work were read and discussed. An interesting feature of the programme was the presentation by a number of local members of "An A. Y. P. A. meeting as we often see it," and "An A. Y. P. A. meeting as it should be."

Invitations to hold the next convention at Kingston and Windsor were received from the Very Rev. Dean Starr, of St. George's Cathedral, Kingston, and Rev. Arthur Carlisle, of Windsor, and after careful consideration the executive committee recommended that the invitation to Kingston be accepted and the recommendation being acted upon it was decided to hold the next convention in that city during August next. The executive committee was instructed to encourage the holding of sub-conventions in both the East and West and also the organising of presidents' associations wherever possible.



Mr. Clarence Bell
Retiring President of the Dominion A.Y.P.A.

Luncheon was served each day in the schoolroom of the Church of the Ascension. Votes of thanks were tendered to "The City of Toronto," "Trinity Church," "Church of the Ascension," and "the Press."

Election of Officers

As Mr. Clarence Bell could not be prevailed upon to again accept the presidency, he was made honorary president, and Mr. A. W. Langmuir, of Toronto, elected president. The other officers elected are as follows: Vice-presidents, Mrs. R. J. Harron, Hamilton, and George Spencer Bate, of Toronto; secretary, Rev. E. Appleyard, of London; assistant secretary, Mrs. A. J. Wyckoff, of London; treasurer, Miss M. J. Woodhouse, Hamilton; editorial secretary, W. A. Peacey, Toronto; executive committee—Very Rev. Dean Abbott, of Hamilton; Very Rev. Dean Starr, of Kingston; Ven. Archdeacon Davidson, Guelph; Rev. Canon Macnab, Toronto; Rev. Canon Murray, of Winnipeg; Rev. Canon Almond, of Montreal; Rev. Canon Hind, of Halifax; Revs. W. G. Davis, of Stoney Creek; W. Craig, of Ottawa; W. A. Carlisle, of Windsor; R. J. Rennison, of Hamilton; A. C. G. Clarke, of Waterloo; C. A. Seager, of Vancouver; H. T. Bourne, of Penetanguishene; W. A. Fyles, of Portage la Prairie; and Messrs. Herbert Bright, of Toronto; David Robinson, of Toronto; E. B. Burt, of Toronto; H. A. Burgon, of Regina; W. Brooks, of Toronto; A. Calloway, of Hamilton; Stanley Boyde, of Toronto; Mrs. M. E. Cooke, of London, Miss M. Fleming, of Craigleigh. The new officers were installed by the Bishop of Toronto.

"Those Things Which Are Most Surely Believed Among Us"

A Sermon Preached by the Bishop of Algoma, in the Chapel of Bishop's College, Lennoxville, Que., at the Diamond Jubilee Convocation Service, June 19th, 1913

"Those things which are most surely believed among us."—St. Luke 1:1.

BISHOP'S College was established in 1843 as a School of Theology. But ten years later, in order that its students might receive a broader training, it was expanded, by Royal Charter, into a University.

For sixty years therefore it has given itself to the wider purposes of university work, and its graduates have filled with credit positions of importance in various walks of life. Not only clergymen but business men, professors, school masters, medical men, and lawyers, look with affection and gratitude upon Bishop's College as their Alma Mater; and by their successful careers have added lustre to her reputation.

As we celebrate our Diamond Jubilee to-day there crosses the stage of our imagination a procession of distinguished figures, many of them from the buried past, all inseparable from the University's story. First the founder, the great bishop, George Jehoshaphat Mountain, of Montreal and Quebec. Then in order the Rev. Lucius Doolittle, endowed with characteristic New England energy; Dr. Nicholls, learned and beloved, for the first thirty-two years—Principal of the college; Dr. Williams, the great headmaster of our school, and later Bishop of Quebec; Dr. Roe, burning with zeal and missionary ardour; Principal Lobley, intellectually forceful beyond his strength; Principal Adams, genial, helpful and enterprising; and of more recent days, Dr. Whitney, Dr. Waitt, and our present able Principal Dr. Parrock; not to forget hosts of benefactors whose names, such as Hamilton, Price and Reid and King, will live through the years to come; and rulers, such as our gracious President, the present Bishop of Quebec, and among others the three able men who have successively adorned the office of Chancellor, Dr. Hale, Dr. Heneker and Dr. Hamilton.

These men, of whom any University might be proud, have been raised up of God to uprear the walls, shape the fortunes, provide the means, and order the work of this University, where, in theory at least, sound learning goes ever hand in hand with Christian faith and practical piety. Shall we not show ourselves worthy of such leadership by following in their footsteps? We are told to-day that $100,000 are needed to strengthen the University's teaching power in such subjects as History, Philosophy and Natural Science. Surely, if any measure of their predecessors' spirit rests upon them, this is but a trifling sum for the many friends of Bishop's College to give!

But the question may arise, "Is such a combination of the secular and the religious as we find at Bishop's College desirable or even defensible? Does not the basis on which the institution stands require to be broadened? Is it an ideal state of things, for the University to be, not merely a Christian but a Church University? It is a pertinent question and deserves consideration.

Of one thing we may be certain, the comradeship, in residential colleges, of those who differ widely in aims and temperaments is no small asset in the business of training men. And there can hardly be a question that they, who in this place, have been prepared for Holy Orders have gone forth better fitted for their work by reason of their daily association with men of secular aims. Nor do I for a moment believe that they who have been trained here for secular avocations have suffered

in any serious way—rather they have been gainers—by reason of the ecclesiastical atmosphere they have been compelled to breathe! Be this as it may he would be a bold man who should deny that religion, and in particular the Christian religion, has a rightful claim to a place in the curriculum of a University!

Consider! A University, in order to be true to its name, must be comprehensive. It is obviously a place devoted to the pursuit of all knowledge legitimately attainable by man. And any University which deliberately excludes a recognized department of knowledge forfeits, to that extent, its claim to be ideal. Whatever then may be its opinion as to the primary importance of secular knowledge it will be only partially fulfilling its purpose as a University if it excludes deliberately from its scheme of operations the study of spiritual phenomena, the science of Divine Revelation—in short, religion!

Accordingly, as a matter of fact, we find Universities everywhere making some provision for religion. The ancient Universities of Christendom interwove historic Christianity with the very texture of their constitutions and made Christian Theology the foundation on which they upreared the superstructure of general knowledge. But in modern times universities have imbibed the modern spirit. Slowly but steadily the old Universities in England have advanced in the broadening of their foundations until to-day almost all the old tests and safeguards have been abolished. And now in many quarters universities are springing up in which religion plays no very definite part—like one I read of recently—whose education was chiefly valued as being so readily translated into dollars and cents. Yet even so there is still some recognition of religion in the normal University.

One sign of the times is the prominence given the study of "Comparative Religion." Of course there can be no doubt as to the benefit of this study. It has shown us the good existing in systems radically different from our own. It has helped us to realise that nowhere has God left Himself without a witness. And it has taught us that while we Christians enjoy His special light and favour, the Almighty has those who honour Him, and those He recognises, even amid the shadows of gross heathen systems. But, on the other hand, comparative religion has undoubtedly served to give point to anti-Christian arguments. "Christianity" it suggests "is not the only widely prevailing religion. What of Hinduism, accommodating itself, with wondrous flexibility, to the varied Polytheism of India? What of Buddhism adapting its profound philosophy to savage and civilised races alike? What of Mohammedanism spreading its sway, and tightening its grip, over vast areas of population in Asia and Africa to-day? None of these ancient religions is absolutely devoid of truth, or utterly wanting in virtue. Some of their teachings deserve a place beside our own. What right have we to set forth Christianity, which represents only a third of the earth's population, as the one true religion of the world?" Such is the plea.

It is well we should be on our guard against arguments like these, and ready with an answer. It is not enough to say we believe in Christianity—we must justify our faith. The other day I met an intelligent man who asserted that the world is flat. I could not satisfy him by saying I believed it round. He required me to justify my faith which I did by showing that the theory of the earth's rotundity alone explained the facts. So may our belief in Christianity be justified. For it alone explains the soul's experiences, gives adequate solutions of life's great problems, and accounts for the facts of history. And though two-thirds of the human race are yet outside its pale we may proclaim it confidently as a faith that will work wherever it is adequately tried, and which is able to reckon among its fruits true civilization and enlightment themselves. For truth is not a matter of majorities, but of expert knowledge.

We are bold then to assert that a Christian University has solid ground to rest upon and that while the science of "Comparative Religion" may be a splendid handmaid to, it can never be a substitute for, the Gospel of the Crucified Redeemer.

But the place of religion in the University, and especially of religion in its highest form, Christianity, may be defended on other grounds.

Knowledge after all is not an end but a means. It is part of the equipment with which a man confronts his world and addresses himself to the discharge of his duty. He employs it for good or for ill according to his character. The wider the range, and the more profound the depth, of a man's knowledge the more beneficent his life, if he be a man of integrity, the more harmful if he be unscrupulous. More important then than the acquisition of knowledge is the formation of character which determines the use of knowledge.

It is idle to say that the University is concerned only with the acquisition and imparting of knowledge, and that men are themselves individually responsible for their character. For though it is undoubtedly true that men are thus responsible, yet it can hardly be denied that those who train them are inextricably bound up with such responsibility. A University that should refuse to pass beyond the limits of secular teaching into the fields of motive and conscience would be, to say the least, a non-moral institution. A University is for education, and education is far more than the acquisition and imparting of knowledge. It is the development of the man. In commercial phraseology we might say a University is a factory for making men. And the kind of man it turns out—his attitude towards moral questions, his sense of duty, his personal ambitions—is a far weightier consideration than questions as to the completeness of its secular curriculum, the perfection of its methods, or the standing it gives its students as learned men!

It is conceivable that a University may place its men in the front rank of those who have traversed the wide fields of knowledge, and yet that these men may add nothing to the stability of the state, the happiness of mankind, or the moral wealth of the world, because, with all their learning, they lack that which alone can make learning a blessing—namely character.

Character is not a chance growth. It cannot be safely left to itself to develop. It is the fruit and outcome of forces that lie beyond the range of intellectual or physical experience. It is a plant of rare delicacy. The roots are indeed within us, but they need cultivation. No education can be complete in which means of grace have been ignored. And that education should be completest which is based upon the noblest pattern. It is because the supreme perfections of Jesus Christ, and the all-sufficing power of His Holy Spirit, are here set forth as "the things most surely believed among us" that we feel unbounded confidence in the future of this University!

But this University is not merely Christian; it is a Church University.

How can such an institution claim to fulfil the university idea? Is it not necessarily narrow in scope? Is it not bound to confine itself to the creeds and forms of antiquity? What about modern systems and new theologies? Are they to have no recognition? In view of the radically divergent doctrines of the various Christian bodies should not a university content itself with setting forth all the views and theories propounded leaving the student to decide for himself as to the truth?

Something not unlike an approximation to this method seems to be taking shape around us. In many quarters to-day we find the colleges of different religious bodies grouped together in affiliation with the same university, each teaching its own distinctive system of theology.

And from certain points of view this plan has undoubtedly much to commend it. It stands for economy, since one university will satisfy the requirements of many affiliated colleges. And, so far as secular work is concerned, it no doubt tends also to efficiency. For it must be easier to maintain in effective condition one university, enjoying the sympathetic support of all sections of society than several each dependent upon its limited denominational following. Moreover, there is an appearance of fairness and liberality about the plan which, to say the least, is an attractive feature. The various bodies represented enjoy an absolute equality of rights in the university. There is no discrimination either for or against any particular denomination or its tenets. It is of the essence of the plan that although the university sets its seal upon the general principle of religion it occupies neutral ground in respect to points upon which the affiliated colleges differ.

I wish to emphasize this. Do we realize what it means for a university thus to occupy neutral ground? What can it mean but that the university leaves the point in dispute an open question?

In the religious world to-day one of our most threatening dangers is doctrinal vagueness. Distinctive teaching is not only neglected but distrusted. The meagre residuum of doctrine remaining when all that is distinctive has been eliminated is becoming the religion of an increasing number of professing Christians. Now a university that is neutral in distinctive questions may at least encourage this tendency. We are wont to think of a university as clothed with authority and as possessing a mind of its own. If such a university as we have in view were asked its mind on the Christian Faith what could it reply? Its authority is thrown equally over all its affiliated colleges, yet one college asserts what others flatly deny! After all the value of a—a+b—b+x is only x. And that must be the University's answer. Its mind on Christianity would be represented by x. Would it be strange then if, over wide areas of student life, x came

also to represent personal religious convictions?

A Church University at least avoids this danger. It may tend to setness and rigidity. It may lack sympathy with those who are without. But its teaching is definite. In religion as elsewhere it has convictions and a mind of its own. It teaches what it believes. Within its precincts the spectre of division is laid. The element of doctrinal competition is eliminated. Religion, like other subjects, is taught with authority and becomes a powerful instrument for the shaping of men.

It is to my mind the chief recommendation of this beautiful seat of learning that Historical Christianity, the religion of the Ancient Creeds and the Canonical Scriptures, safeguarded by Apostolic Order and nourished by Sacramental Grace, is here inwoven into the very texture of the daily life. Its influence pervades the place. In lecture room and hall as well as in chapel; in the pursuit of secular as well as of religious knowledge; yes, even on the recreation ground and in the gymnasium,—its standards, its attitude of mind, its way of looking at things, and its methods of interpretation, are always present and usually felt. It is not strange that they should tend to possess and mould a man's very being.

We do not fail to recognise the beauty of holiness in other systems of faith, or to thank God for souls rescued, and characters built up, by those who walk not with us. Our loyalty to Historic Christianity is based on the conviction that as it has stood the test of ages past so it will stand the test of ages to come and that it explains the phenomena of spiritual history, and satisfies the needs of the human soul, as no newer form of Christianity can do. Hence we feel it our duty to teach it and to put the impress of the university upon it as the very truth of God.

In doing this we freely admit that, in numbers and financial support, and therefore in equipment and teaching-power, the Church University may find it difficult to keep pace with its more widely representative sisters. But if it be true that the highest achievement at which a university can aim is to produce men, not merely of wide learning and liberal culture, but of invincible integrity, unflinching moral courage, and a spiritual-mindedness beyond the reach of sordid greed or sensual sin, then we feel justified in believing that the chances of ultimate success lie rather with the university of one settled faith than with those which leave distinctive questions open.

After all, religion treated only as an academical enquiry, however fully its philosophy may be mastered, is worth little. It is when it gets into our hearts and lives that it reveals its transforming power. Then there is no force on earth to equal it. Turn where you will in a place like this, if you have ears to hear, a voice pursues you.

"Speak to Him now for He hears,
And spirit with Spirit can meet;
Closer is He than breathing,
Nearer than hands and feet."

Who can fail to connect the marvellous influence and Empire of Great Britain with her wide-spread network of parishes and the countless and wonderful churches which witness on every hand to the constraining love of Christ in the hearts of past generations?

Thomas Carlyle describes the effect of a sudden view of St. Paul's seen through a narrow opening in Cheapside. "Its gilded ball and cross piercing through the vapours of earth, it stands silent, gigantic, beautiful, enduring, frowning with rebuking pity on the vain scramble of humanity below; the very embodiment of eternal truth; proclaiming its message of warning and hope through all the frivolous and fluctuating city."

So the religion of the Crucified looming up in awe-inspiring grandeur through every opening and avenue in university life should impress the student in his innermost being, building him up in abiding reverence towards God, in unfailing obedience to duty and in enduring nobility of soul. There is no other factor in the perplexing problem of human education that can take the place of this spiritual experience, this vision of Christ. This only will enable a man to stand, rocklike, amid the storms of time and the vacillations of the fickle multitude. This and this alone will bring a man peace at the last.

Surely we should not look in vain for these results in a university such as this—where in this solemn and beautiful chapel, unaffected by any jarring note of competition, reverent worship is offered morning and evening continually to the Ever Blessed Trinity, and where the spirit of Historic Christianity inweaving itself into the daily life of the student impregnates, with the odour of sanctity, the very atmosphere he breathes.

Strong in my conviction that its splendid past will prove to be the promise of a yet more splendid future, I commend this University to the liberal support of its many devoted friends; and I pray most earnestly, that the day may never dawn when, through lack of means or loss of faith, it will cease to bear its steadfast witness to those things which from the beginning "have been most surely believed among us." *"Finis coronat opus."* We have but to be faithful and on work and worker alike God will place the crown of His acceptance at the last. Yet must we be always ready to say with the Psalmist: *"Non nobis Domine, non nobis, sed nomini tuo da gloriam."*

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THE BRIXLEGG PASSION PLAY

It is not generally known that the Passion Play survives in several other villages besides Ober-Ammergau, though none has the antiquity, nor reaches, nor attempts to reach, the beautiful setting of that performance. All this summer there has been presented every Sunday the Passion Play at Brixlegg in Tyrol, a picturesque village of the Lower Inn Valley on the main line from Salzburg to Basel. It is said to be the largest Passion Play in Tyrol, and by many considered to be second only to Ober-Ammergau. But here the visitor finds what Ober-Ammergau has lost in recent years—the *Volkstheater* in its original setting of peasant simplicity, reflecting the simple, earnest life of the Tyrolese peasants and producing a Passion Play of peculiar interest for the stranger. The journey from Innsbruck through the Inn Valley takes but an hour, and as the railway crosses the river the visitor obtains a view of the village with the Gratlspitze rising behind it. Ten minutes' walk from the station brings one to the main street of the village beyond which is the Passion Theatre. It is a wooden building capable of seating 1,000 persons, which, originally built for the first performance in 1868, has been altered and enlarged to its present dimensions. The play follows almost exactly the lines of that at Ober-Ammergau, tableaux from the Old Testament preceding the incidents of the Sacred Passion. The arrangement of the groups, and, indeed, the general direction of the play, is the work of one of a fraternity in Innsbruck, with whom rests the responsibility of selecting from the many aspirants those who are fittest to fill the chief roles. The music, of which Brixlegg is justly proud, was composed for the play of 1889 by Franz Schopf, parish organist of Bozen, and suits itself admirably to the religious character of the play without losing the naivete of folk-song. The village prepares for the great event with high ambitions and some sacrifice. Hours of rehearsal during the winter months in the icy-cold theatre are not to be lightly spoken of, but their efforts are rewarded by a production which, if it lacks the polish of the world-renowned play at Ober-Ammergau, retains all the charm and originality of the actors themselves, and carries out to a remarkable degree the fundamental reason of the Passion Play—viz., that of bringing vividly home to the minds of the younger generation the story of man's redemption.

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Boys and girls should not form habits of fretfulness and dissatisfaction. Parents and teachers should see that children do not drift into this disagreeable disposition. When boys feel this habit growing upon them, they should resolutely set themselves against it. Try hard to keep cheerful and happy while you are young and while your characters are being moulded. Let fretfulness be treated as an evil disposition, which is not for a moment to be tolerated. Many a man who been miserable all through life simply because he did not control himself in early childhood.—Selected.

Strength is the ideal of a noble life. Victoriousness is the characteristic of a life of faith. Indeed, the only hope of blessedness is through overcoming. Heaven's heights lie beyond the plains of earthly struggle, and can be reached only by him who is strong and who overcometh. —J. R. Miller, D.D.

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CALGARY

Sunday School work. A meeting of the Clergy and Sunday School teachers of the city of Calgary was held on September 9, for the purpose of organising and co-ordinating the work of the Sunday Schools in the city. The Archdeacon of Calgary presided over what was a fairly representative gathering. It was decided to form a local association covering the city for mutual counsel, instruction and interchange of views. The Bishop was elected Hon. Pres.; Archdeacon Hogbin, Pres.; Mr. Carson Bradley, Sec-treas.; Miss Adcock, Asst. Sec.; and a committee of four, consisting of Revs. G. Bousfield and G. Gale, with Mr. J. Dover and Miss Sells.

It was decided to form a Teacher Training Class at once for which seventeen handed in their names at the meeting, and the probability of that number being at least doubled is almost certain to be realised. Preparation will be made to take the Teacher's Examination in Whitsuntide next.

Other matters in connection with Sunday School work were discussed but final decision left till after the visit of Mr. Hiltz at the end of the month.

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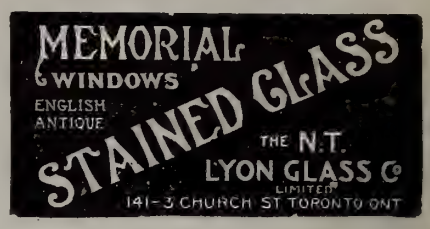
The group of houses in the distance is the Village of Ogden, which sprang into existence as the outcome of the location of the C. P. R. Shops in that district. It is located five miles to the east of the main part of the City of Calgary.

OGDEN

More Mission Work

Some two years ago considerable excitement existed in certain circles in the city of Calgary owing to the proposal of the Canadian Pacific Railway to establish their western car shops in this vicinity. A site was chosen about five miles east of the city and, in just eight months, a tremendous plant was built, housed and in operation. Here was a fresh problem for the Church to face. Efforts were made and a church hall built in the C. P. R. townsite of Ogden, in the vicinity of the shops. When that church was commenced it was at least half a mile from the nearest dwelling house, standing alone out on the bare prairies, but before its completion the cellars and foundations of fifty houses for the employes were begun on the next few blocks, and now it stands in the midst of a considerable village. With a realisation of the peculiar nature of the work in connection with such establishments, the Bishop was for a time at his wit's end to find a man capable and suitable to take charge of the new parish which he had formed there. Providentially, a letter was unexpectedly received from the Bishop of Quebec (who in matters of this kind has repeatedly shown himself a friend of this diocese), stating that he had available to send us a young man from Bishop's College, Lennoxville, who had for some five years been an expert demonstrator on the Canadian Northern Railway, but who had given up his secular work, had entered college and was now ready for ordination. The Rev. R. W. Walker was ordained and sent out and has been at work in Ogden for some eighteen months.

Last Friday the writer had the privilege of seeing something of his work. For some months past a regular service for the men has been held in the large locomotive repairing workshop during the last half of their dinner hour every Friday. Please imagine the scene. The building is one of the largest, if not quite the largest, of its kind in existence. From one end to the other in one section stretched a row of about thirty locomotives in various stages of dismantlement, some with wheels, some without, some with boiler tubes and some without, cabs off others, fronts off others; all waiting for completion. Then in other sections, of course silent and still in the dinner hour, but with the impression of tremendous force emanating from their massive proportions, one could see the steam hammers, the lathes of all descriptions, the forges, both coal and oil, the furnaces, the electric cranes (one of which, by the way, thinks it quite an ordinary piece of business to pick



up a whole mountain mogul engine and carry it from one part of the shop to the other), and all the other hundreds of machines of various kinds which go to make up a complete establishment. Here is what happened. At half past twelve Mr. Walker rang one of the engine bells lying round the shop and at once the men began to gather round him, sitting on parts of the machinery, leaning on the benches, in their overalls, smoky and grimy from their morning's work. He mounts one of the work benches and gives out a hymn, a familiar one sung from hymn books which he has already distributed with fervour and evident pleasure, and at the close he called on the writer of this description to give the "boys" a short address. It has been my lot and privilege to address few audiences so attentive and who showed so much interest in what was said. Men of keen minds, faced with industrial problems which put so much of our Christianity to a practical test; skilled mechanics with good educations from all the quarters of the globe, they seemed to drink in all that was said, and, if remarks made personally afterwards count for anything, they appreciate fully the efforts being made in this way for them.

It seemed only a minute or two before the steam siren blew, and as if by magic the whole building turned, as by a giant's hand, into a hive of industry; sledge hammers ringing, blast furnaces roaring, belts flying, cranes moving, and another spell of work had commenced.

Bishop Pinkham College

The Rev. Canon Hayes, principal of Bishop Pinkham College, who has been in England for some weeks past, and who will be in Calgary on September 12th, has now completed his arrangements for the ensuing year.

Mr. W. H. Gee, classical honours man and master of arts of Merton College, Oxford, and formerly assistant master at the county school, Bedford, has accepted the post of senior assistant master. In addition, the Rev. Principal Hayes will have the assistance of Messrs. Towning and Tyers, of London University, England, both of whom were members of the staff last year.

The household arrangements will be in the capable hands of Miss Richardson, who was trained by the eminent surgeon, Mr. Pritchard, and who was for eleven years matron of

Clifton College, one of the best public schools in the Old Country.

The whole of the premises have been cleaned and redecorated during the long vacation, and the contractors are now busy building the new wing, which is to contain a scientific laboratory and a gymnasium, which will be among the best in the province. The college authorities confidently expect that the ensuing year will be an epoch-making one in the history of the school.

FORT SASKATCHEWAN

ST. GEORGE'S

The Rev. Thos. Melrose, priest in charge of the Carmangay Mission has been offered and has accepted the position of Rector of St. George's, Fort Saskatchewan.

FREDERICTON

ST. JOHN

BROTHERHOOD OF ST. ANDREW

Arrangements for the Maritime Conference are proceeding rapidly and a big gathering is expected. The Chairman at the evening service on the opening day, Friday, September 26, is the Bishop of Fredericton, and addresses of welcome will be given by the May or of St. John, and Rev. R. B. McKim, of St. Luke's Church, where the Conference is to be held. On Saturday the Bishop of Nova Scotia will conduct a service and on Sunday, the 28, a mass meeting will be held in the Opera House, presided over by the Bishop of Fredericton.

HURON

On Labour Day the Beaver Valley District A.Y.P.A. held their

St. Mary's Mission Church, Edmonton, a few days before it was destroyed by lightning on August 23rd.

annual picnic at Heathcote, those present numbering about four hundred.

All the branches were well represented and eager to participate in the afternoon's proceedings, which consisted of indoor baseball games, races and tug of war contests between the various branches. The result of the competition, which was keen throughout, was declared in favour of Holy Trinity branch, Loree, which is the proud possessor of the cup for this, the first year, when such an inducement to win was held out.

In the evening the business meeting was held and reports from each of the several branches heard, all of which were encouraging and showed that all were striving to attain to greater heights this year than ever before.

We still look forward to carrying out the scheme, outlined at our picnic last year, by Rev. Mr. Robinson, Clarksburg, viz.: that Grey Deanery shall undertake to provide for the education of a student for the ministry at Huron College.

The following officers were elected for this year: President, Mr. D. Sheridan, Loree; vice-president, Miss A. Veitch, Clarksburg; secretary, Mr. H. Vickers, Heathcote; committee: Miss A. Vickers, Heathcote, Mrs. McKnight, Fairmount,

The Church at Ogden

Mr. S. Armstrong, Duncan, Miss E. Payne, Loree, Mr. F. Sheeres, Clarksburg.

The Rev. J. Edmonds was given an affectionate farewell by his old parishioners at Wardsville and Newburg, and on September 4 was presented w th an address and several valuable gifts. Mr. Edmonds takes up his new work in South London.

ESSEX

Rev. G. B. Ward, rector and Rural Dean of Essex County, died at Victoria Hospital on Sept. 5 after an illness of some duration. A week before his death his condition became serious and he was brought to London. Complications set in and he could not rally. He was in his 61st year and was one of the best known clergymen in the diocese. Deceased was born in Quebec, where his father was a captain in the British army. He was well beloved by his flock, and will be greatly missed.

NIAGARA

HAMILTON

ST. PHILIP'S

The activities of Church women in the mission cause have been resumed in this diocese for the coming winter, the monthly meeting of the Diocesan Board of the Niagara W. A. meeting in St. Phillip's, when there was a goodly and most interested gathering of workers.

St. Phillip's branch held their first parochial meeting on Tuesday when the following officers were elected: President, Mrs. Kensick; vice-president, Mrs. A. W. Kaye; secretary, Mrs. Cross; treasurer, Mrs. Robert Jones; Leaflet secretary, Mrs. George Gibson. Mrs. Mills was appointed president of the Junior Auxiliary, while the girls will be under the superintendency of Mrs. Harry Clayson. Several new members were elected and the outlook is most promising for missionary endeavor.

ST. MATTHEW'S

The Boy Scouts are making a strong force for the Church in this city. So natty and trim, and withal so mannerly, the grand "old union" never had more manly bearers as on Sunday some 135 marched to St. Matthew's, where the rector, Rev. Ernest White, M.A., delivered an admirable sermon. Assistant District Scout Master Frame was in charge. The boys behaved themselves like true soldiers of the King.

BURLINGTON

St. Luke's had a most interesting speaker in Rev. Mr. Sadler, Anglican Missionary to South Africa, last Sunday week.

WOODBURN

Christ Church made great preparations for its annual Harvest Thanksgiving, when Rev. W. G. O. Thompson, of Beamsville, preached in the morning, and the resident clergyman, Rev. G. W. Thompson, took the evening services. On Tuesday a fine concert was given in the drill hall at Binbrook.

NOVA SCOTIA

HALIFAX

ALL SAINTS CATHEDRAL

Exceptionally large congregations gathered within the walls of All Saints' Cathedral on Sunday, September 7 to join in the services of praise and thanksgiving to Almighty God on the occasion of the third anniversary of the opening of the Cathedral. Of the immense number present at the services were many visitors to the city, who together with the members of the Cathedral joined in the singing of the splendid hymn of praise "all People that on Earth do Dwell,"

In the morning at the celebration of the Eucharist a large number were in attendance. The Dean was the celebrant being assisted by the Rev. V. E. Harris. Prior to the sermon the Dean referred to the fact that yesterday marked the third anniversary of the opening of the Cathedral and that not only should this fact be remembered with thankfulness and praise, but should be marked by some substantial token in the way of subscription for either the fabric or the work of the Cathedral.

INCORPORATED 1855

THE BANK OF TORONTO

Savings Accounts

Savings accounts are conducive to provident living. In our Savings Department they may be opened in the name of one individual or in the names of two or more jointly, with the privilege for each of depositing or withdrawing money as desired. The Bank of Toronto accepts Savings Accounts, irrespective of the amount of the initial deposit.

Assets	**$58,000,000**
Deposits	**$41,000,000**

PLEASE MENTION "CHURCH LIFE" WHEN WRITING TO ADVERTISERS

In the evening the choir were heard in a most inspiring anthem "Arise and Shine," by Cobb, the rendition of which was very fine. The Dean preached.

ONTARIO

KINGSTON

The Bishop of Ontario has returned to the city after spending some time at Prout's Neck, Maine. The Bishop is greatly improved in health and appears better than he has been for some time. No official programme of the Bishop's visits in the diocese has been drawn up as yet.

After landing from the steamer Tunisian at Montreal on Friday morning Bishop Bidwell went to the railway ticket office to purchase a ticket to this city, and there discovered that his wallet, containing a considerable sum of money, was missing. He does not know whether he accidentally dropped the wallet or was robbed. A detective is working on the case.

MAITLAND

St. James' Church was reopened Sunday, August 31st, when eleven stained glass windows were dedicated. They were purchased from Henry J. Spence & Co., of Montreal, and are of beautiful design. Rev. R. J. Dumbrille, son of the late John Dumbrille, of Maitland, rector of Kemptville, was the special preacher throughout the day.

A large number attended from Brockville, Prescott and other parts to join with the congregation in their reopening services. Special music was furnished by the choir. The Rev S. B. G. Wright and his congregation are to be congratulated on the success which has so crowned their efforts.

OTTAWA

OTTAWA

The first board meeting of the season of the Diocesan Woman's Auxiliary was held in St. George's parish hall on September 8. The president being still absent in England, the chair was taken by the first vice-president, Mrs. W. J. Muckleston. All the members present were delighted to learn that Mrs. Greene, diocesan president, has had a most enjoyable summer and hopes to sail from England on the Laurentic on Sept. 13th.

Mr. E. H. Capp, corresponding secretary, reported the addition of two life members since the last meeting, namely, Miss McQueen, president of St. Bartholomew's branch, and Mrs. Downing, secretary of the same branch. A letter was read from the bishop of Keewatin expressing very warm thanks for financial aid rendered several objects in his diocese by the Ottawa W. A. Mrs. Capp also announced that a meeting of the General Board of Management of the W. A. in Canada, will be held in Toronto on October 21st, 22nd, and 23rd. At this meeting Ottawa will be represented by the president and other officers.

The Dorcas secretary, Miss Macnab, told the members of a valuable bale which was packed in July for foreign missions, valued at $77.33 and containing articles suitable for the leper missions and hospital work. Cash contributions were also made for this special work by Cathedral Pembroke and March Women's Auxiliaries and March G. A. A bale was sent during the summer to Moosonee by Moulinette and a portable font was sent to Vanscoy, Sask., by Cathedral W.A.

Miss Macnab appealed for a varied list of church furnishings, which will be required during the present winter for churches in North West Canada. Amongst the neees mentioned were communion vessels, altar linen, portable fonts, surplices, cassocks and one portable organ.

The Diocesan treasurer, Mrs. Smith, has received $155.02 and paid out $294.89 since the last board meeting. There is a balance of $25.27 at the credit of the Extra Cent a Day Fund, and this was left over for some special appeal at the October meeting.

The junior branches under the care of Miss Parmelee, have not been idle this summer. One new branch has been formed at Lancaster and several of the children's branches have enjoyed dressing dolls which were sent to a kindergarten in Nagoya, Japan, where the missionary in charge had particularly asked for gifts of dressed dolls for her little Japanese children.

The next regular board meeting will be held in Lauder hall on Monday evening, October 13th.

Rev. Canon Kittson, until recently rector of Christ Church Cathedral, has accepted a charge as assistant priest at St. Barnabas' Church. He took up his new duties last Sunday morning at high communion and will continue as assistant to Rev. W. H. Bailey, rector of the Church.

QUEBEC

The Bishop of Quebec returned home after a visitation of the Lower St. Lawrence in the neighbourhood of the Gaspe Peninsula at the end of August, and, after a week in Quebec, set out for Confirmation at Hatley, Coaticook and other points in the Eastern Townships.

The Rev. Harold Dunn, son of the Bishop of Quebec, of the Diocese of Algoma, is returning to Quebec to work in this diocese.

A Sunday School conference, under the auspices of the Diocesan Sunday School Institute is to be held (D.V.) in October in Sherbrooke. The Sunday School Commission Secretary will attend.

The following item indicates the progress being made with the scheme for erecting a Wolfe Memorial Chapel by Canon Scott: Rev. Canon Scott, of Quebec, who is now in London, Saturday issued an appeal to English Churchmen to support a scheme he has under way for erecting a Wolfe memorial church within the limits of Battlefields Park, Quebec.

The following obituary appeared in the Quebec *Diocesan Gazette,* written by the Dean of Quebec: When the first session of the Synod of the Diocese of Quebec was held Joseph Bell Forsythe, then a very young man, was one of the delegates. During the many years which have come and gone since then he has always taken the keenest interest in all Church matters in the diocese, and has occupied a prominent position on very many of the various boards and committees which are concerned with ecclesiastical affairs. As a vice-president of the Church Society, a member of the Diocesan Board, and of the Executive Committee of Synod, as well as Church Warden of St. Michael's Church, Bergerville, and in many other ways Colonel Forsythe gave much time, thought and painstaking labour, most willingly and ungrudgingly, in the service of his Lord and Master. He was a devout, loyal Churchman, one who loved the worship of God dearly; and very frequently, after attending the Sunday services at his own parish church, he would come to Quebec to be present at Evensong, either at the Cathedral or at St. Matthew's. A few years ago, when he was well advanced in years, he was largely instrumental in starting a Sunday afternoon service at Cap Rouge for the benefit of the engineers and others, who were coming there when much railway and bridge construction was going on. He would often spend much time in looking up the people, arranging about the music, etc., and he was always ready, no matter what the weather might be, to drive out on a Sunday afternoon with some clergyman whom he had invited to take the service. It was a delight to notice how keenly the people appreciated the interest he took in their spiritual welfare. Colonel Forsythe loved his garden, his horses and dogs, and the country life at "Roslin," his delightful home, where he and Mrs. Forsythe for many years lived so happily, and where they dispensed their unbounded hospitality so courteously and so generously to their numerous friends. After a trying illness, at the good age of eighty-three on the 4th of August, 1913, Colonel Forsythe passed away and he leaves behind him the memory of a fine old gentleman and Churchman of the old school, loyal, generous, courteous and devout, typical of the best traditions of the English race, and the English Church, one who served faithfully, to the best of his ability, his God, his King and his Country.

L. W. Williams,
Dean of Quebec.

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TORONTO

PORT HOPE

A correspondent writes us as follows: "I think it may interest some of the readers of your valuable paper to know of the success which attended a bazaar held in the Drill Hall here in aid of the Church of St. John the Evangelist, Port Hope. The immediate object of this bazaar was to reduce debt of some $23,375 on St. John's Rectory and schoolhouse, which has been owing for many years. Preparations for the bazaar were commenced before Christmas of last year, and as the result of untiring efforts on the part of all the ladies of the congregation, we were able to reduce the debt by over $1,100.00, which, considering the size of the town, is extremely satisfactory. Quite apart from the financial gain to our Chucrh, the bringing together of all classes of the congregation in support of one common object has been of the greatest possible benefit to us all. Some of your readers are aware that in November of last year Rev. Canon Edwin Daniel, after twenty-three years of most faithful service, retired from active work here, taking the position of rector emeritus and we were fortunate in securing the services of the Rev. James A. Elliott, rector of All Saints' Church, Montreal, as vicar.

"We have also greatly beautified what is admittedly one of the most beautiful churches in the diocese of Toronto by sheeting the ceiling with lumber on the advice of Mr. W. C. Langton, architect, of To-

(*Continued on page 17*)

Women's Work and Social Service

DURING the holidays I had a welcome visit from Etheldreda, an old friend with whom I have much in common, but whom I do not often see. She has been a teacher for a good many years, and her vivid freshness and her quick responsiveness to new impressions always seem to me a reflection of the young lives among whom her lot is cast, and a reward for the toil that she has so lovingly dedicated to them.

She generally has something interesting to tell and to talk about, and on this occasion we soon found ourselves discussing a subject close to both our hearts—the moral and religious side of a child's training.

"I am constantly thinking about it," she said, "from the school point of view chiefly, and thinking of different possibilities through which it could be carried further and established more firmly than it has ever been in our school system.

* * *

"The other day—towards the end of last term—I was fortunate enough to hear a very interesting address—or rather it was an informal talk—given by a lady who has had a pretty long experience in public school teaching, and has developed a sort of system of her own for 'ethical and spiritual teaching,' I think she called it, which she was telling about.

"She began by telling how her own teaching career had begun in a sort of accidental way, when she was called to act as a substitute teacher for a few weeks in the town where she lived. She had not prepared herself for teaching, and had had no Normal or other professional training, nor I fancy did she enter upon her duties with any intention of continuing.

"But you know I always feel that a teacher's work is something like a doctor's in this way; they always say that a doctor who has once practised can never give up his prescriptions and patients and all the personal ties that are woven into the warp of his professional career; and certainly if you once taught—really entered into it, I mean—you cannot give up the work. It becomes far too dear and intimate, almost like the possession of family ties; you can no more give up your pupils, with all their attendant anxieties and interests, than if you were the mother of a family you could give up the children for the cold and monotonous peace of single life. And I suppose it was the same with our lecturer. At any rate, beginning in this way she was drawn on to continue the work permanently.

"Although technically untrained, she realised more of the nature of education and of children than do some who are accounted experts, for she knew the force of religious and moral instincts in a child, and the incompleteness of any system which does not in some way meet them. She knew nothing about the prohibitions in our school acts as to comment and explanation, and had never heard of the limitations which protected the teachers from straying beyond the mere reading of the Sacred Scriptures. She understood that her business was just to teach her pupils the best way she could, and though representatives of a great many forms of religious belief were included in her classes, she never met with any criticisms or objections from parents, who were glad that their children should receive her teachings.

"Later on she discovered that in their Normal training, students were exhorted to give their pupils the elements of moral instruction, but that they were not shown how this could be done, nor given any manual of method or suggestion for it, and she herself thought that some simple manual ought to be included in their curriculum and placed in their hands as a guide.

"She then explained the method which she had worked out for herself, and which she thought might be suitable for adaptation by others. At any rate it possessed the value attaching to a bit of actual experience. She did not give us a complete outline, but sketched in a very suggestive way a series of lessons which she had been accustomed to make the basis of her teachings, and which she thought might form an introduction to teaching of this sort.

"You must remember," continued Etheldreda, "that I am only giving you a few points which I impressed on myself at the time by means of a few hasty and very imperfect notes. But it was something like this—the outlines were meant to provide for about ten lessons.

* * *

"The first thing you want to do is to implant or awaken in the child's mind some idea of God; for this purpose you draw from him something of what he knows about his own body and its different parts, the brain, the hands, the feet and so on. You question him, drawing out at last his idea, however vague, of something within himself of which he is conscious, something which he knows is able to love and will and perform other functions; something which is in him and is not his body; this you will try to help him realise in such a way that he can at last express it by saying, 'I *am* a spirit; I *have* a body.'

"You will next lead him on to realise that though this spirit dwelling within him cannot be seen, yet its existence and something of its character may be inferred from its actions. You will then ask the child to tell you what he can of the process by which he carries out anything on which he has determined, and you will show him—by question and answer still—how in the doing of anything it is his spirit which chooses and decides, so that in the same way the spirit of a man is the creative force within him which moves or impels him to plan, or make, or act.

"Then you will show how the presence of a man may be known by his works; the man may not be present, but there is a building he has reared, a model he has built, a picture he has painted, and from any one of these you know that he is or has been present.

* * *

"By this time the child is probably ready for a little talk about some of the wonderful things he sees about him in the world—sun, sky, flowers, birds, the river and so on; wonders which neither man nor the spirit of man can make, yet which have come into being through the will, the spirit of some One. Of whom, then? Who has made it all? Whose spirit willed and planned and created it?

"Next you will teach the child; he will be ready now to learn that 'God is a Spirit'; that 'God saw everything that He had made, and behold it was very good'; that 'the heavens declare the glory of God, and the firmament showeth His handiwork.'

"From the thought of God's power as seen in creation, in the world of created things, you will go on to the thought of God the Father. You will ask the child about his own father and mother, about their care and protection, and love towards himself, and about their grief over his own naughtiness; about his experience of all these qualities in them, and how they are shown to him because he is their son and because they are his father and mother. Thus the thought of God as our Father and of ourselves as His children may be awakened; the analogy may be drawn out in a great many ways, and the child may learn to say 'Our Father' and 'God is love.'

"Then you will help him to think about the purpose of God in creating us; about the idea of purpose in itself; about the purpose of God in creating the world with its visible glory and beauty; about the purpose of God in creating men, His children, that they may be pure and brave and good; that they may worship and obey and love Him. This lesson may be illustrated in a thousand ways and the child may be taught to say—'Thou shalt love the Lord thy God with all thy heart.'

* * *

"Now that he has been taught to realise something about the thought of God as Creator of the world, as Father of men, as the Holy One, and something about man as formed in the Divine image, the child will be ready and indeed eager to know what the commandments of God are. He can now approach them in the right way, not as something harsh and rigid, imposed by some alien authority, but as the statement of God the Father's righteous and loving will for the children He has created. You will begin the commandments by teaching him that everywhere man's spirit feels the need of God and of meeting Him in prayer, and the unhappiness of those who worship deities that are fals and cruel. You will teach him 'the Name of the Lord God, merciful and gracious, long suffering and abundant in goodness and truth.' In this way you will proceed through the commandments, which come to the child with the highest possible sanction.

* * *

"This was all that was covered by that day's talk," proceeded Etheldreda, "and of course I have only given you a bare outline, just to show

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BLACK, GREEN or MIXED 052

the idea which I must say struck me as a very good and practical one. I have noticed that teachers who are really keen about their work are generally anxious about this part, because they really want to do the best they can for their pupils, and they long to impart to them something at least of the faith and principles which rule and govern their own lives.

"I am not teaching in a public school, you know, so I have considerable freedom about this, and I know a good many public school teachers who feely sorely handicapped and who would give anything for greater liberty. I believe people are thinking very seriously about the quesion, a good thing in itself, and I hope the reorganised Provincial Synod of Ontario will go into the matter. They could only speak for Anglicans, of course, but they might formulate some sort of policy, I should think, which could at least be made a basis for discussion and ultimately perhaps for some sort of plan.

"It seems to me that this is the most burning question of all, for what is the use of our growth and population and wealth and development, and all the rest of it, if we are not careful of our inheritance so as to safeguard our Christianity and to hand it on to the coming generations.

* * *

"I do not think outsiders—people who are not teachers—realise how wonderfully children respond to religious teaching. As a matter of fact their little minds are naturally religious, I believe; the Bible, for instance, appeals to them so; they are always so keenly interested in it, and so appreciative of it. I have always found myself that these lessons are the ones they enjoy and respond to best, and I have heard other teachers say the same thing.

"This is natural, is it not? When one remembers who said 'Out of the mouths of babes and sucklings Thou hast perfected praise.' To the lover of children almost the dearest picure of all is the one of our Blessed Lord taking them up in His arms and blessing them, and you remember what he said to those who would have come between the children and Himself, and would have kept them away from Him. Yet is not that very much what we are doing when we keep the knowledge of Him away from those children who will have to depend for their education almost or altogether entirely on what they learn in school.

"Yes," she concluded, "I am very full of this subject, and there is a great deal more to say, only we must leave that for another time, which I hope will be soon."

I hope so too.

(Since the above conversation, the convening circular of the Provincial Synod has shown its concern for the question of religious training.)

Honour Bright.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labor of other men, so to labor that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

INDIA

RELIGIOUS UNREST AND DISSATISFACTION

Discussing the "Trend of Thought in India," in the current issue of *The Church Missionary Review,* the Rev. T. Law emphasises the sense of dissatisfaction with the present state of things. He refers not so much to the political as to the religious aspect of the present outlook. The political feeling only touches a very limited number, and Mr. Law is of the opinion that the political unrest in India "is due, in a very large measure, to

THE GODDESS EDUCATION

given by our government. There are few in India who would not prefer Christianity to no religion."

Mr. Law finds true of India what we with our colonies of Christian ancestry found true in Canada, "with its rush of new life and aspirations." The present moment is a critical one, and it behooves the Church to be watchful and zealous, or the opportunity will have passed. Christianity is no longer a minor factor in the movement of India's advance, but it stands out as

THE ONE FORCE ALONE

which can build up the character of the rising generation.

"The feeling of dissatisfaction or unrest to which I refer is a religious one, and it is our bounden duty as a Christian nation to sympathetically consider this mental attitude and to study it carefully, for it is manifested in many cases in a manner not easily recognisable. No one can come into daily contact with the rising generation without observing that they are absolutely opposed to the grosser forms of idolatry, and in many cases to any form of idolatry. The pundit is losing his hold on the men of to-day, and the reason is that Western education has come in and faith in these things has been shattered. Then a deep consciousness of sin and of man's responsibility is being felt owing to the influence of Christianity. The grossness of some of the forms of the Krishna cult are being spiritualised by the present generation. Also it is now said, with reference to incarnation, that man is reincarnated only as man and not into any forms of animal life.

THERE IS A FEELING AFTER A DEEPER AND FULLER KNOWLEDGE OF GOD

and this feeling is looking to Christianity on the one hand, and to the reform movements, such as the Brahmo Samaj and the Arya Samaj, on the other, to supply this need. The strongest active force in North India to-day is the Arya Samaj, and it is of the first importance that the Church should take account of this movement; first, because of its activity; and second, because of its bitter militant spirit of antagonism to Christianity. While in conversation with the pundit in charge of their school at Hardwar I was struck with the keenness of both the pundit and his pupils. Many of the boys were very intelligent and alert, and one realised more than ever that it was a power to be taken seriously.

THE INFLUENCE OF CHRISTIANITY IN SCHOOLS AND COLLEGES

It is admitted that few baptisms take place in mission schools and colleges, or as a direct result of teaching in mission schools, and it has been advocated in consequence that they should be given up and all education be handed over to the Government. But surely this would be a wrong step. One fact is patent to all who have faced this problem in India, and

THE LACK OF UNITY

of work between the educational and evangelistic missions. The lack of unity is not in respect of purpose and aim, in these they are absolutely one; but there is a waste of energy from work being not followed up after a boy leaves school or college. The excellent training in Bible knowledge which they get as pupils and students often goes to waste for lack of a system of shepherding these scholars after they leave mission institutions. This leakage is very great. Many a young man has been brought to the verge of baptism through the influence of his professor at college or his master at school, but he decides for fear of consequences to wait until after his examination is over. Then the old life is succeeded by new interests and anxieties; business or professional duties crowd in. The Arya Samaj are much more ready for these opportunities than we are; the man's mind is soon poisoned, and he is lost to us. The only suggestion that occurs

FOR DAMMING UP THE LEAKAGE

is by a system of energetic following up of these men. It involves much writing and supervision, to pass on the names of such students to the missionary in charge of the station to which a boy may go after his education is finished, but it would surely in

ANNOUNCEMENT

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most cases be possible and abundantly worth while. Young men are so constantly met with in the bazaars who have been trained in mission schools, and almost invariably they can be known by their uprightness of character and by their sympathy towards missions. The fact stands out that in the past we have not adequately kept a hold on these men for the Master. Surely a more definite effort could be made to cope with this great opportunity.

Our Indian Christians are mixing with the rising generation of non-Christians, and often, where there is real sterling Christian character, men are drawn to the Master. The missionary is always an overworked man, but many have found that an

AFTERNOON OR EVENING A WEEK SPENT IN A SOCIAL WAY

with their cultured Indian friends has done much to break down that subtle and intangible but all-pervasive 'feeling' which separates East from West. I believe it would be a real factor for good if we could have in large centres some common meeting ground, where men could still continue their Western games and social life which they had in their schools and colleges, and where Hindu, Mohammedan and Christian could converse freely and without restraint. The struggle for Hindu and Mohammedan universities, and on the part of Christians for their own colleges, is admirable in its way, but it only tends to widen the already wide gulf between these different branches of society. We have a unifying force in Christianity which can be employed in this way.

THE INFLUENCE OF CHRISTIANITY ON MODERN INDIAN THOUGHT

It would be a most interesting study to follow the influence of Christianity on Hindu thought and religion. It is very marked, as seen in the reform movements of to-day—as seen in the desire for the remarrying of widows and the abolition of child marriage, in the keenness for female education, in the care of the sick in hospitals built by Indians. It is also observable in the Ram Khrishna Home of Service Movement, where, regardless of race, caste or religion, the poor and suffering receive every attention.

CHRISTIANITY HAS INFLUENCE

the minds of both men and women to a considerable extent, and we must awaken to our responsibility in consequence. The Ayra Samaj, our bitter opponent, is absolutely dissatisfied with its present position. A man of great influence in this society told the writer only the week before he left India that there was nothing in their tenets to satisfy the spiritual aspirations of man. Their present attitude is deadening to all such spiritual cravings. The hatred shown to all other religions, and the bitter political aspect as shown in all their actions, is detrimental to any spiritual growth in their society. While they are enemies of the Gospel, still they are doing much in the way of reform, and their attitude towards the education of the masses is a thing we need to take into consideration. They are quite ready and eager to take over any of the outcasts who have joined the Mohammedan or Christian faith, and have gone so far as even to receive them directly into their ranks."

A. Y. P. A.—Installation of Officers—Work and Methods

The Second of a Series of Weekly Papers in Connection with the Topic Card Issued by the Dominion Executive

THERE is no ritual in the A. Y. P. A., for the installation of officers. Such a ceremony usually demands some words of congratulation and instruction. May we supply them? To the President we would say you are the chief executive head of the branch. Much depends upon you. Useless will be the constitution unless you vitalize the meetings by your personality and make it operative. If you do not see that your branch is all that it should be, who will? Do you know what are the aims and purpose of the A. Y. P. A.? How can you discharge your duties without knowing. Secure a manual and read it from cover to cover. Every page was designed to be of service to you. Of course, you are optimistic. You have no business to be in the position if you are not. If you say "we can't" what will the branch achieve? Take for your motto "let us do" and the members will catch your enthusiasm and achieve marvellous results. Work worth while calls for time, thought, plan and prayer. Initiate things. Be a leader, and a thorough going cheerful leader at that.

To the officers we would say you must be a unit in the Branch's policy. You should meet frequently in Executive Committee. When you meet let it be for business. Each officer should have interests of his or her department on mind and heart continually. The President may have wise and ambitious plans, but it will take the whole of the officers to carry them out successfully. Each officer is intimatly related to the other and the failure of one may mar the success of the whole plan. Loyal, hearty co-operation is required of every officer.

To the members we would say: Did it ever occur to you, fellow members, that the success of the branch depends largely upon *you*. The best possible President may formulate plans and direct policies but unless the rank and file support their officers their efforts will avail nothing. A branch is a co-operative society, and cannot run successfully with only a part of its forces working. A member who does nothing will soon loose interest. Working members take more interest. Every one should work. Don't be a barnacle, impeding progress; or a drone, buzzing without working. Do something. Move something If you are on a committee that is sleeping, wake it up. You may be just the man to do the job. Whether your ability is small, your talents limited, or your opportunities few, it matters not—*get to work*.

One phase of work a branch can do is to help the Sunday School. The question is sometimes asked, why the Sunday School cannot do all the young people's work. The simple answer is that at the present time the Sunday School is unfitted for such work. The School is the teaching organization, the branch, the working. The Sunday School cannot retain growing youths by simply doing something for them. It must do something by them. The greatest need of the Sunday School to-day is trained teachers. No greater assistance could be given the Sunday School by the A. Y. P. A than by the organization of Teacher Training Classes and the supplying of competent teachers.

What is a teacher training class? How does it work? Or what value is it? A teacher training class is formed simply by a number of persons undertaking to study together, under a chosen leader, certain text books, and passing an examination thereon as provided by the Sunday School Commission of the Church of England in Canada. The course is intensely interesting, and embraces studies in teacher training and mission study, as well as Bible and Prayer Book themes. A diploma (a certificate to be prized) is issued to those who successfully complete the course. Descriptive circulars of the courses and text books can be obtained gratis from the Sunday School Commission of the Church of England in Canada, Confederation Life Building, Toronto.

Not only in supplying teachers can the A. Y. P. A. help the Sunday School, but in supplying officers. How many schools lack proper and efficient officers? If the A. Y. P. A. is to live up to its claims as the training organisation of the Church it must

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be able to supply a secretary, a registrar or treasurer as occasion demands.

Some young men are far better fitted for executive or secretarial work than teaching, and would make excellent Sunday School officers. The home department, which is an important part of the modern Sunday School, should appeal to many of the young ladies of the branch who would find delight in looking after the unfortunate "shut ins."

A third suggestion is that the branch supply a congenial and helpful social environment for the advanced pupils of the school. It is a lamentable fact that the great proportion of scholars drift away from the Sunday School at about the age of 14. Co-operation between the Sunday School and the A. Y. P. A. would do much to remedy this. By a simple system of periodically checking over the names of young men and women leaving the school could be handed to the branch, which would thereupon undertake a personal interest in their welfare, and be responsible for their attendance at its meetings, where everything possible would be done to maintain their interest and enlist their services in some form of Church activity. No better channel for active service could be provided. Through the various committees, the leaders can call out all the latent ability and talents of the membership, whether it be the ordinary work of the branch or some great and special undertaking.

Another important way of assisting the Sunday School is by providing needed supplies—a piano, furniture, room decoration, etc. Equipment does not make a Sunday School, but it is a great help. The appearance and furniture of rooms in which Sunday Schools are sometimes held is disgraceful. Have you not seen the bare, dirty-walled, desolate, badly ventilated schoolroom? Small wonder the attendance is poor! Contrast it with the bright, clean, cheerful room, with its piano, wall maps, blackboard, etc. Surely in some churches the A. Y. P. A could help the Sunday School in this respect.

As to the method of carrying these suggestions into effect, only general observations can be made. No two branches have the same conditions, and therefore the details of carrying into effect any one of these suggestions must depend upon the genius of the officers to deal with existing conditions. Let the president of the branch, the superintendent of the school, and the rector meet in consultation, discuss the situation, and the plan will evolve itself.

Philos O'Phee.

Brotherhood of St. Andrew

Many evidences are to hand to show that the forthcoming busy season in Church work is going to be a particularly busy one for the many Brotherhood Chapters throughout the Dominion. From all sides comes news of plans for the winter's activities and the season should be one of great advance.

From a larger point of view interest will chiefly be centred in the sectional conferences that are to be held in different parts of the country and much benefit is expected to be reaped from them. An international gathering has just been held in Spokane, many delegates attending from the Canadian side, and indications show that it has been successful in every way. A Maritime Conference is scheduled for St. John, N.B., from September 26th to 28th, and the committee in charge has spent much time and trouble in making it a representative gathering of Churchmen. Prominent speakers from many points will be there and the programme shows evidence of careful planning.

In the West Saskatoon also proposes to hold a Saskatchewan Conference in November, and the various chapters are busy with their plans. No definite programme has as yet been issued, but a good one may be anticipated. With a request for an international gathering from Fort William and Port Arthur, to take in the chapters lying along Lake Superior, another interesting gathering may be looked for in November.

Eastern Ontario is to be served with a conference in one of the towns in that district, possibly Prescott, and Western Ontario with a gathering at Windsor, Ont. This will close the list of conferences so that nothing may interfere with the big Dominion Convention which will be held in Winnipeg in 1914.

Steady growth marks the work of the Brotherhood of St. Andrew and the increase in the membership for the past year is 200. Twenty chapters have been revived during the year and ten new chapters opened. The new Western Secretary, Mr. F. A. Williams, of Sydney, B.C., has entered upon his duties for some time, his headquarters being at Winnipeg.

The twenty-eighth national convention of the Brotherhood will convene in New York city on Wednesday, October 1st, and continue until October 5th. A large list of speakers has been gathered together for the occasion, among them being Bishops Greer, Burch, Burgess, Gailor, Lloyd, Lines, Moreland, Rhinelander and Woodcock. Canada is represented among the speakers by President Powell, University of King's College, Windsor, N.S., and he is to speak no less than four times. The gathering will be attended by men from all over the continent.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

CHRISTIAN BURIALS

To the Editor of Church Life:

Dear Sir.—Allow me to thank you for the excellent article in *Church Life* concerning burials. It seems to me that the danger of an exaggerated sensationalism is very great, and ought strongly to be discouraged. I trust that I shall be buried in the simplest manner, in a plain wooden coffin without a shell, so that my mortal remains may soon be able to return to mother earth. Perhaps, however, a greater and more serious danger is the casual way in which a body which has been buried with due religious rites, is sometimes allowed to be disinterred. It may be done by the sanction of some local authority, while in the Old Country it is very difficult indeed to obtain permission for disinterment, which is only granted by the Home Secretary himself. It seems to me there is a great danger in this laxity. The body of a person whose life had been wrongfully taken might thus with more ease be disposed of, and every care ought to be taken to avoid apossibility of such an occurance, and further, on religious grounds, it seems to me to be a desecration, that a body once laid in its last resting place with the sacred rites of the church should ever be disturbed, it is intended to be left and to return "earth to earth, ashes to ashes, dust to dust." until the general resurrection, when the earth shall give up its dead.

Yours faithfully,
E. H. C. Stephenson,
St. John's Parsorage,
Schreiber, Ontario.

CANADIAN FREE LIBRARY FOR THE BLIND

To the Editor:

Dear Sir.—By inserting the following notice in a prominent place in your journal, you will confer a benefit as a protector of the public, and a favour that will be appreciated by the Canadian Free Library for the Blind.

A sudden falling off recently in the subscriptions by which the Canadian Free Library for the Blind is in a large measure maintained led to the discovery that certain parties of the "cadger" type have been collecting funds ostensibly for the publication of a magazine in raised letters for the blind—a publication which though advertised as having a large circulation amongst blind persons throughout the Dominion, has been found upon searching inquiry to have reached only one such person. It was, however, distributed in certain quarters where it was most calculated, by its studied terms of misrepresentation, to lead many friends of the Canadian Free Library for the Blind, to believe that it was responsible for the new enterprise and thus to divert funds from a

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We would again ask our subscribers to read the notice "To Our Readers" on page 2.

legitimate institution to one of obscure and questionable purpose. Owing to certain difficulties the Canadian Free Library for the Blind has been unable to secure the return of but a small part of this money. For the past six and one-half years this library has been supplying books and music to an increasing number of blind persons throughout Canada. It enjoys the confidence of the Ontario Government from whom it receives an annual grant of $500.00 for the purchase of new books. It is required on the other hand to give vouchers to the government for every cent spent and to its credit be it said none of its accounts have ever been challenged. The object of this communication is to warn the public against fictitious organisations soliciting support to any work for the blind. The Canadian Free Library for the Blind is, it may be said, the only organisation of blind workers for the amelioration of the lot of the sightless at present in Toronto which enjoys the unanimous and sympathetic endorsation of the Toronto Social Service Commission. In order to confer their support intelligently, citizens should remember that all institutions of a charitable nature located in Toronto are now required to give proof of endorsation by the above Commission; failing such evidence no help is given by responsible business men to the alleged charity. All cheques should be made payable to the order of the Canadian Free Library for the Blind, and sent to the Treasurer, E. W. Hermon, 37 Balmuto St., Toronto.

Thanking you in anticipation of the courtesy requested, I have the honour to be,

Very truly, Yours,
F. W. JOHNSTON,
Chairman, Canadian Free Library for the Blind.

A DISCLAIMER

To the Editor of Church Life:

Dear Sir.—In your most valuable and indispensable *Church Life*, I read in the issue of Sept. 5, 1913, this statement about his Lordship, the Right Reverend Bishop Du Vernet.

"——we conclude his attitude towards the Church is not a sincere one." I do not wish to open up another controversy, I do not wish to discuss any remark regarding the Arch-Episcopate, the Episcopate or any Theological College in Canada, neither do I wish to discuss any remark made either in favour or against Bishop Du Vernet, except this one statement, "——we conclude his attitude towards the Church is not a sincere one." I know also that you do not hold yourself responsible for the opinions expressed in these letters you so kindly publish from time to time, and therefore I ask you to kindly insert this letter at your earliest convenience.

As one who has worked for nine years under Bishop Du Vernet as a parishioner and with him as a friend and fellow labourer in the Master's Vineyard, I cannot, I dare not let this charge of insincerity go unvindicated. No matter what Bishop's Du Vernet's views about the Arch-Episcopate, the Episcopate or any Theological College in Canada or out of Canada may be, no one who knows this man of God, noted as he is for his three most prominent traits of humility, sincerity and godliness, could honestly and truthfully accuse him of insincerity. Who is there that has ever heard Bishop Du Vernet preach but has not time and time again heard him plead with his hearers to be sincere? Do not actions even speak louder than words? Would a man whose "Attitude towards the Church is not a sincere one," in other words, would a man whose "attitude towards his Creator, his Redeemer, his Sanctifier and his fellowman (for all are included in the Church)" is not a sincere one," live the noble life of self-sacrifice and self-denial that Bishop Du Vernet has always lived both in eastern Canada and in the wilds of British Columbia, traveling o'er mountain heights, through rugged dales or over stormy deeps, facing hourly physical death in order to rescue his fellowmen from spiritual death and in order to bring a gleam of sunshine into the lives of his missionary colleagues living the same life of self-denial and self-sacrifice? I repeat, would such a man live such a life if he were insincere? As one who knows Bishop De Vernet personally, I wish to say in defense of one, who is beloved wherever he goes, that there is not a molecule of insincerity in Bishop Du Vernet's being. To him who penned the words "——we conclude that his attitude towards the Church is not a sincere one," I wish to say, "Go, live with Bishop Du Vernet, share his joys, his sorrows, his life work with him, visit with him the sick, the dying and the sorrowing, sit at his feet as pupil, enter into his social life, his Church life, watch his every thought, word and deed drink in every word that falls from his lips, breathe the atmosphere of his extempore prayers, and then, and not till then, attempt to describe that humble, sincere and Christlike man of God, his Lordship, the Right Reverend F. H. Du Vernet, Bishop of Caledonia.

Yours faithfully,
HILDA MAY,
St. John's Church, West Toronto
Sept. 11, 1913.

"CHILDLIKE AND VAIN"

To the Editor:

Under the above heading I have read "Cleoi's" letter in your issue of August 28, and I am convinced that his ideas of theological educational affairs in British Columbia are exceedingly "childlike and vain." Every day is a "wash day" in the church (excuse the volgarism, for I borrow it from "Cleoi"), and it is a good thing it is so, especially, when the wishes of the majority of Church people are disregarded, as they have been in this diocese. It was directly against the wishes of many of us here, when the "Latimer Crowd" imported a "shining light" to teach(?) and to train (?) young men for the Church's ministry here in the West. It is a well known fact, when St. Mark's Diocesan College was about to commence active work, that this "shining light." spent many weary days, waiting for the late Bishop Dart's letter of license, but the good Bishop was firm to the day of his death, and the licence was never issued. But our present Bishop was inclined to be "fair," and the "Latimer crowd" pressed him into submission. This is simply a sequence of events of what transpired years ago in the diocese of Toronto, when the "Wycliffe Crowd" brow-beat their Bishop into a similar submission. With all due respect to "Cleoi's" ideas of firebrands, the fact remains that were it not for such men as Rev. Owen Bulkeley and a great majority of the Synod of New Westminster, in the way they voted the so-called Church unity question down, and the stand they take as regards a dual system of theological education, definite churchmanship in this diocese would be as extinct as the Dodo. Prior to the advent of the "Wycliffe Crowd" in the Diocese of Toronto, affairs in that portion of the Church's heritage where tranquil, and all shades of churchmanship, high, low, broad, thin and thick were conspicuous by their absence. Now I regret to say (and I have lived there for upwards of thirty-five years) church life there has greatly changed, into that of dissention and all uncharitableness. This condition has come to pass here, and all "Cleoi's" clever arguments will not be at all convincing to the contrary. Our Bishop as made a rod for his back, and he must bear it, although I know regretfully. No; it is not to such men as "Cleoi" that we look to, who will preserve the Church's integrity, but to those who hold definite views, and do not "wobble" when the foe is upon us.

Yours truly,
X. Y. Z.
Vancouver, Sept. 3, 1913.

THE MARRIAGE SERVICE

Dear Sir.—I am anxious to know something about the introduction to the marriage service, and the reasons given for the institution of marriage. The procreation of children, and the mutual society, etc., created by marriage, are scriptural reasons. But I cannot find anywhere that marriage was ordained as a remedy against sin. St. Paul advises men to marry, if they have no self control, but that is a different thing from saying that marriage was ordained as a remedy against sin. St. Paul evidently prefers that all should remain unmarried, and no doubt he had sound reasons for the advice. But to the man who finds self-control a difficult matter, he recommends marriage as the lesser of two evils? In any case, he is advising marriage for a very selfish reason, and one that ought not to be ordinarily thought of, much less introduced into the marriage service. A man who marries, in order to indulge his lust, is probably better than a man who indulges it without marriage, but I cannot help feeling sorry for the woman he marries.

AN ENQUIRER.

PRAYERS AT BUSINESS MEETINGS

To the Editor:

Dear Sir.—I read your timely article on the subject of prayers and service in connection with business meetings. It may be interesting to know that the Metropolitan Insurance Company of New York, hold annual meetings all through the country, and on each occasion attend church on the following Sunday. Some years ago I was asked to say the opening prayers at a convention of Railway men (tickets agents, I think), and I was told that such was their invariable custom. The headquarters of each organisation was in the United States.

Yours,
F. G. PLUMMER.

FIAT VOLUNTAS TUA

By MABEL C. DE VONA

Dear will of God, that wraps my little soul
In folding arms of vast omnipotence;
Sweet will of God, that thrills my earthy heart
Wih strange, new raptures, not of time or sense;
Strong will of God, spread out beneath my feet,
My stay by day, by night my dreamless rest;
Keep me within that sheltering will, dear Lord,
A birdling singing in its downy nest.

The Church in Canada

(*Continued from page 12*)

ronto, and, altogether, we feel that our Church is in a more healthy and prosperous condition than it has been for many years."

TORONTO

ST. ANDREW'S

The congregation of St. Andrew's Church, at the Island, on Sunday celebrated their annual harvest thanksgiving by special services in

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the morning and evening. The church was beautifully decorated with emblems of the harvest season artistically arranged and the building was filled to capacity at both services.

In response to a suggestion by Bishop Reeve, who regularly conducts the service at St. Andrew's, a number of the Island residents, who have already left their cottages came over for the service. The Bishop of Toronto preached the sermons. During the collection Mrs. Morris rendered the anthem, "Consider the Lilies." Rev. Dr. Boyle preached in the evening.

The attendance at St. Andrew's this year has been greater than ever before.

The Canadian Guild of Organists opened their annual convention last week at St. James' Cathedral Parish House with a gratifying attendance from Toronto and representative centres in Ontario and Quebec. Dr. Albert Ham, the president of the organisation, superintended the deliberations of the Guild.

The Rev. F. Convers, S.S.J.E., of St. John, N.B., is at present in the city, the guest of Trinity College.

The new Provincial Synod of Ontario will commence its second session on Tuesday, September 16, the session opening with a service in St. Alban's Cathedral at 10.30 in the morning, while the business meetings are being held in St. James' Parish House, the first one at 3 o'clock Tuesday afternoon.

The Most Reverend Dr. Hamilton, Archbishop of Ottawa, is president of the Upper House, and Rev. L. Norman Tucker, M.A., D.C.L., rector of St. Paul's Cathedral, London, Ont., deputy prolocutor, is acting as prolocutor, since Bishop Bidwell has been elevated to the Upper House.

Holy Trinity

Geoffrey Holt, Mus. Bac., M.A., has been appointed organist and choirmaster of the Church of the Holy Trinity, and took charge on Sunday. Mr. Holt graduated in arts and in music at Trinity College. and has since been organist and choirmaster of the Cathedral at Calgary, where he has been most successful.

Trinity College

The staff of Trinity College is to be augmented by two new appointments from the old country. Rev. Canon Wm. Rollo, M.A., of Glasgow, a gold medalist of Edinburgh University, has been appointed to a chair in Hebrew, and Mr. W. D. Thomas of the University of Wales and a graduate of Jesus College, Oxford, has been appointed a lecturer in English.

BETHANY

St. Paul's

Our Harvest Home Service, which was held here on Sunday evening, August 31st, to the glory of God, proved a great success. The church, thanks to the ladies, young and old, looked bright in its tasteful decorations with a profusion of plants, cut flowers, fruit, grain and vegetables. The choir, under Mrs. McGrath, rendered beautiful music, including the anthem by R. Smart (in b flat) "Praise the Lord, Oh my Soul." The congregation, drawn from many miles round, was the largest ever remembered. Every seat was occupied. The sermon was by the Rev. H. Caplan. The offertory goes to the Diocesan Mission Fund. The services were partly repeated on Sunday morning, with a celebration of the Holy Communion.

Harvest Home Services in the other churches of the mission of Manvers will be held later on.

TORONTO

St. George's

St. George's Church was crowded on Sunday afternoon, when the members of the different Toronto courts of the Ancient Order of Foresters held their annual church service and parade. There were about 1,000 members, including 100 from the juvenile courts and 150 ladies from the Companions of the Forest. The uniformed Knights of Sherwood from Hamilton were also present, and headed the parade, which lined up at the corner of University avenue and College street. The offering at the service is to be given to the Home for Incurable Children. Rev. R. J. Moore, a member of the order, preached.

Rev. V. C. Spencer, B.A., B.D., curate of St. George's Church, Toronto, is leaving on October 8th for the mission field in Japan. Mr. Spencer, who is a graduate of Trinity College, belongs to a family

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YUKON

Rev. Amos Njootli, a native of Peel River, writing to Bishop Stringer from Rampart House, states that the Indians are having hard times on account of much sickness in the camp, the Rev. Njootli's daughter Martha has been very ill. Many indians were disappointed when they found out that Bishop Stringer had come and gone without their seeing him. They brought with them furs for the thank offering which amounted to $72.00. The Indians need eye glasses owing to soreness brought on by the glitter of the snow, and some of them are asking for Prayer Books.

A CONFIRMATION SERVICE IN B.C.

The following story was told by the late Bishop Ridley, of Caledonia, of a confirmation service held by him at the mission church at Massett. "Just at the end of the line of candidates came a young man in his work-aday clothes, in marked contrast with the well-dressed congregation. He knelt before me, was confirmed, and turned back to his seat. He was barefooted and left a track of blood along the chancel aisle! I had observed that a churchwarden had taken the missionary's place in marshalling the candidates, but until later was not aware that the young man had entered the church in haste, bathed in perspiration, and had appealed to the missionary in distress lest he should be passed by. He had been prepared for baptism, and the missionary, having appointed the churchwarden to his post in the chancel, took the young fellow to the font at the west end, baptised him and was in time to present him for confirmation. The babies present in the church had barred from my ears the sound of the service proceeding as I was confirming. When the canoe arrived to call for his comrades on the western coast he was separated from them, and did not return to the rendezvous till nightfall. He guessed the reason of its emptiness, and at daybreak set off for Massett, twenty miles distant, wore off his boots on the trackless and rocky coast, and, as I have said, reached the church in a torn and worn condition. I doubt not but that the heavenly gift bestowed upon him was in blessed proportion to his earnestness in seeking it."

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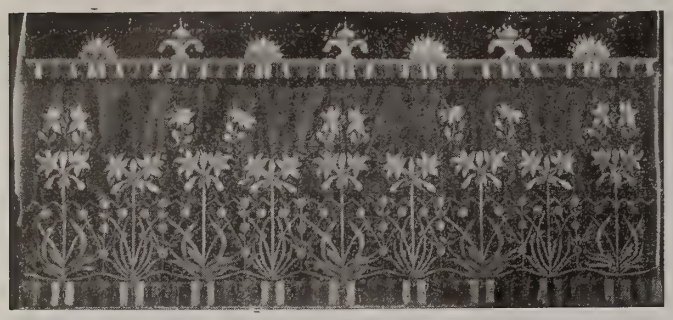

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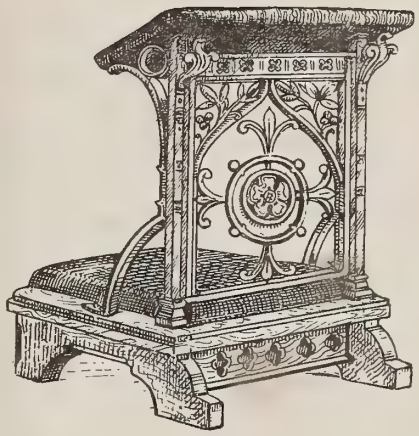

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The Week

Contradictions

HERE a paradox, there a contradiction, and there an occasional mystery spell life in some of its wayward moods. Man, not to say woman, must be wonderful when he can say, and do, and be so contradictory. We are thinking of the outcry that comes from outraged modesty whenever it is proposed to use the marriage service in its entirety. The introduction, we are told, is repulsive, even contrary to human nature in its primeval grandeur, and without authority, and the prayer for children is so broadly expressed as to be an outrage. So it happens that in a majority of churches the introduction is ruled out, expurgated, or avoided altogether, so as not to bring a blush to the man and woman about to be married. Even the prayer for children is omitted, or altered because there is somewhat of indecency in speaking of children as the result of marriage in days when some married couples do not hope, expect, or intend to have any. At the same time these same tender souls, who are shocked with plain words, are reading novels that leave even suggestion behind, or they go to plays that leave nothing to be desired in the way of *exposé,* and they behold their feminine relations. That about expresses it—they behold them almost literally. It is an odd contradiction is it not? Are people really shocked at the words of the marriage service? They are undoubtedly. But why? Because it puts plain facts in plain English not to be misunderstood, and openly draws our attention to certain phases of the sex question which we do not like. We have a new terminology for the things spoken of in the marriage service, a terminology that does not offend the delicacy of our hearing, or of our imagination. A "mutual affinity" is both delicate and evasive, the "pursuit of happiness" is like an altruistic golden legend, and an "error of sex" certainly sounds nicer than any plain sin. The last word is the key to the whole situation. We have come to the end of sin. The consciousness of it is moribund, and mankind needs a new terminology to cover the vast areas which used to be labelled "sin." Whether the modern tendency is right or true can only be answered by an appeal to a pure conscience that has not been tampered with, or which has at least preserved in its shrine some sparks of the Divine fire. Rottenness in issues is bad enough, but it is mild corruption when compared with rottenness in causes. We are suffering from the latter.

Passe Partout

THERE is one coin which has the right of admission everywhere. It is not the beautiful circlet of gold with its little inscription, five dollars, for many a man, woman and child has not seen it, handled it, or enjoyed the pleasure of spending it. It is the five cent piece, sometimes known as the nickel, perhaps in commemoration of old Nick himself. No coin so useful as it is on the car, in the grocery, post office, in the child's hand stretched out for candy, in the beggar's fist as the dole of charity, but pre-eminently in the offertory plate it fulfils its usefulness. We have been reading of a church financially supported by one man while the rest of the people put in a strong foundation of nickels. What a strange thought it is that man is meanest towards his God, and gives least to Him who bestows all gifts with a free hand! Such is human nature! A son or a daughter will take all they can get from the father or mother, and make a niggardly or microscopic return. Some men will exhaust the life blood and morals of their work people, and give them less than they themselves spend on their luxuries. In the same way there are those who will worship God and give Him a nickel or its proportionate equivalent. Yet we are enlightened, civilised, thoughtful and intelligent beings, the masters of the ages with firm ideas of justice and generosity. What a contrast in the day of judgment to be confronted with all God's gifts on one side, and a pile of nickels on the other. Ah! thoughtless humanity that knows how to give good things to self and family and blindly insults and wrongs the Giver of all good things. Man cannot bring himself to understand that God really wants anything, and so gives a trifle as a mark of moral esteem. How much better children comprehend generosity than we who are grown-ups. A little child will give its most cherished possession, its last belonging with a self forgetfulness that is divine. This must be one of the reasons why we are told that except we become as little children we cannot enter the Kingdom.

Telling the Truth

WE have been berated for uttering certain statements about the English in Canada, and described as void of knowledge, and without a spark of human charity. Canadians have been criticised in England, and out of it, very freely and do not like it, naturally, but it has got to be, and if true it is well that truth should out. Englishmen have been criticised in Canada, and the only real question is as to whether or no the criticism is true, or even fairly true. One would think that the statement had been made that there are no good Englishmen. There are lots of them and of the very best type. There are also worthless Englishmen, and worthless Canadians. This paper has said some very strong things about the unsatisfactory Canadian, but we have not been threatened or abused for so doing. Here is some of our evidence. A clergyman who has a city church asserts that his Poor Fund account goes practically entirely to English people, a large part of it in loans, of which only one has been returned in five years. During that period one Canadian borrowed fifty dollars, and repaid it. Another clergyman, also an Englishman, said of his parish that it was almost entirely English and most unsatisfactory. A third spoke of his parish as progressing favourably, except that the English section of it was very difficult. The difficulties complained of were slackness, improvidence, indifference to religion, and inability to understand that the Church in this country needs financial support, as there are no endowments. All this is very unpalatable, especially to Englishmen, who are making good and are patriotic, but after all, if it is true, it is no good describing truth as calumny or ignorance. We have mentioned one or two cases out of many, not in order to rub it in, but to show that there is a reason for what we have said. We may add that we hate the facts and would be only too glad if we could get rid of them.

An Explanation

SOME time ago we commented on the report given by the Bishop of Marquette of his pastoral visit to the American churches in Europe. He spoke of the clergyman in charge of the English Church as endeavouring to kill the work of the American Church in the same city, and we naturally asked for evidence of such a charge. The Bishop of Marquette has written giving a full statement of the case, and quotes the actual words of the clergyman of the English Church to himself that the American Church had no proper place in Europe, and ought to yield to the English Church. The Bishop also says that things are different in the Diocese of Gibraltar where some of his clergy are working under the license of the Bishop of Gibraltar. Having made our previous comment, we are glad to give this statement of the Bishop of Marquette, and to place it before our readers. We also beg to thank the Bishop for his courtesy in sending us an explanation.

THE future of the movement known as the World's Faith and Order Conference is of very great

interest to all of us at the present time, and many are anxious to know when it will get to work and do something. The actual conference cannot be held for some time, probably two or three years, as it is necessary to get all the evidence into some sort of form. When the amount, variety, and widely scattered condition of this evidence is taken into account the time required must necessarily be long. Until all that evidence is available, and capable of condensation any meeting would be a waste of time. Of course, there will probably be sectional meetings from time to time in different places to discuss or arrange submitted evidence, or proposed arrangements, but the resultant meeting is in the future. Its results ought to be magnificent, as there will be a real possibility of comparing and judging the minimum requirements of each section of the World's Faith and Order. Perhaps this may be the first true step to a unity that we all long for. The future date of the conference will help such a possibility for it is very unlikely that, at the present time, the temper of men's minds would allow of much progress in the right direction. A few years will allow the sense of the sin of disunion to sink into the mind of all Christian people, and will also allow some passionate proposals to become mellowed by age. Then there will be a soil ready to receive the doctrine of unity, and a broadmindedness willing to adopt the proper steps.

Faith and Order

THE working men in Australia are not in sympathy with the plundering going on in the Welsh Church, and intend formulating a protest and forwarding it to the Governing Body of the Church of England Men's Society in England, with a view to strengthening their hands and encouraging them in their resistance to the final passing of this unhappy measure. In common with many others their feeling in the matter is that the principles of ordinary honesty should deter the state from seizing property which has been held by undisputed title for many hundreds of years, especially as it is admitted by all that the institution owning the property is doing its work well and is by no means over-wealthy; also that the Bill is sacrilegious inasmuch as it transfers to secular institutions funds dedicated to God and His Church, and finally that not the Church alone, but the whole cause of true religion is likely to suffer by the temporary crippling of the Church in the rural districts of Wales and by such a triumph of materialism over spiritual interests as the Welsh Church Bill would secure.

Australia and the Welsh Church

Our Old Country Letter

September 9, 1913.

I REALISE that this letter should only touch on politics, when politics in some peculiarly vital manner touch the Church, and, writing just now in Ireland, this condition I find fulfilled; for the day that "Home Rule" reaches the Statute Book will be indeed a dark day for the Irish Church. Some few English churchmen are at last awake to this, and a leading church paper calls upon the clergy to use their opportunities of instructing their parishioners in the truth of the case, not politically, but with the thought of prayer, sympathy, and personal influence, to do what may be individually possible towards the diverting of this great calamity from a sister church, which has already had to struggle for such prosperity as is hers today—a gallant struggle.

Meanwhile the resistance of Ulster to Home Rule gains in strength and steadfastness. Before this month ends, arrangements will have been almost or quite completed for the establishment of a provisional government with its headquarters at Belfast, when—or if—this measure receives the Royal assent.

And at the time of writing, the condition of Dublin, in the throes of labour strife, fear, and misery, and fiercely resenting the dominance of the largely nationalist police—all of which and more you, of course, have learned from the daily papers, may well give pause to those who would deliberately defy and provoke far stronger passion in the north.

Last week I gave you an account of some rather severe strictures as to bad reading of the church services, and lack of care in preparing sermons, adding that these were, however, by no means universal. I am glad this week to see an earnest letter, from an evidently experienced writer, who says: "It is the greatest mistake to undervalue preaching as a means of grace. There seems to be an idea in many young clergymen that they should fill up their time with attending to endless organisations, and leave the preaching to take care of itself. In this, as in so much of church work in the present day, there is a great want of the sense of proportion. May I venture to suggest two or three remedies? Firstly, reading; and this not merely for any particular sermon, but general reading, both theological and secular.

Secondly, writing, even if the sermon is to be delivered without book. The present fashion of ten minute talks is strongly to be deprecated. But the written sermon should be first sketched in skeleton, then expanded roughly on scrap-paper, or in a note-book, before the fair copy is made. It should be corrected again and again, and, when finished, be carefully studied before it is taken into the pulpit. Then, if there is anything in it, both its style and its delivery will win attention.

Thirdly, visiting, in order to learn the people's vocabulary, thoughts, difficulties, troubles, temptations. It is impossible to help them if we do not know them.

Fourthly, teaching. What our ordinary congregations need most is practical explanations of Holy Scripture."

Thus for our author, might one dare to add that they also need practical explanations of the commoner present day religious questions and doubts, and an invitation to discuss some less common, if they should be troubled by such? The earnest appeals I have lately quoted—and there are more this week—for extending and strengthening the work of "open air apologetics," conclusively prove this for non-church goers, and why not credit church goers with at least equal thoughtfulness? Sermons must *live*, to help living minds and spirits. The fatal mistake in our church on this topic seems to your correspondent, to be that of expecting all clergy alike to be *preachers*, while by no means all have either nature's gifts or other equipment for the same. I should be greatly interested if you would permit in your columns some suggestions or opinions *re* an *order of preachers*, chosen and trained specifically for this. But perhaps, the idea has already been discussed, or seems impracticable?

The Farmfield Colony, for attempting to reclaim inebriate women, run for over ten years by the London County Council, has not, in that time, proved a success, and is about to be abandoned. Church folk and other religious temperance workers, see in this failure a commentary on the futility of attempting to do essentially moral work by purely physical means—all has been done for bodily health, but religion has not counted, nor aids to it been enough, and so that spiritual upraising which is in very deed the core of all such reformation, has not occurred. Appeals are being made that the pitiful effort shall not cease, but be reconstituted, in this and other particulars. Have you experience of such a colony in Canada?

The Trades Union Congress in Manchester, is of special importance just now, and it is gratifying to learn that its deliberations began with a service in the Cathedral, and special sermon by the Bishop of Lincoln. "The sermon was full of effective points, which would have called forth loud applause if they had been given in a public hall. But they were sound points, and the Bishop" (once a Lancashire clergyman) "never played to the gallery, as some congress preachers have done."

At any rate, it is good hearing, in the midst of our present labour convulsions, that this multitude of keen business men sought first of all the highest guidance for their far-reaching deliberations. Let us hope that this final arbitrament of many a tangled and heart-burning problem may prove this.

The Church Congress too, is approaching, and its President appeals for special prayer on its behalf.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—What is the meaning of "in" instead of "at" in the text, "in the name of Jesus every knee shall bow?"—F.P.

Ans.—"At the name" would mean the personal name Jesus, which, we must remember, was the personal name of a great many others in the time of Our Lord, and would therefore give as much glory to them as to Him. "In the name" expresses worship and adoration not of the actual name, but of all that Our Lord was, both God and Man. The same use is found in Psalm lxiii., 5; lxxxix, 13, 17; cv., 3; and many other places. The name of God stood for all that God was, and is, and ever shall be. St. Paul was thinking of Isaiah xlv., 23.

No man is a better merchant than he that lays out his time upon God and his money upon the poor.—Bishop Jeremy Taylor.

I, ONLY

WE picture the great scene on Mount Carmel, a scene of national apostasy, where all but one stood for popularity, an easy religion, and a cowardly blinding of conscience. The poison had invaded the whole race, from the king down to beggar man, and though they all were sworn to the service of Jehovah, yet the strange looking prophet met with no denial or protest when he said that he only was left a prophet of the Lord. We cannot but admire Elijah, for courage is infectious, but we do not often stop to think for what reason we admire him. Even if we do, we merely say because he was brave, yet there were, may be, others as brave in the host, spread out before him, for whom we feel no admiration. It is almost certain that some of the prophets of Baal walked calmly down to death at the brook later on with unruffled face, and unquickened blood. There is a subtler cause of admiration to move us, and it is the recognition that conviction and God together mean an irresistible force, with a clear conscience as a happiness. We feel the rightness of Elijah as much as the courage, and we feel the reality of God's support as much as either. It is one more exposition of the deadliness of neutrality. How long halt ye between two opinions was not only sarcasm, but also a true diagnosis of a disease that was rotting and killing a nation. True conviction is in moral character something like red corpuscles in the blood circulating life and protection against moral anæmia. We have usually, little use for neutrality, and show it by having invented phrases of condemnation for it such as "sitting on the fence," yet we are living in a day when neutrality is becoming as common as it was among Ahab's followers, and equally disastrous. The average man is sitting on the fence as regards religion. He has got no time for it, but has not thrown in his lot for or against it. One form of religion is as good as another, for we are all going the same way, which is about as neutral a term for backsliding as one could wish if one hunted through a dictionary. How absurdly difficult it is to get the average man to take a definite stand in religious questions or beliefs. Here is a man quoted as a Methodist in the winter and an Anglican in the summer. Here is another figuring as a Churchman till marriage and as a Baptist afterwards. Yet another is a Churchman till his seat is taken in Church, and then he is something else or nothing, with the addition of a sore head. They are all neuter for they are neither one thing nor the other. But they believe in God, it is only a difference of the manner of their worship. The host at Carmel all believed in Jehovah and worshipped calves and idols. If they had not believed in God they could not have turned round in a few hours and become convinced of their wrong doing and wickedness. It comes to this that neutrality is a danger in itself for we were meant to be definite, to know our own minds, and above all, to know God. It is a sin because it is the result of careless living, idle thinking, and a neglect of God Himself. It produces an instability in the roots of character that always makes for deterioration, for it is clear that the man who has no definite idea of a belief in the Chief Good will have less in all those good causes of action which should affect his daily life. God and conviction must win, for we have Elijah, Our Blessed Lord, and Athanasius as witnesses in varying degrees. A definite belief makes belief more definite, just as a muscle used makes a muscle capable of greater use. There may be one danger, the danger of despondency which came to Elijah, when the "I only" rang out, not as a challenge in behalf of God, but as the plaintive whine of a sick and self conscious soul. But for that God provides a revelation of His greater purposes and His greater resources. If we could only get rid of those dreadful expressions so often used in religious work and religious ideas. Too often the words, "Is it wise?" or "Had we not better go slow?" or "Do not put it too strong" are not the voice of wisdom, but of neutrality. If the work is God's, if the way is God's, and if God be with us, what is the need of any message except "Be strong, be of good courage". Many would have liked to strike Elijah dead early that day when his scornful reproaches broke out, because he was going too far, exceeding the limits of charity and patience, but the death came to them who were on the other side. It is worth while at times to shout "I only" if you are on the side of God and conviction.

Book Reviews

The New Testament Documents—George Milligan, D.D. McMillan Co. of Canada, $3.00.

It is a long time since we read a book of this kind, which possesses so much charm and interest. The first three chapters on the rise, form, and manner of the Christian writings would be of interest to all Bible Class Students and teachers. The remainder of the work is equally fascinating, but has unfortunately but necessarily too many Greek quotations for the average person to whom foreign languages are difficult. Still we would recommend it even with these difficulties, for it throws so much light and interest on the New Testament Documents that it is worth facing the difficulties. To the clergy it will be a book that once begun will not be laid aside until finished. We all know the books that we feel we ought to read and find it requires a moral effort to get through, but here we have one that we ought to read, but requires no effort to continue. The writer's name is guarantee of good material, and the publishers of good production. If you have not got three dollars, save up and get the book.

Letters to Unknown Friends—Lyman Abbott. Musson Book Co., 60 cents.

This is a republication of letters that originally appeared in the *Outlook* and were written to answer the difficulties of unknown correspondents. As a rule, such republications are of little value as the original work was of a tentative and unfinished character, suitable to a magazine. Dr. Abbott's name is a certificate of intellectuality and broadmindedness. The letters abound in interesting advice, though some of it has to be taken from our point of view with considerable limitations. The letter on Religious Conversation is very able, so is that on the Serene Spirt, and Resting in God.

Brotherhood of St. Andrew

Indications point to the fact that the present season is going to see a great advance in Brotherhood activities, and many places are asking for information relative to the formation of chapters.

In the Maritime Provinces where the general secretary, Mr. J. A. Birmingham, is at present, there have been some very helpful meetings, and chapters are expected to be formed in the near future at St. Luke's Church, Woodstock, N.B., and St. Paul's Church, Gaspe, P.Q. A Probationary Senior Chapter has already been formed at New Carlisle, P.Q., and a Junior Probationary Chapter is being organised at Christ Church Cathedral, Fredericton, N.B.

Three charters authorising new Chapters have been issued during the past week. The new arrivals amongst the active chapters of the Brotherhood being St. Stephen's Chapter, Summerland, B.C., Holy Trinity Chapter, Tofield, Alta., and St. John's Mission Chapter, Toronto.

In addition to the above, word has been received of the intention to form Probationary Senior Chapters at Russell, Ont., and St. Stephen's, Lachine, P.Q. The Church of the Resurrection, To-

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ronto, is also considering the question and it is expected that word of formation will be received in the near future.

If the present rate of increase is maintained, a new record for growth will be established. This, possibly, is too much to expect; still, provided that the present active and probationary chapters hold steadfast, a year of expansion is to be looked for.

THE CENTRAL REVISION COMMITTEE ON THE ADAPTATION AND ENRICHMENT OF THE BOOK OF COMMON PRAYER

THE Central Revision Sub-Committee met in Toronto on Wednesday, 3rd September, and continued in session until Wednesday, 10th September at 10 p.m. The meetings were held in the Church of the Redeemer School House. There were present the Archbishop of Ottawa, the Bishop of Algoma, the Bishop of Fredericton, and the Bishop of Huron, Dean Coombs, Dean Doull, Archdeacons Armitage and Cody, President Powell, Canons Plumptre and Paterson Smyth, Dr. Abbott Smith, and Rev. Dyson Hague, Chancellor Worrell, Principal Hoyles, Matthew Wilson, K.C., Messrs. E. G. Henderson and Charles Jenkins.

The Bishop of Huron presided. Archdeacon Armitage was elected Secretary, and Canon Plumptre assistant secretary.

The reports of the Lectionary and Psalter Sub-Committees were received, and ordered to be sent out to the General Committee. The first work was the Confirmation of the work of the Committee in Ottawa last April. The subjects under discussion were: The Baptismal Services, The Order for the Burial of the Dead, The Office for the Visitation of the Sick, The Office for the Churching of Women, and the Collects, Gospels, and Epistles. A very large amount of work was covered which will come up for Confirmation or rejection at the next meeting, which will be held on Friday, 9th January, 1914. It was decided to call the General Committee together for the full report on Tuesday, 28th April at Toronto.

One thing, and only one, in this world has eternity stamped upon it. Feelings pass; resolves and thoughts pass; opinions change. What you have done lasts—lasts in you. Through ages, through eternity, what you have done for Christ, that, and only that, you are. "They rest from their labours," saith the Spirit, "and their works do follow them."—F. W. Robertson.

A Mountain Excursion at Chi Kung Shan

By the Rev. W. M. TRIVETT, "Kilmarnock," Chi Kung Shan, Honan

August 7th, 1913.

TO the weary missionary who has fled for a brief rest to the hill-tops, there are many fine and captivating views. As he sits back in his camp chair and looks from his balcony, his thoughts take long flights to what lies beyond those lofty ridges, or in those secluded valleys. But to the young missionary whose only occupation so far is grinding at the language, this does not satisfy, and to him comes the further ambition, and he carries the speculation of the older men into action.

Our plan had been for some time to reach a little temple situated on the very highest peek of a far distant range. From Chi Kung Shan it appeared as a white speck on the horizon, while we could count at least five ranges before this the highest could be reached. Another object which incited our interest was the rumour of a wonderful cave somewhere in these mountain fastnesses. Inspired, therefore, by this double motive, we determined to go and visit the temple, spend the night there and the next day try to find the cave.

A group of the party in front of the Chai

Without much trouble we gathered a very representative party together, and set out at eight o'clock the following morning, there were seven in all, including: two young Swedish gentlemen, one young Norwegian, two Englishmen, C. I. M., and two Canadians, Dr. Helliwell, and myself.

The morning was very foggy but this lifted as the sun rose higher, and we soon became assured that a sun-helmet is most desirable even in these mountain regions. We first descended the Chi Kung range into a very deep valley beyond; following this as the water flows we were soon in the midst of a maze of paths, winding around, in and out among the paddy fields. Farm houses soon became more numerous and even little villages met our gaze; we passed the entrance of several valleys which emptied their mountain streams into this larger one (which we followed). At last we came to the one which we were told would lead us to the temple hill. Up this we turned, and after a gradual ascent, becoming more and more difficult, we reached a little farm house situated in a grove of bamboo trees, looking very picturesque with the high mountain peaks rising for a background. As we rested here the owner with his family quickly gathered around us, all gazing with the utmost curiosity. We persuaded them to make us some tea and they also provided us with cucumbers, which were doubly delicious to us after our hot tramp.

We now left the trail and began the ascent of the gorge in real earnest. In some places there was a path, but it was very difficult to keep. At times the rocks seemed to defy any path at all. After travelling some distance in this fashion we came in sight of the mountain we desired, and crossed the water-shed, a ledge which divided the valley here into two parts, crossing this and around a small hillock, we came to the bottom of the mountain, on the top of which we expected to find the temple. We had before this had our first lunch on the side of a great rock which overhanging on one side, formed an ideal camping place for the middle of the day. From the top of this we also obtained a fine view of our goal, and knew that we were on the right track.

Coming at last to the base of the temple mountain we began to ascend what we termed the nose of the hill. This indeed seemed to be the only possible way to go up, for on every side were sheer precipices; even this road was nearly perpendicular, and the winding path was very difficult to follow. This became steeper and steeper as we neared the top; crossing one crest we found another, and yet another ahead of us. At last the leader called that he had a glimpse of the temple and soon we all clambered up. We were surprised to find the hill top quite flat, viewing it from the distance it appeared to be a mere pinnacle, and that we were still quite a distance from the temple itself. This hill was covered with abundant vegetation, while the grass unlike the shruby sides of the mountain offered an inviting resting place.

The temple itself is a heap of ruins, a huge place but all fallen in pieces and uninhabited. Inside of the high wall which gives it a fine appearance in the distance, is a long building which forms the main part of the temple. Although not very picturesque on the outside we found

A Tobacco Field

the idols to be of great age, and judging by the incense pots many still climb up here to worship.

As we reached the temple far more quickly than we had planned we decided to go on and look for the cave. This we were told was another 25 or 30 li, so we were anxious to get to a far distant ridge which was pointed out to us by our guide. We therefore left the old temple and made a beeline for this point. After crossing this we were led down one of the finest gorges that I have ever seen. Our path led in and out among huge rocks over which there rushed a mountain torrent. At times there were splendid waterfalls and deep pools which looked very inviting had they not been too far down.

At last we approached a rocky hill which was surrounded by a great stone wall. (These walls are quite common on the hill tops and are called "chais," they are really places of refuge for the inhabitants of the valleys, a place to where they can flee for safety when attacked by their enemies or the robbers who swarm the mountains. Although little used to-day and fast falling into decay, no doubt in olden times they have been strongly fortified.) This chai was so placed that the wall was built on the side of a precipice, and it took little human ingenuity to make it almost impregnable. Outside of the gate of this chai we took a picture of the party, with the gate for a background, then we entered and were soon at the mouth of the cave.

A mountain family in front of their home

In ancient times this must have been used as a place of refuge, for the doorway was made into a little stone entrance. We were rather disappointed to find that the large cavern soon branched into numerous small tunnels too narrow to follow very far. The interior was very damp and very cold; as we were so hot from our climb we found this a great change of temperature. Up the hill a few hundred yards we came to another opening, and climbing down about 30 feet to a cavern much bigger than the one at the mouth of the cave. The smallest of the party, one of the Englishmen, with the guide, found his way from one to the other, but found it pretty stiff work. This was the biggest of the passages, another leading downwards looked inviting, but as our candles were burning low we did not explore it.

Having now nearly crossed the mountain range here and seeing a large river winding through the valley below, we decided not to spend the night here but to press on and see what lay beyond. On reaching the level we had tea at the first village that we came to, but on hearing that the city of Ta-Sin-Tien was only some 15 li up the valley and that the river that we had seen flowed close by, we decided to pay it a visit. It was nearly dusk when we entered the narrow streets of this mountain town. We had passed through many villages as the plain or valley bottom is quite wide here. Everywhere the chief industry seems to be the growing of tobacco, we passed acres after acres of these broad, green leaves. Here and there are little mountain streams, the dry pebble bottoms of which make them seem much wider from the hill-tops. On these stones they dry the ripe leaves in frames standing back to back like an open book placed on its edges. These frames are quite ingenious and are made of the all important and useful bamboo tree.

Ta-Sin-Tien we found to be a city of 5,000 families. We passed through the narrow dirty main street to the North Gate, stopped for a minute at a very hot and unwholesome smelling inn, and turned to the right in the direction of the river bank. On the dry part of this river bed we found some trees and a nice grassy spot to spend the night, so here we gladly rested and sent to the inn for some hot water to make some tea. We were scarcely seated before we were surrounded by several hundred curious Chinese who came to see the strange people, who preferred the open to an inn. We had been enjoying the cool breeze which blew up the river, but this was now shut of by our circle of friends. This was much to our discomfiture, for the heat of the valley made a very different temperature to what we had been enjoying on the mountain.

From conversation with a literary man who seemed to be a little more advanced and looked more like a gentleman than the most, I was able to gather a little information about the city. It seems that they have never had any missionary to visit this place. This seemed very strange to us as the place is so near to the summer resort. They have at any rate forgotten if a missionary ever passed this way. When one thinks of the thousands scattered among these mountains, among whom no work is being done, one longs that some means may be provided so that these "sheep on the mountains" may also hear of the good Shepherd "who gave his life for the sheep." These people live on in their simple way and are little troubled by the unsettled state of the country. We came across a family who thought the Emperor was still reigning. These are the people who in many places call for our pity for the war comes upon them unsought leaving destruction and terror in its train.

But to return to the travellers. It was, indeed, a strange tea party, seven hungry men doing full justice to the tasty although simple spread, and a circle of from four to five hundred men and children who were equally interested. As it was now dark the only light with which we were provided was from four large red tallow candles which we bought in the city, this made a unique picture the flickering light and the interested curious faces of our Chinese friends.

After a sleepless night, due in the first place to the Chinese, and in the second to the mosquitoes who made themselves very attentive, we at last arose and at 5 o'clock went for a bath in the river. This river the main stream in the valley, was very shallow, although quite wide. Still we enjoyed the cool refreshing water and came back with good appetites for our breakfast. Before 6 a.m. we were all on the tramp once again.

The return journey was not so difficult as the day before, for we followed the Ta-Sin-Tien road. This, although but a big trail, winds for the most part around the foot hills, and although several large valleys had to be crossed, the journey was very beautiful. The little paddy fields running down the hillsides or at the heads of the valleys with the water trickling from one to the other, here and there a little mountain cottage nestling among the bamboo trees with the lofty hills as a darker background, or from the top of a range the valleys each with their mountain stream, sometimes great precipices, or rocky ravines, all add life and variety to the scene.

At last from the opposite ridge we came in sight of Chi Kung Shan, and after one more steep descent and a bath in the most ideal of mountain pools, we made the weary climb to the home ridge, glad indeed to sit once again on the verandah and be fanned by the cool Chi Kung breezes.

"THEY" OR "WE"

In opening a sale of work for the Colonial and Continental Church Society in the Memorial Hall, Clifton, Bishop Joscelyne, lately of Jamaica, said plainly that one of the best ways of helping to foster a loyal and devout Churchmanship in the Dominions overseas is to foster increasingly a devout and wholehearted Churchmanship in our congregations at home. "Again and again have I heard in Canada," said the Bishop, "that the hardest task our clergy there have to face is to arouse any sort of intelligent interest in Church life among the nominal Churchmen who have just come out from the Mother Country. Bishop after Bishop in the West will tell you the same story. As soon as our settlers who happen to be Churchmen get together in their new township they begin to ask, almost complainingly, 'Why don't they build us a church here?' But as soon as Methodists and Congregationalists and others settle in their new home they quickly get together and say, 'We must build ourselves a church here.'"

The true proficiency of the soul consists not so much in deep thinking or eloquent speaking or beautiful writing as in much and warm loving. . . . Those who truly love God love all good, wherever they find it. They have no quarrels. They bear no envy. O Lord, give me more and more of this blessed love!—St. Teresa.

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—Livingstone.

Sunday School Commission—1908-1913

By the Rev. R. A. Hiltz, M.A.

I.—Some Things it Has Done

1. It has been instrumental in establishing effective organisation in 19 out of the 23 dioceses. Fifteen of these have diocesan Sunday School Associations, with 70 Deanery or Branch Associations.

2. It has provided for the training of students in five of our theological colleges in the art of teaching and in Sunday School management and method.

3. It has made provision for the training of Sunday School teachers and of prospective teachers by means of: (i) Special courses of study and examinations; (ii) Summer schools held each year at different centres.

4. It has provided definite and systematic courses of study for our Sunday Schools, and conducts each Advent regular examinations on the main school course for Sunday School scholars.

5. Through its efforts an illustrated weekly Sunday School paper, "Our Empire," has been provided for the Sunday Schools of our Church.

6. It has published literature upon all the recognised departments of Sunday School work, viz.: Font Roll, Home Department, Teacher Training, Missionary Department, Primary Department, Adult Bible Class Department, etc., thus making it possible for these departments to be undertaken and pushed in any diocese, deanery or parish.

7. It has done much to improve, both in arrangement and matter, the lesson publications.

8. It has made provision for fostering the prayer life of the boys and girls of our Sunday Schools by preparing and issuing a splendid series of graded prayer cards.

9. Through the Social and Moral Reform Committee of the General Synod it has caused to be prepared and issued suitable literature dealing with temperance and purity for use in Sunday School work.

10. It has made provision for the organisation of the missionary work in connection with the Sunday School, especially endeavouring to do for the boys what has been so successfully done by the Woman's Auxiliary for the girls.

11. Through its head office it has been instrumental in disseminating a large amount of information and in giving guidance and advice to many rectors, superintendents and other Sunday School workers in the various problems which confront them in their Sunday School work.

12. Through the field work of the General Secretary it has been able to bring definitely before many schools, parishes, deaneries and dioceses the value and importance of the Sunday School work of the Church and the best known methods for the carrying on of that work, so that it may bring the best results to the Church.

II.—Some Present Needs

1. More Field Secretaries. At least one must be placed in the field right away.

2. Provision made for Extension Work. There are many districts where Sunday Schools should be organised which would become the nucleus of a congregation, and many other districts where the work now being done should be strengthened.

3. The strengthening of the head office and the developing of the supply department.

4. The circulation of "Our Empire" increased from 24,000 to 40,000. This must be done if "Our Empire" is to continue publication.

5. $10,000 to be provided by the Church on Children's Day, October 19th, 1913, to carry on the present work of the Commission and to develop its work along the lines suggested.

III.—How You Can Help

1. By your earnest prayers for the work.

2. By seeing that Children's Day, the third Sunday in October, is properly observed in your parish and Sunday School.

3. By a determined effort to raise not only what is expected from your parish, but as much more as possible.

No money contributed by our Church members can be better spent. It is an investment which will pay the largest dividends. You cannot afford to neglect this opportunity for practical service.

Suggestions

To the Clergy and Sunday School Superintendents:

1. Call a meeting of all the Sunday School teachers and workers in council to devise the best plans for concerted action, and to arouse the attention of the people to the great importance of Children's Day and all it stands for, in accordance with the resolution of the General Synod that the whole congregation take part in the observance of the day, and join heartily in the intercessions and offerings.

2. Excite anticipative interest in the minds of the teachers and scholars and Church people generally by impressive reference to the importance of the day, on previous Sundays.

3. See that the Children's Day letter is so distinctly read, at such a time and in such a place in the Church or Sunday School, as to make all feel that it is a message from the leaders of our Church of the very highest personal value.

4. As much depends upon the business-like distribution of the envelopes, see that not only every child is given one, but also every parent, and, if possible, every member of the Church.

5. Where it is possible, let three great services be held in the parish church; the morning for parents and children; the afternoon for the Sunday School scholars, and the evening for parents and teachers and workers generally.

6. The amount raised by each Sunday School should be sent as soon as possible to your Diocesan Treasurer.

7. Pamphlets upon the work of the Sunday School Commission, and all departments of the Sunday School work, as well as other literature, can be had at the head office of the Sunday School Commission, 137 Confederation Life Building, Toronto, Ont.

8. It is earnestly desired that special gatherings for intercessory prayer be held before, on, and after Children's Day, for an outpouring of God's Holy Spirit upon our Sunday School workers and scholars, and for an awakening of the whole Church in regard to the young.

Envelopes

Envelopes will be sent to each parish on request. Applications for same should be made to your Diocesan Secretary, or, if preferred, direct to the General Secretary of the Commission. Those who have not already obtained them will kindly apply at once.

Forms of Service

A special form of service for use on Children's Day may be obtained from the Sunday School Commission, the Institute Publications, Eglington, and the Church Record Sunday School Publications, Confederation Life Building, Toronto, at 50 cents per hundred.

Synod of Province of Ontario

First Session Fruitful of Speeches

Earnest Appeal for the Upkeep of some Church Ideals—"Religious Instruction" very Nebulous—Brutum Fulmen for Higher Critics—Upper and Lower Houses Perpetuated—Synod Sound on Inspiration of the Holy Scriptures.

THE opportunity has come. And so far as the first session of the ecclesiastical body known as the provincial Synod of Ontario is concerned, has been lost in respect of one of the most vital questions before the Church—that of religious instruction in the school.

Oratorically Synod was in labour and brought forth a veritable legislative mousetet. However much it may be necessary to proceed on the plan of accepting the irreducible minimum by instalments,

It is Not Justifiable

that the Church's conception of religious instruction in the schools should be presented as satisfied, either by the "full use" of the permissive opportunity to clergymen to give religious instruction after school hours, or by Bible reading and prayers at the opening and closing of school; much less, as was deliberately advocated by one member of the Synod, by Bible reading in the course of which

The Words "Jesus Christ" Should be Omitted

and only "God" be used if there were present Jews, Unitarians, or others to whom the name of the Blessed Saviour would be "an offence." Better by far no Bible reading at all in the schools than the frightful mockery, to the Churchman and all Christians, which found a champion in at least one member of the first session of the provincial Synod of Ontario. The other "alternatives" can be used as makeshifts for the time being, but it is sad, deplorably sad that the Provincial Synod should have conveyed the idea that with the makeshifts the educational conscience of the Church would be satisfied; and that amid the many who thundered their deprecations of the evils which are existing as a result of purely secular schools, these were not more to urge upon the Provincial Synod the necessity and the duty of placing on record the irreducible minimum with which the Church will be satisfied, and the determination of the Synod to work to that irreducible minimum—"the right of parents

To Secure for Their Children

in the schools for the maintenance of which the parents pay taxes, definite instruction by those qualified to give it in the religious faith of the parents." Memorials were presented from vari-

ous synods and a report was presented by the Committee on Religious Instruction; but memorials, report and discussion—prolonged and perfervid—all centred round the temporary expedients, or makeshifts and, with the exception of one or at most two speakers, failed to strike a blow or sound a note for advance toward the ideal. Educationally the Provincial Synod has left us where we were years ago, only "a little more so," for we doubt if ever before from

The Archbishop of Ottawa, who presided at the Synod

within a Church parliament there went forth a suggestion that the elimination of the name of the Blessed Saviour from Bible reading would come under the heading "religious instruction." It is too much to expect of political human nature that a provincial government, of either political party, taking its cue from the utterances of Provincial Synod, will make serious effort to give effect to the decision of the Synod "to get into closer touch with the other denominations, draw up a syllabus of instruction for the schools, and ask the government to give clergy the right to enter the schools and give instruction during school hours."

AS OF YORE

The proposed constitutional provision that the Bishops deliberate in one house and the delegates from the clergy and laity in another, and each house shall hold its sittings either in public or in private, at its own discretion, was not at all acceptable to a large minority of the lower house. Two amendments, either of which would have provided a less cumbrous method of doing business failed to carry only by 4 votes and 1 vote.

The Common Sense

of the matter was well summed up by the Provost of Trinity College: "If we need the Bishops as leaders in office, we need them when we meet in Synod for the common good." Consideration for the episcopal dignity rather than the dictates of common sense prevailed however, and the majority of the lower house decided to bear those ills they have—their deliberations constantly interrupted by messages from the upper house—sooner than—vote for one house in which Bishops, priests and laity would be united in endeavour to transact the business of the Synod and cope with the problems of the Church.

BIBLE SUNDAY AND BRUTUM FULMEN

The institution of a "Universal Bible Sunday" "provided it be the second Sunday in Advent, which may be otherwise termed the third Sunday before Christmas," was heartily approved by Synod. The introduction of the motion and the wording of the preamble, "That in the present crisis of the world's history it is the duty of the Church to uphold more strenuously than ever the authority of the Holy Scritures," provided a readily seized opportunity for the Provincial Synod to place on record, even if it were unnecessary, the Church's position in respect of the inspiration of the Holy Scriptures. Incidentally the "higher critics" met—their Athanasius. What would otherwise have been certainly an inspiring occasion was marred and lowered in tone by the brutum fulmen launched against the higher critics by a delegate from the Synod of Toronto: "I don't give you that!" snapping his fingers, "for all the higher criticism in the world, *for they lack the only thing in the world a man needs to read the Bible—God's Holy Spirit.*"

It is possible there may be some higher critics whose lack is as their denouncer so generously attributes to all, but at least there are some higher critics at whose feet some who denounce them might kneel with profit; from contemplation of whose lives of devotion

And Consecrated Service of Body, Mind and Soul,

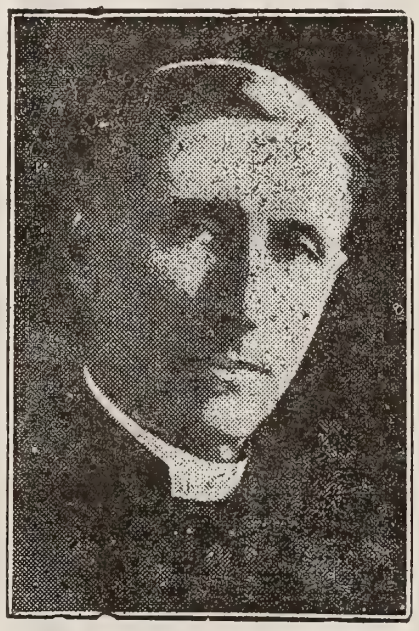
their bitter traducers might learn of and garner some of the fruits of the Spirit.

STATE OF THE CHURCH

In presenting the report on the state of the Church the Venerable Archdeacon Warren declared that the Church of England must shake off its "insularity" in order to play its part in building up a united people in Canada. He thought that there should be an evangelistic arm of the clergy, and that there should be prayer meetings. "It is not enough for a man to sit under a preacher;

He Must Do Something,

he must, as it were, wrestle with God," he declared. He referred to the dearth of men for the ministry, and expressed the view that the Canadian Church should man its own



The Rev. L. Norman Tucker, M.A., D.C.L., Prolocutor of the Lower House

churches. In his opinion the wealthy class did not supply its full quota to the work.

The Bishops' message dealing with the report upon the state of the Church occasioned debate and led to a demand that representatives of the upper house should be associated with the committee in the consideration of modern problems. The report itself gave statistics showing that of the population of Ontario 489,407 persons, or nearly one-fifth of the whole, were members of the Church of England; that in a decade the increase in membership had been 121,513, or 35.70 per cent. of the increase in population. It declared that the pursuit of wealth and pleasure were characteristics of the present age.

NOT POLITICIANS OR JUDGES

It augurs well for the continuance of the influence of the Church in helping to mould a wholesome public opinion on questions of public morality that Synod declined to be drawn into the arena of semi-political and judicial controversies under the cover of moral and social reform. Synod declined the role of "court of appeal" from the courts of law in the matter of one Mr. R. St. Clair who was condemned by the courts for publishing a salacious pamphlet dealing with a play at a Toronto theatre which he wished to be suppressed. The pamphlet was published with a view to arousing disgust with the play and so bring about its suppression. This notwithstanding, Mr. St. Clair was convicted by the courts. This the report of the Committee on Social and Moral Reform termed "a miscarriage of justice." Synod expunged the paragraph and also declined the invitation to appoint four members of the council of the Dominion Alliance.

The Danger of Acceptance

was set forth by Chancellor Worrell.

"I don't know much about the Dominion Alliance," he said, "but I do know that one hears of it being mixed up in political matters. I don't think we should take action until we know more about it. If they took a step and we were represented, we would be, to a certain extent, said to be responsible. I don't think it is fair to us who object to tying ourselves up to these semi-political organisations to ask us to consent to the appointment of delegates at this time."

* * *

The Session opened with Divine Service in St. Alban's Cathedral on Tuesday morning, the celebrant being the Archbishop of Ottawa. The sermon was preached by the Reverend Dr. Tucker, rector of St. Paul's, London, who later in the day was elected Prolocutor of the Lower House.

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RT. REV. W. D. REEVE, D.D. Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

GRAVENHURST

The Harvest Thanksgiving service was held at the Muskoka Free Sanitarium on Thursday evening, September 11th, and proved the most successful service yet held at that institution. The reception room was beautifully decorated with oats, corn, flowers, fruit and vegetables, and presented a very bright and pleasing appearance. The service was conducted by Rev. Percival Mayes, rector of Gravenhurst, who preached a sermon appropriate to the occasion. An especially pleasing feature of the service this year was the singing of the newly formed choir. In addition to the usual beautiful harvest hymns and Nunc Dimittis an excellent rendition of Barnaby's anthem, "O Lord, how manifold are Thy works," was given.

SAULT STE. MARIE

CHURCH OF ST. JOHN THE EVANGELIST

At a meeting of the members of the Woman's Auxiliary branch a large number were present and met Mrs. Ironside, the Diocesan President, always a welcome visitor. Mrs. Ironside gave a most helpful address. She said that she had not come to tell them what to do but how to become fit instruments in the hands of God. It is God who "does," the Holy Spirit working in women and graciously honouring them by using them. She suggested four ways to fit oneself:—

1st—There must be consecration of ourselves and any talent God may have given us to this end, i.e., His service. Consecration often, constantly renewed at Holy Communion, in private devotions. No talent or special gift is too small to be offered and used.

2nd—Habitual, constant prayer, not only in Church and night and morning, but while we are occupied in whatever our daily duties may be; a lifting our hearts to Him in adoration, what is called "recollection."

3rd—Holy life. Abstaining from all appearance even of evil.

4th—Regular church going and reception of Holy Communion. No excuse but illness in ourselves or others is valid. Women, when Our Lord was on earth, hastened in crowds just to see Him. We have the opportunity every Sunday of what they never had, of receiving Him into ourselves, of intimate, sweet communion with Him.

Pray for charity before you go to a W. A. meeting. Read the Collect for Quinquagesima invariably at your meetings. Nothing is harder than to give up one's own opinion, yet it must often be done. Different dispositions and views are prone to raise difficulties. "Charity suffereth long and is kind; thinketh no evil, endureth all things, is not puffed up." Charity is our sacred talisman—use it then.

Say what you have to say in your meetings. Do not remain dumb then, and chatter and criticise after. This is a great evil.

Your president is responsible for the way things are managed. Defer to her authority and help her in what is always a difficult, and often a thankless office. Follow your constitution; you should all be well acquainted with it. If your feelings are hurt and your views disregarded, offer the sacrifice of them to Almighty God.

Now, as to the relations of the W. A. with the parish priest, obedience is the first law of the Church; also of the country, the community, the family. Your clergyman is responsible to God and the Bishop for the welfare and harmony of his parish. In Algoma the W. A. works also as a parish aid. In what pertains to Foreign Work and help in the North-West we are responsible to our General W. A. Board. In what help is given to our diocese you are responsible to me and your diocesan officers, under the Bishop. In what you do for your parish or mission you are responsible to your clergyman. He is set over you, in the Lord, and has a right to your obedience and help.

Your president should ask him, before each business meeting, if there is anything he wishes her to bring before the members, and she should be proud to show herself his right hand in the parish.

Mrs. Ironside did not enter into the matter of elections. By request at the last annual meeting she is shortly to issue a circular letter of advice and instructions on this subject to the various branches.

BYNG INLET

ST. JOHN THE DIVINE

On Sunday, September 14th, Harvest Thanksgiving services were held in this parish by the rector, Rev. W. Sydney Weary. The church was tastefully decorated with wheat, fruit and flowers. At both the morning services, 8 and 11 a.m., there was a good attendance and a large number of communicants. At the evening service the church was well filled. The singing was very hearty and congregational. The offertory throughout the day will be given to the W. A. limited thank offering, superannuation fund and general expenses.

CALGARY

The first quarterly meeting of the new Executive Committee of the Synod, appointed at the Synod in July, was held in the Synod office on September 11th and full quota of business was transacted.

Representatives were present from Edmonton (4), Calgary (3), Red Deer (2), Lethbridge (2), and one each from Gleichen, High River, Cardston and Stettler. The most important matters discussed at the meeting were connected with the organising and financing the new Diocese of Edmonton.

At the Provincial Synod of Rupert's held in August the resolution of the Synod of Calgary, asking that the northern portion of the then Diocese of Calgary should be set off as a new Diocese of Edmonton, to be administered by the Bishop of Calgary until a new Bishop therefor could be elected and consecrated, was unanimously passed by both the House of Bishops and the House of Delegates.

The Bishop of Calgary has signified his intention of calling the first meeting of the Synod of the new diocese together for organisation purposes in the middle of the month of November.

The S. P. G. has already notified the authorities of its grants in aid of the work of the undivided diocese and consequently one of the subjects of discussion was what action should be taken in view of the division so soon to be effective. The committee agreed, in view of the fact that just about one-third of the territory was being separated, to submit to the society a proposal that two-thirds of the grant promised should be retained by the old diocese, and that one-third should be placed at the disposal of, and be administered by the authorities of the new diocese when organised, commencing from the beginning of 1914. The same action was taken with reference to the smaller grant from the C. C. C. S.

Another question debated arose from the statement made by the House of Bishops of the Provincial Synod that consent to the consecration of a new Bishop would not be given until either an endowmen of at least $50,000 had been provided, or an assured income of at least $3,000 had been secured.

Already, for 1914 and 1915, an income of some $489 odd is secured, and the executive committee on behalf of the diocese agreed to provide one-half of the residue required to make up the necessary $3,000, on condition that the Diocese of Edmonton made up the remaining half.

These questions were unanimously agreed to, the members from the new diocese refraining from voting.

Other matters dealt with were as follows:

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Archdeacon Hogbin, in his report as secretary, asked for two month's leave of absence and the committee argeed to give him three months. His report showed that during the twenty months to the last Synod he had, as general missionary, as well as secretary, travelled over 12,000 miles by railway, 1,000 by road, had held 126 celebrations of Holy Communion at which 1,200 persons had communicated and had delivered 187 sermons and addresses. He held 27 congregational meetings under commission for investigation and enquiry, and at the same time had carried on the clerical work of the Synod office single handed, nearly 10,000 letters and circulars, etc., having been despatched.

In addition to the routine business of making grants for various purposes from available funds, allocating men, appointing sub-committees, consenting to mortgages and leases of Church property, and the other business of like character, action was taken on a matter which may feel of paramount importance to our western country and to the Dominion as a whole. This matter is the Church's duty to our own native races and to the peoples of non-British stock of which so many hundreds and thousands are coming in year by year.

The members of this diocese of the Board of Management of M. S. C. C., which meets for the first time in its history in the West at Saskatoon on October 9th, were armed with a resolution unanimously adopted suggesting that as the work of this character is a duty incumbent on the Church of the whole Dominion, and as the M. S. C. C. is that Church's voice in its missionary activity, that mission work among our native races and among the others, such as Chinese, Japanese, and the peoples of Central Europe coming in their thousands to our shores, should be placed by the M. S. C. C. on exactly the same footing as the foreign mission work in countries far distant.

We are being made to realise in a striking manner the necessity of giving the fullest Christian instruction to these peoples in order that they may be fitted to rightly take their place and to bring nothing detrimental into the national characteristics consequent upon their assimilation.

CROSSFIELD

CHURCH OF THE ASCENSION

This parish, which has been vacant since the transfer of the Rev. A. Thorold-Eller to Brooks, was visited by Archdeacon Hogbin on Sunday, September 14th. Morning Prayer, with a celebration of Holy Communion at 11 and Evensong with Baptismal service at 3. The congregation at the morning service was an excellent one and there were 14 communicants, and in the afternoon, when no less than nine children were baptised in the prayer place, after the second lesson, the little church was crowded to overflowing, a part of the congregation having to remain outside the church doors.

QU'APPELE

MORSE AND HERBERT

These two prairie towns, situated about half-way between Moose Jaw and Swift Current, are now supplied by a resident clergyman, the Rev. J. A. Davies. Mr. Davies, who graduated from Wycliffe, Toronto, this spring, arrived in Morse the first week in September. He takes up the work carried on by Mr. John B. Elliott, who returns to Wycliffe this fall. Mr. Elliott has been Missioner-in-charge of Morse and Herbert and outlying points for the last two summers. Mr. Davies took charge last Sunday, when he preached at three centres. At Log Valley, 22 miles north of Morse, in the morning. It does one good to get 30 people to a service at 10 a.m., some of whom drive as much as 10 miles to church. Then with Morse in the afternoon and Herbert at night it kept him busy. Though this is Mr. Davis' first charge on the prairie, he is taking hold well. He is ready to face western difficulties, which are real, and does not expect all to be plain sailing.

The election of churchwardens and vestrymen took place on Monday evening. A dozen busy men turned up and it was an inspiring sight to see and hear them. Men from Quebec province, London, Ontario, London, England, Liverpool, Londonderry, Dublin, etc. Enthusiasm ran high when it was stated that $5.25 was needed for the parish register books, and a collection amounting to $6.00 was taken up then and there. Half a dozen lamps were promised by those present to save purchasing.

The debt of $260 on the church (a disused school) is to be wiped off very shortly and the endeavour is in the hands of five capable vestrymen.

Though there are three other denominations at work in Morse we feel sure that Mr. Davies will not feel that his efforts are futile. The Church of England in Canada must keep awake in the West. The 53 per cent. increase over any other denomination during the last ten years should spur us all on to keen activity.

Morse and Herbert need the prayers of all Church people. East and West are being bound closer and closer together, and true is it that prayer unites as nothing else will. "Brethren, pray for us."

HURON

ARCHDEACONRY OF LONDON

The next annual conference of the Archdeaconry of London is to take place at Lucan on Wednesday and Thursday, October 8th and 9th. The opening service will be held in Holy Trinity Church on the Wednesday evening, when the Rural Deans will officiate and the sermon will be preached by Rev. L. Norman Tucker, D.C.L., rector of St. Paul's Cathedral.

At the Communion Service on Thursday morning Rev. T. B. Clark will give a short devotional address; then will follow the conference proper, in which several attractive topics will be presented by competent speakers, as: "How to work a Parish," by Rev. Canon Davis; "The Holy Sacraments," by Rev. Canon Craig; "Religion in the Home," by Principal Waller; "The Church Year," by Rev. J. B. Fotheringham; "Talk on Confirmation," by Rev. C. R. Gunne; "Psalms of the Kingdom," by Rev. Prof. Wright; "The Young People of the Church," by the Rev. Arthur Carlisle. Ven. Archdeacon Richardson will preside.

MONTREAL

MONTREAL

All the city rectors have returned from their summer holidays, and occupied their respective pulpits on Sunday last.

The Bishop arrived safely on board the Tunisian and is looking much improved in health for his holiday abroad. He now enters upon his confirmations in the rural parts of the diocese.

The vicar of the Cathedral is delivering a course of sermons on Sunday evenings upon the person and work of St. Paul.

The annual Field Day for Missions in the city of Montreal has been arranged for Sunday, November 9th, when missions will be the subject dealt with from every city pulpit. A day of intercession will be conducted by the Bishop of Algoma in the Cathedral on the Friday previous, for both the clergy and laity—for the former in the morning, for the latter in the afternoon and evening. Among the visiting clergy who will take part in the field day will be: The Bishops of Algoma and Kingston, the Revs. Canons Kittson and Scott, Archdeacon Rennison, Dr. Archer, of India, E. H. Capp, T. J. Stiles, Lawrence Skey, Canon Gould, E. A. Anderson, and others. On the Monday following a supper for laymen will be held in St. James' schoolhouse, when addresses will be given by the Rev. Dr. Archer and the Rev. Lawrence Skey.

STANBRIDGE EAST

The willing workers of St. James' Church have been successful in giving two fine entertainments and a well patronised bazaar during this season. The diocesan and parochial funds will be enriched by these efforts.

The members of the W. A. have given tea in several of their houses during the summer and a good sum has been raised towards their pledges. The regular monthly meetings have been resumed and the next one is to be held at the Rectory on October 9th.

The electric light fixtures are to be put into St. James' Church by some of the generous members of the congregation.

The recent sale of fancy work realised the sum of $70.

STANBURY

Two socials, held respectively at the residences of Mr. Pendlebury and Mr. Ingalls, have been held in aid of the renovation of St. John's Church. The results were encouraging.

NIAGARA

WENTWORTH

Rev. Rural Dean Davis presided at a meeting held at the Beach on Tuesday last for the purpose of infusing greater life into the activities of Mission work. All the clergy present were most enthusiastic and pledged co-operation in its Church work. The ladies of the Beach tent, at the close of the meeting, served up a capital luncheon which was most heartily enjoyed. A vote of thanks was tendered them for their kind thoughtfulness.

HAMILTON

St. Luke's Church gave glad welcome to Rev. E. R. N. Burns, who, after spending the summer in England, returned home this week. A hearty parish reception was given him Thursday evening, the 18th.

St. Stephen's held two most interesting services last Sunday on the occasion of its thanksgiving celebration. The services were largely attended. Rev. Mr. Pugsley gave two very instructive sermons.

ST. JOHN THE EVANGELIST

Canon Daw has resumed his parish work, Canon Spencer taking the final service last Sunday. During his absence Canon Daw was witness to Western Church activity. When at Indian Head the lumber for the new church was drawn on Tuesday, and the Sunday week following services were held in it, and the next Sunday week it was dedicated and the Holy Eucharist administered to the faithful *few* present.

HAMILTON

St. Matthew's held its Harvest Thanksgiving on Thursday at 8 o'clock p.m. The Rev. C. V. Pilcher, B.D., of St. James' Cathedral being the special preacher. Special music

was given by the choir which had a most enjoyable outing to Ainslie's Woods last Saturday afternoon. The W. A. branch of the church resumed its weekly business work meetings last Wednesday.

PALERMO

St. Luke's annual Harvest Thanksgiving will be a most joyful occasion. There will be special services morning and evening in the beautifully decorated church on September 31st, when Rev. A. B. Higgenson, of Georgetown, will take the services. Then on Monday there will be a parish supper with concert, St. Jude's Church, Oakville, supplying the music, under the able leadership of H. L. Read. Rev. H. F. D. Woodcock, M.A., the rector, will be chairman.

CAYUGA

St. John's Church congregation are showing most commendable spirit in improving the church property. In the removal of one church shed, which is being reshingled, to the west side they have opened up a most pleasing vista to the court house park, thus giving a most attractive setting to the beautiful church.

WATERDOWN

Grace Church

The Rev. Mr. Howard of Chatham, will take the morning and evening service at Grace Church Thanksgiving on Sept. 21st. This church which lends itself so readily to the decorations of this joyous feast will have more than its usual signs of a reverent church treatment, as many willing workers are preparing for the occasion.

NOVA SCOTIA

HALIFAX

St. Paul's

The eldest son of the rector, Mr. W. R. R. Armitage, was ordained on Sunday morning, August 31st, at St. Paul's, by the Bishop of Nova Scotia for the Bishop of Toronto. The rector preached the sermon and presented the candidate. Canon Vernon was present as Bishop's chaplain, and Rev. S. H. Prince read the Litany. A large congregation was present to witness the impressive service. In the course of a sermon upon the work of the ministry the rector spoke of the supreme personal satisfaction it gave him that his son should have, entirely of his own motion, been led to choose the sacred calling. He hoped that as in the past so in the future many more of our young men in St. Paul's would be led to Holy Orders. The service was unique in the history of the parish—the son of a St. Paul's rector being ordained in his father's church.

St. Paul's congregation is following with deep interest the efforts being made in the daughter church of St. Matthias, West End, to prepare to build a larger edifice. Many of our parishioners have very generously subscribed. Rev. T. H. Perry has just written to the rector in acknowledgment of this kindness, and mentions that Rev. F. H. W. Archbold has given largely, and that the Hon. S. H. Blake, of Toronto, has promised five hundred dollars as soon as the fund reaches the ten thousand dollar mark.

HALIFAX

A well attended meeting of the Halifax Local Assembly of the Brotherhood of St. Andrew was held at the Church of England Institute, September 18th. The president, G. E. M. Stephens, occupied the chair, and all the chapters of Halifax and Dartmouth were represented.

The special object of the meeting was to enable the Bishop to speak to Brotherhood men on the Mission to be held in Halifax and Dartmouth from November 23rd to 30th, and Mr. J. A. Birmingham, the general secretary of the Brotherhood, to discuss the approaching conference for Churchmen to be held at St. John, September 26th to 28th. The meeting opened with a service of intercession for the coming Mission and the work of the Brotherhood, conducted by Canon Vernon, the chaplain of the Local Assembly.

J. A. Birmingham, the Brotherhood's able general secretary, then gave a most hopeful and inspiring talk, telling of the approaching conference in St. John and urging all to be present.

The Bishop followed with a stirring appeal to the Brotherhood men to rise to the great occasion presented by the Mission, and to assume the responsibility for service which was placed upon them. He depended upon the Brotherhood for help, and he knew they would not fail to respond. Brief remarks on various phases of the work were then made by Rev. S. J. Woodroofe, Rev. T. H. Perry, Messrs. J. M. Donovan, H. W. Marshall, T. H. Shinner and A. B. Wiswell.

Mr. Birmingham has promised to spend several days in Halifax during the Mission, and an effort is being made to secure him throughout the Mission in Cape Breton as well as that in Halifax.

Halifax will be well represented in St. John at the Brotherhood Conference. Amongst those who will attend are the Bishop, Dean Llwyd, Archdeacon Armitage, Canon Vernon, A. B. Wiswell and members of nearly all of the local chapters.

ONTARIO

KINGSTON

Mr. D. M. Rose, of Toronto, Anglican secretary for the Laymen's Missionary Movement, was in the city on Sunday. He spoke in two churches, and addressed a meeting of the Laymen's Movement Committee in St. George's hall in the afternoon. Mr. Rose laid before the laymen, with the Bishop of Kingston and Rev. T. W. Savary present, plans for the holding of laymen's missionary conferences in thirty-eight counties of Ontario during the first two weeks in November. One will be held here likely on November 14th. The local committee is asked to work up representatives and interest in the conference from outside parishes.

The annual meeting of the Kingston branch of the Anglican L. M. M. has been called for next week, after which the matter will be taken up.

On September 16th there passed away at her residence Brock street, Mary, only daughter of the Rev. Wm. Lewin. Miss Lewin was for many years Diocesan secretary of the Junior W. A. and although confined to the house for the last seven years, took a keen interest in all church work. She is survived by her father and one brother. Interment was made at Catacaqui.

BELLEVILLE

There passed away at the St. Vincent-de-Paul Hospital, Brockville, on Saturday last, Annie R. Carroll, youngest daughter of the late Rural Dean Carroll, of Gananoque, and sister of Mr. W. B. Carroll, K.C. Miss Carroll has for a number of years been on the staff of St. Agnes School, Belleville, of which her sister is the lady principal. The deceased had just returned from an English trip which she had much enjoyed. Miss Carroll was noted for her bright, sunny disposition and for her faithful work, not only as a teacher, but in Church work generally. On Sunday evening a memorial service was held in St. Thomas' Church, Belleville, where she had long been a willing worker. She will be much missed by her many frienls. Our sincerest sympathy is extended to Miss Carroll and other dear friends. May she rest in the Paradise of God.

Christ Church held its annual Harvest Festival on Sunday, September 7th. The church was tastefully decorated with flowers, sheaves of wheat and branches of leaves and fruit. Special music was rendered, including an anthem, "Make a joyful noise unto the Lord." The Rev. Dr. Boyle, of Trinity College, Toronto, was the special preacher for the day.

OTTAWA

OTTAWA

Rev. C. L. Bilkey, M.A., stationed at Allison, Ont., has been appointed assistant at St. Luke's Church,

(*Continued on page 17*)

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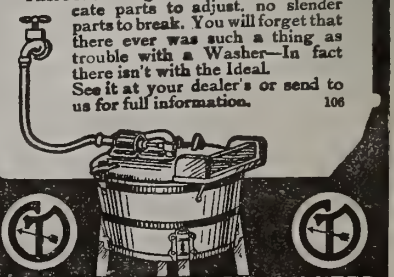
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Women's Work and Social Service

IT seems, perhaps, rather a far cry from a "woman's page" to the Lord Chancellor's address before the American Bar Association; yet the latter, dealing as it did less with technicalities than with principles, and addressing itself not merely to the members of the legal profession, but to the great public beyond, makes its own appeal to the social conscience and is charged with its own message to the humblest of laymen.

Lord Haldane saw, as it were, a companionship of nations—Great Britain, the United States and Canada—(and embraced, no doubt in thought the other English speaking dominions) "a group unique because of its common inheritance in tradition, in surroundings, in ideals." This "identity of spirit" he attributed largely to the influence of the lawyers and of the past which they inherit jointly, yet it is found also permeating and moving the "general heart of man," and it provides "not only a bond of union, but an influence capable of moving opinion, and of developing a reliable character in the obligations assumed by the nations towards each other."

* * *

After a lucid survey of the historical development of Anglo-Saxon law, "the life of which has been not logic but experience," and which has "grown by development through the influence of the opinion of society guided by its skilled advisers,"—the speaker passed on to deal with the limitations of law in itself, or rather with the interdependence of law with conscience and with the larger conceptions furnished by moral and social principles.

The limitation of law,—"Law means essentially those rules of conduct which are expressly and publicly laid down by the sovereign will of the state, and are enforced by the sanction of compulsion, but if its full significance is to be appreciated, larger conceptions than those of the mere lawyer are essential." After a noble tribute to the authority of conscience in the individual life, the Chancellor proceeded to the system of habitual or customary conduct, which applies to all members of society alike, and which, differing from law, resembles conscience, in that it is enforced by no legal compulsion.

* * *

Curiously enough, we have no English name for this system of customary conduct, which is best described by the German word "*sittlichkeit*" (customhood)—"that system which embraces all those obligations of the citizen which it is 'bad form' to disregard. Indeed regard for these obligations is frequently enjoined merely by the social penalty of being 'cut' or looked on askance, and yet the system is so generally accepted and is held in so high regard that no one can venture to disregard it without in some way suffering at the hands of his neighbours for so doing. If a man maltreats his wife or child, or habitually jostles his fellow citizens in the street, or does things flagrantly selfish or in bad taste, he is pretty sure to find himself in the minority and worse off in the end. And not only does it not 'pay' to do these things, but the decent man does not wish to do them."

It is not exactly an inward feeling which is the bond of restraint, still less is it the compulsion of law: it is the standard recognised by the community, and carried out by its members towards each other. And note that "it is the instinctive sense of what to do and what not to do in daily life which is the source of liberty and ease." Again, "it is this instinctive sense of obligation that is the chief foundation of society,"—manifested as it is in family life, in school, in church and in all these civic and social institutions by and in which the individual life is influenced.

* * *

Everyone can illustrate for himself this conception of "*sittlichkeit.*" We are continually noticing its operation in little groups formed within the community, each of which has its own peculiar "*sitte*" or custom. The Highland clans had their "*sitte*" under the rule of which old Elspeth of the Craigburn foot could say, "I hated what my mistress hated, as was the use of the house of Glenallan,"—a spirit manifested not only in fierceness and cruelty, but in all kinds of noble heroisms; again there was the "*sitte*" under which it was said,

"Castilian gentlemen do not
choose their work
But choose to do it well."

Schools have their own customs, enforced by the whole strength of their own public opinion; there is the honour of the game, and the loyalty of its ideals which carries men through so many hard places in life, as when

"The river of Death has brimmed
its banks,
And England's far and Honour's
a name;
Yet the voice of a schoolboy rallies
the ranks,
'Play up! play up! and play the
game!'"

Of course the power and nature of "*sittlichkeit*" varies greatly at different times and in different countries, each nation has its own and when "the level is high we admire the system because we see it not only guiding a people and binding them together for national effort, but affording the most real freedom of thought and action for those who in daily life habitually act in harmony with the general will." We express this in the familiar phrase about being "a law-abiding people," for "the law itself enjoys the highest authority only when it is reinforced by this general will,"—a truth which we learn to our cost when we try to enforce a law in the teeth of public opinion.

* * *

History and experience alike afford many illustrations of the power of these moral and social sanctions which act without external force, and "which often extend so far as to make the individual prefer the good of the community to his own." You will constantly see men "impelled to action of a high order by the sense of unity with the society to which they belong,"—action conformable to the ideal standard set up by that society. The history of our race in all lands is forever supplying examples of this truth, and men and women are living and dying to-day, as others have lived and died before them, in exalted heroism, or in noble obscurity for this ideal of conduct.

* * *

"Last night among his fellow
roughs
He jested, quaffed and swore;
A drunken Private of the Buffs,
Who never looked before.

"To-day before the foeman's frown,
He stands in England's place,
Ambassador of Britain's crown,
And chief of all her race,"

and all because he will not bow down and worship the image set up by the enemies of his own people.

Or, take the story told a few weeks ago of Grant of the Chinese Telegraph Service, who, with his three Chinese servants, fell among the Mongols. The captors decided to kill the Chinese, but offered the Englishman life and safety. He could not save his servants, but "with a magnificent sense of personal responsibility," he decided to remain with them, and stood up for execution "laughing in the faces of his enemies till they wondered at his bravery."

My morning paper again quotes from a recent Anglo-Indian novel, "The Silence of Men," in which the hero replies thus to his fiancee's entreaties not to expose himself during the cholera epidemic: "You can't understand. You would if you'd lived out here a little longer. I'm only doing what everyone does all over the country. It's the cult if you please, the way of the tribe, the thing that binds us all together. You'll find Englishmen doing all sorts of things they oughtn't to up and down the Peninsula, but you'll always find them doing one thing they ought—standing in any breach which happens to be handy and unoccupied. That's the faith that keeps us one, the certainty that in any break in the defences you'll discover your nearest kinsman or whatever's left of him, whether it was his particular business to be there or not."

"The thing that binds us all together"—so again the American, Price Collier, in the midst of some trenchant criticisms of the P. & O. steamers, states that when he is travelling with wife or daughters, he always chooses to travel on boats captained by Englishmen or Americans, because of his certainty, in case of accident, that if lives are lost, the captain will not survive those entrusted to his care.

* * *

Why do men act thus in a crisis? asks Lord Haldane, and answers his own question by saying it is "be-

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als. Individual, of course they are, but completely real only in their relation to organised and social wholes, in which they are members, —such as family, city, state. There is in every organised community a common will, willed by those who compose the community, and who in so willing are more than isolated men and women. They have grown up in an atmosphere of example and general custom, and their lives have widened from one little world to other and higher worlds, so that they come more and more to make their own the life of the social whole to which they belong. The notion that the individual is the highest form of reality, and that the relation between individuals is one of mere contact, turns out to be quite inadequate. Even if marriage it is a contract to pass out of the sphere of contact, and it is possible only because the contracting parties are already beyond and above that sphere."

The conception of this general will is a very old one, and is found in all sorts of unexpected places, as in Rousseau's "Contract Social," where the author recognises the bond of the general will as that which really holds society together; so much so that nations will reach heights impossible without the exaltation inspired at times of crisis by the general will. The union and success of the Greeks against the Persians is an example of this in ancient times, as that of Japan and of the Balkan states has been in our own day, and by the influence of a great leader a common ideal is sometimes made to penetrate and take possession of the soul of a whole people.

* * *

From this course of reasoning, Lord Haldane developed the conception of individual nations forming a group or community within which a habit of looking to common ideals might grow up, sufficiently strong to develop a general will and to make the binding power of these ideals a reliable sanction for mutual obligations. To this ideal nationality is not an inevitable barrier; it is possible even to "conceive of the whole group of civilised nations as being, for intellectual and spiritual purposes one great confederation, bound to a joint action and working towards a common result."

The Spectator, casting its cool, white light upon the exaltation of what it calls "the agreeable vision," points out that an international "customhood," among nations who are actually and potentially rivals, —is a contradiction in terms, and that even within the national "customhood," reactions may occur, as within the group formed by the British Isles where one has been accustomed to think of civil war as an impossibility, the present Irish policy is producing the menace of this very calamity.

Yet, among the English speaking nations there do seem to be possibilities of developing such a general will; the common inheritance of "the tongue that Shakespeare spake,"—still more of the majestic Authorised Version of the Sacred Scriptures, the inheritance of legal and historical tradition, these of themselves form hopeful links, and to quote the Spectator again, "let us hope that the number of individual nations with which our '*sittlichkeit*' forbids us to think of war, may increase."

Our Anglo-Saxon "customhood" is as we have seen, the product of many forces, and not least of Christianity, which has so deeply permeated our systems of thought and conduct that even those who believe themselves entirely freed from its influences, are often unconsciously governed by its teachings; and when we are thinking of "customhood" as the source of liberty to those within the community who obey its authority, we are recalled to the "ordered freedom" of the Divine Law, under which we may learn to say for ourselves and for each other,

"I will run the way of the commandments: when Thou hast set my heart at liberty."

Honour Bright.

In the World's Mission Fields

FOR THE REALISATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men, so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

AFRICA

SEEKERS VS. SEEKING

Dr. Miller, who is associated with the C. M. S. and is at work in Hausaland, West Africa, is a recent letter tells of the following incident:—

"Ten days ago a young man of very nice face sat watching our hockey. At the end he came to me and said he wanted 'Karatu,' i.e., reading, or more generally religious knowledge. Faithlessly I handed him to Mr. Douglas (a West Indian agent) for school. He attended four days and then disappeared. Four days ago he turned up again in dead earnest with three other men with the determination to know the way of salvation. They came from thirty-five miles distant. I had them to my house. They said that years ago, when boys, their father, a Moslem, said: 'In years to come strangers will come and tell you of a way of salvation and the true God—it will overcome our way—don't refuse or object or argue, but accept and believe what they tell you.' The father died, and three years and a half after that event Mr. Bargery and his Hausa boy passed through their village and preached. They said to each other, 'This is what our father told us of.' They waited three years and no one came again, so they determined to come to Zaria. It is wonderful to find these men prepared by the Holy Spirit of God ready to receive the message. They are all four as ignorant as can be, but there is no doubt they have accepted Christ as Lord and Saviour.

"We have some keen Christians, so I decided to call the people together after service. I asked the baptised ones and those who loved the Lord to wait. About fifteen waited, and then I put the whole case before them, saying, 'This is God's call to you, not to me or to Mr. Douglas. We have been asking God to

Send Us Seekers, Not Send Us Seeking

They have come; if we let this opportunity go, God may not give us another. What are you going to do?' They all looked blank. One said, 'We must help.' 'By sitting still?' I asked. Two said, 'We must send some one and we must support him.' Then, to my joy, a young Filani with a beautiful face (who was being prepared for baptism) slowly pulled out twelve coppers (more to him than 10 shillings to us) and said, 'I can't go because of my cattle, but I will give this.' It broke down the meeting. Two utterly poor women said, 'We will give 6d. and 3d.,' and Malam Fati said, 'I will go for a week at my own charges.' And so these African Christians have fixed up the whole thing and have gone to see the land, teach the people all they can about Christianity, start a school, and bring back a report.

"Let us pray that God may keep and guide these workers, and guide us to keep in the background and wise enough to lead without appearing to do so. The four men have back overjoyed, and after harvest will bring in a boy or two to attend our school."

THE GOVERNMENT AND MISSIONARY WORK

In a report which was laid on the table of the House of Assembly of South Africa on June 10th last the following words occur:—

"The evidence of the effect of Christian teaching and education on the character of natives is very strong. These unquestionably exercise

An Enormous Influence for Good

Administrative action can go but a short way in that direction. The effect of the introduction of a civilised form of government results necessarily in the discouragement of ceremonies and customs which, though barbaric in European eyes, have important consequences in re-

To the Clergy and Others

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gard to tribal, paternal and marital authority, and indirectly on the moral bearing of the community. In this evolution the Commission is convinced that the restrainiing and directing influences of the Christian religion and education, if imparted on proper lines, are absolutely essential. There is abundant testimony of the benefit derived from these agencies which should receive the fullest possible encouragement in the interests of the white as well as the black races."

In this connection the *Mission Field* (S. P. G.) says:—

"There is no part of the British Empire in which those working amongst non-Christians have received less sympathy from the majority of the English settlers than they have received in South Africa, but we are thankful to note many indications that the ignorance in regard to the true nature of their work which has long prevailed is being dispelled. We wish that Government commissions could be induced to investigate missionary work in all parts of the world."

ASIA

A PERSIAN DOCTOR BAPTISED

The C. M. S. *Gazette* has a letter from Bishop Stileman at Julfa in which he mentions a most interesting incident concerning the growth of religious liberty in Persia. Bishop Stileman wrote from Julfa on April 3rd:—

"Last Sunday I had the privilege of baptising a Persian doctor. He has been an inquirer for four or five years, and is now a convinced and very earnest Christian. He took the name Luga (Luke), and will, we trust, like "the beloved physician," be a great power for good amongst his brethren. The fact that the baptism of a convert can now be so far public as to take place in our morning service, in the presence of a good-sized congregation of Christians and a few non-Christians, shows that there is now much more religious liberty in this land, and brighter days, we believe, before the Church of Christ in Persia."

CHINA RECORDER

CHRISTIAN INFLUENCE

The *Chinese Recorder* says:—

"There is no 'sign of progress' more marked than the changed attitude towards Christianity on the part of officials, gentry, and the common people. The attitude of the officials is more than simple religious toleration. Under the old regime students from mission schools and ministers of the Gospel were not even allowed a voice in the selection of delegates to the Provincial Assembly. Now they may not only be members of this Assembly, but numbers of them have been appointed to high official positions. Those who have investigated tell us

THAT 65 PER CENT. OF THE PRESENT OFFICIALS

in the Kwangtung province are either members of Christian churches, or in such close connection with churches that they call themselves Christians. A district magistrate, formerly a preacher, says that no item of business is transacted in his yamen on Sunday. He holds religious services and still preaches as opportunity offers. A preacher was one of the first advisors of the first Viceroy of the Republic. Three graduates of the Fati Theological Seminary who had been preaching for some fifteen years, and who were natives of Lienchou, were called upon to deal with the turbulent bandits of that locality, who, from their mountain retreats, were making the whole north-western part of the province unsafe, and they have successfully cleared that region of these outlaws. One of them was Prefect in the same yamen where, more than a dozen years ago, he had been beaten five hundred blows on account of his connection with Mission work. The Commissioner of Education is Dean of the Canton Christian College.

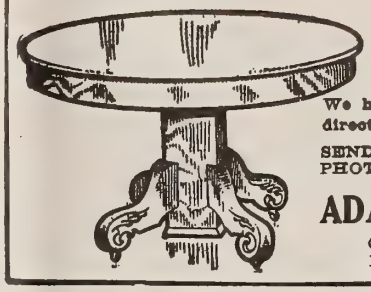
THE PROVINCIAL JUDGE IS A CHRISTIAN

the son of a preacher. After four years of study in a Mission school, he went to Canada, studied in the high school, then earned his own money to take an English course in the Law School of McGill University. He stood second in his class and then spent one more year in the study of law at Columbia University. One of the two superintendents of the large Normal School was taken from the Fati College, and the other is the son of a minister. The man in the Foreign Bureau, who conducts the business with consuls of other countries, was the principal of the high school of the Southern Baptist Mission. This list could be extended, but the above is sufficient to show how strangely different is the present from even the near past when, with the exception of a few minor postal agents in the country, you would scarcely find anywhere a Christian occupying an official position.

A similar change has taken place in the attitude of the common people. The testimony of both missionaries and Chinese who travel on passenger boats, meet the people in their villages, and preach in chapels, is that the spirit of the masses

IS UNUSUALLY FRIENDLY

and that there is on the part of many an attention to the Word spoken, different from former simple curiosity, indicating a real desire to know what the new doctrine is.



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Letters to the Editor

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THE INTERCOLLEGIATE COURSE IN MONTREAL

To the Editor, Church Life:

Sir,—Is it possible that the version of the Montreal Theological College affair, given in your front page this week will be accepted by Church people as final or as satisfactory? No doubt, on the surface, the matter may appear harmless but when closely examined turns out to be far otherwise. To hand over to a Methodist, a Congregationalist, or a Presbyterian whose position on the fundamental question of authority is absolutely opposed to ours, denying as he must the authority of the Catholic Church, even such subjects as Christian evidences, Doctrine of God, etc. (What does the *etc.* imply, one wonders?), Sunday School work (which to us means making our children Catholics, not undenominationalists) and the treatment of the Old and New Testament is, to say the least, an extremely dangerous proceeding.

Wise men are pledged to teach their subjects in a non-Catholic sense, that is, if they are sincere Methodists or Presbyterians, they will deny the basis of Catholic authority on which we stand. How, then, can they be permitted to

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teach our future clergy subjects which we are bound to teach to them in accordance with the mind of the Catholic Church whose Divine Head is our Lord, the one Fount of Truth and whose indwelling spirit is God the Holy Ghost, the Spirit of Truth?

There can be no agreement between men divided on such a fundamental question as this.

Let us face this issue. Let us not disguise it behind such plausible paragraphs as that which appeared on the front page of this week's issue.

Out of the twenty-four who are to elect to vacant professorships in the Montreal Theological Co-operation scheme, three-quarters of them must conscientiously choose non-Catholic men, and when they come to the choosing of a Church of England professor, they will, naturally tend to choose a Broad Churchman.

The professors, therefore, in the erroneously termed non-controversial subjects must be of one main type, however, they may differ on the other minor points.

Such is the state of affairs that exists in a Diocesan college for the training of priests.

A. R. Kelley.

CHRISTIAN BURIAL

To the Editor:

Dear Sir,—I quite agree with the Rev. E. H. Stephenson in his letter re the above, which appeared in this week's issue of Church Life, also with the article which appeared a week or two ago. There are still one or two things which ought to be discouraged: 1st, the opening of the coffin in the church or at the grave; this is the "custom" in a good many places, and one sees numbers, who, oftentimes, never even knew the deceased, crowd around to gaze, out of vulgar curiosity, upon the remains. Once the body is placed in the care of the Church for burial, the clergyman should see that the coffin remains closed. An undertaker, quite recently told me that he liked to open the coffin in the church because it "showed the public the goods he was using." Can you imagine anything more disgusting?

Then, the removing of name plate from the coffin should be prevented, it is liable to cause untold difficulties in the future. Why this is ever done I have never yet been able to understand.

Yours faithfully,
H. Bruce.

The Rectory, Marshville, Ont., Sept. 19, 1913.

To the Editor, Church Life:

Dear Sir,—In your issue of August 14th appeared an admirable article commenting upon the several much to be deplored features which but too often accompany the laying to rest of those near and dear to us who have passed away. Your article was strongly and forcefully endorsed a little later on by Mr. R. B. Lowndes, L.R., of Toronto, but since then "silence," although the subject must surely be one which must appeal to many of your readers, who though perhaps hesitating to give utterance to their thoughts in print, must, in their inmost hearts, revolt against what you rightly call the "incongruous and offensive concept" of the true meaning of Christian burial.

Upon the mad extravagance which but too often entails upon the survivors financial difficulties, hard for them to meet, I make no comment. You have aptly alluded to it thus:—"Those caskets not only contain the mortal remains of the one who has died, but the earnings for months of those who are left; to whose sorrow is added a large and meaningless debt" But I do hope that we may yet read in your correspondence columns further endorsements of your protests against methods which are indeed nothing but obstacles of man's devising whereby to defer the natural dissolution of the body. Mr. Lowndes says he "wants to see some protest, if possible, by some one in high authority in the Church against the horrible processes prevalent by undertakers of embalming the bodies of the dead," implying, what I am sure is true, that but few realise its full import or they would never subject the bodies of those they have so dearly loved in life to what is little short of desecration after death.

Perhaps I may be pardoned if I venture on a personal allusion. It may, perhaps, serve also as a suggestion to others, who may desire to make a like provision for an event which comes to us all, young and old, alike. For some time a little memorandum for the use of my executors has been laid within easy reach of their hands should my call come suddenly. reads thus:—"Let my burial be simple and inexpensive. My wedding ring to be left on my finger. On no account allow the undertakers to handle me more than is absolutely necessary to lift me into my coffin. *No embalming*, please, and if it can be arranged, let my casket be of basket work or the wood perforated, so that the process of decay may be speedy. Also, it is my special desire that no 'shell' shall be provided to keep my coffin from immediate contact with the earth."

Perhaps, sir, if you would be so good as either to repeat your article of the 14th, or especially to invite opinions from your readers upon a topic of really vital importance to every home in our land, some practical solution of the difficulties which seem needlessly to surround it may be evolved.

Faithfully yours,
A Clergyman's Widow.

Huron Diocese, 15th September, 1913.

THE REAL PRESENCE

Editor Church Life, Toronto,

Dear Sir,—May I reply to Mr. Macklem's letter in criticism of mine of August 21st last?

Of course it was a slip writing "the spirit" instead of "the spiritual body and blood of Christ." The latter was used in the previous paragraph, and is also indicated by the negation in the following phrase, "not human body and blood."

Mr. Macklem objects to any but the theologians venturing upon such a line of thought. But they have no right to a monopoly of thought in this direction, and even they can only do as we lower down in the scale of church life, arrive at conclusions modified by the peculiar temperament of each one. Even though their higher education and training admit them to sources of information unknown to or unused by those in my class yet each will not only acquire his doctrines along exactly the same lines as though he had never had access to the study of theology. The temperament of the individual, and not theology will settle his convictions, by which I mean very much more than intellectual conclusions. His soul will seek, and so find along his bent.

If I may not think for myself, to whom am I to look for my theology? My pastors? I've been under several, and a nice heterogeneous conglomeration of contradictions would be mine were I to acquire all their teachings. There have been as many schools of thought as pastors.

May I here express a thought from the pew? Theology by the very terms it uses hides the truth under a veil. How many non-theologically trained church people take the time and trouble to think out what is meant by the various phrases in use regarding sacramental teaching, or ask themselves "what do I believe about the sacrament?"

We hear a great deal from the pulpit bewailing the materialistic tendencies of the age. Perhaps that very tendency is what is going to help to a greater, more general realisation of the truth regarding the Blessed Sacrament, that is the Real Presence. People want something definite, and the day for holding a blind faith is passing. When people get the craving for light some definite teaching has to be prepared for them. Do not recent developments in the scientific world show that people are trying to get at the truths of the universe in a definite way? The latest utterings of Sir Oliver Lodge indicate that that craving is drawing very close to its consummation.

In view of the treacherous pamphlets being sent gratuitously broadcast in this Diocese upsetting the beautiful teachings about the Blessed Sacrament, creating division, and worse, the absence of our men from the church attendance, it is time for us to "be ready always to give an answer to every man that asketh the reason of the hope that is in you." If I am asked how can it be possible for the elements to be the means whereby I receive, I must at least have a theory or I look very foolish. All conclusions in science are theory only. If science may theorise, why not the Church? If my conception of the Real Presence can be of any help to any other seeking soul or to suggest a line of thought that will help that soul to formulate a theory that makes it possible to believe what otherwise could not be accepted, then it is right to print it, even though through lack of education and theological training, both lacks recognised and deeply deplored, its bald expressions wound the susceptibilities of those who have better abilities and better advantages. My letter was written in the greatest reverence and deepest humility, with no thought of its being a literary or theological treatise. Being not a Churchman but a church-woman (the former was written having in mind a party) and therefore barred from theological training (but having no suffragettic aspirations thereafter) the letter was simply the result of a desire to point out how small and unnecessary the division in the church. Neither your theory nor my theory is going to determine the means whereby we receive.

The use of the term "human" was deliberate, to indicate just what the

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present Bishop of London meant in answering the question upon the sacrament. "The answer is that Christ's body was the same (after resurrection) and yet it was changed.—It was in some sense a prophecy of that spiritual body which shall some day be ours" and to another "why is it called flesh and blood '. . to show that it is the same huma nature in which he suffered' Therefore it is a spiritual body."

CHARITY.

A CORRECTION

To the Editor CHURCH LIFE:

Dear Sir,—CHURCH LIFE of Aug. 14th, under the heading of St. Philip's, Hamilton, makes a statement of certain remarks alleged to have been made by me on a social occasion which must have been read by others as well as myself with some bewilderment. Your correspondent has evidently misread a report in the Hamilton papers. Suffice it to say that I made no reference whatever to either of the persons you mention.

Yours truly,

C. B. KENRICK.

Hamilton.

GOD'S CALL TO HIS PEOPLE

To the Editor:

Dear Sir,—Surely there must be many called who do not respond to the call, or why are there so few to fill the vacant places in the Mission Field, or even in our own Home Parishes? Why are there so many sheep left without a shepherd? Where are the shepherds? Surely it is not because the great loving Master is not calling loudly. "Son, go work to-day in my vineyard?" Why do we turn a deaf ear? Is it the world calling too loudly on the other side? Is it the fear of the empty purse? Or is it the great demand laid upon such as undertake to be a shepherd of souls? Whatever it be, let us banish all fear. Whatever our Blessed Lord calls us to do is the work we are best fitted for, the work that will glorify Him, best sanctify our own souls, and bring us perfect peace and contentment of mind. We resist at our peril. Believe in perfect obedience; perfect trust alone leads to perfect happiness, and indeed is there a greater joy than to hold out a helping hand, to speak the happy word, and in any way we can, play the part of brother to one or more of the Father's great family? Are we not all brethren? Love and service is the keynote both of duty and happiness. Once willingly and cheerfully rendered, we lose our self love in love for Christ and for our brethren and find the truth of our Lord's words, "He that loseth his life shall find it."

Victoria, B.C. C. M.

SUNDAY SPORT

Dealing with the question of Sunday sport in a recent newspaper article, J. B. Hobbs, the famous "All England" and Surrey cricketer, quotes an interesting letter from the Bishop of London.. He writes:—

"The following opinion of the Bishop of London, given to me by a friend who has been in communication with his lordship, is one with which I am entirely in accord. The Bishop in a letter, says: 'For the young man who has ample time for recreation on week-days, and is not engaged at work from early morning until late at night, there can be no excuse for entering into recreation on the Sabbath; but there are many men in London and other big cities who may be justified in spending a part of the Lord's Day in recreation. This applies to those men who feel the need of open-air exercise to keep their bodies in good health, and have only the Sunday in which to get it. We must not forget that our bodies are precious in the sight of God, as well as our souls. The great difficulty, no doubt, is to observe a right proportion, and keep the needs of the body subservient to those of the soul, placing our duty of worship before all; but if a man really needs exercise, and he does not allow his recreations to interfere in any way with his duty to God, doing his utmost to spend the day without sin, knocking a ball about or running for the sake of benefitting the body, or even getting a little innocent pleasure, it cannot possibly be wrong.'"

The Church in Canada

(*Continued from page 12*)

Ottawa. Mr. Bilkey is a graduate of Toronto University and on his graduation from Wycliffe College was ordained by Bishop Mills in the year 1906 and was appointed assistant curate of St. James', Kingston. In 1909 he went to Lindsay, and in 1911 to Alliston. His father is the Rev. R. A. Bilkey, formerly assistant at the Church of the Ascension, Toronto.

QU'APPELLE

On a recent Sunday morning the Bishop of Qu'Appelle essayed to travel from Kindersley to Alaska in an automobile, which, however, broke down en route; luckily a passing freight train took the Bishop on board, and he arrived in time to dedicate the newly built Church of St. Augustine.

On the same visitation the Bishop dedicated churches at Kerrobert, Zealandia and Delisle, held confirmations at Kindersley, Rosetown, Harris and Outlook; at this place there were thirty-seven communicants on a Saturday morning and at Rosetown twenty-six on the following Monday morning early.

The new mission of St. Agnes, Netherill, has recently been separated from the parish of St. Mary's, Kindersley, which itself is less than four years old.

The Rev. R. S. Montgomery, B.A., of Queen's and Trinity, Toronto, is the new incumbent, with a residence at Brock, where a site has been bought to erect thereon a parsonage shack, as soon as funds can be obtained. As yet we have only two or three communicants in town, but at White Lake, a country schoolhouse, last Sunday fifteen communicants received the Blessed Sacrament from the visiting priest. Mr. Seymour Tackaberry, B.A., started this mission.

The primary chapter of the newly created deanery of Kindersley was held in Kerrobert at the time of the dedication of the new church. The whole of the clergy were present, viz., the Bishop, five priests and three deacons; three of the clergy are supported by the Archbishops' Western Canada Fund, and known in this diocese as Railway Missioners.

At the first service in Noremac schoolhouse on Sunday morning fifteen communicants received the Blessed Sacrament and several other confirmed persons present declared their intention for next time. Noremac is a country settlement twenty-five miles south-east of Kindersley; five years ago it was barren prairie, and not a soul within a hundred miles.

RUPERT'S LAND

Rev. F. C. Chapman is now in charge of Selkirk parish, vice Rev. W. W. Thomas, who lately was appointed general missionary of the diocese. Mr. Best, a lay reader from Portsmouth, Eng., is temporarily in charge of Plumas, where a splendid foundation of Churchmanship has been built by Rev. F. Chapman and his predecessors.

The meeting of the Winnipeg Clericus this month took the form of a farewell reception at Canon Matheson's residence to the outgoing rector of All Saints', Rev. F. C. C. Heathcote, who is *persona grata* with his brother clergy of this city.

Harvest is rather earlier this year and during the next few weeks from the Feast of St. Matthew to that of All Saints', services of thanksgiving will be held in city and country churches.

The parish of Glenboro is temporarliy vacant owing to the Rev. E. K. Moffatt's resignation and appointment to a mastership in St. John's College School. Rev. F. Lys and Mr. C. Van Tausk are in charge of the Glenboro services for this month, the latter having come from Qu'Appelle diocese to Holland, Man., where he is principal of the high school.

St. Matthew's, Winnipeg, will not be able to hold the opening services of the new church until October 19th, but on the festival of the patron saint the parish will have celebrations and

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special addresses by the rector and the Rev. R. A. Hiltz. These services will be conducted in the basement, which is capacious enough to hold the large congregations that are always found at St. Matthew's.

A Confirmation was lately held at Miniota, when 18 candidates were presented to the Archbishop for the Holy Rite, the majority being youths. Mr. Blake, a student of St. John's, has spent an energetic summer in the district.

WINNIPEG

ALL SAINT'S

The congregation of All Saints', Winnipeg, recently gathered in *large* numbers to show their affection and respect for their rector and Mrs. Heathcote on the eve of their departure for the Diocese of New Westminster, in which Mr. Heathcote will serve the Church as Archdeacon of Columbia.

The chair was taken by the rector's warden, Mr. T. R. Whitley, supported by the people's warden, Mr. H. B. Shaw. His grace, the Archbishop of Rupert's Land, was also on the platform with the churchwardens. Mr. Whitley, after explaining the purpose of the gathering, expressed his high appreciation for Mr. Heathcote as a clergyman and a man and called upon the Archbishop to address those present. His Grace, after mentioning the high esteem in which he personally held Mr. Heathcote, said that he wished to call attention to three facts. For eight years, in spite of exceptional difficulties, their rector had increasingly won their regard and affection; his work for the diocese and the Church at large had been as valuable as his work in the parish, while the community at large would sorely miss his practical interest in social service.

Messrs. J. S. Tupper, W. T. Kirby, E. M. Robinson, W. J. Tupper, G. W. Baker and the Hon. Mr. Justice Galt spoke with enthusiasm on the many qualities and achievements that had won for Mr. Heathcote the respect and regard of his parishioners. His courageous plain speaking, his sane judgment, his determination in carrying out his well matured plans, his success in enlisting active co-operation, the strength and confidence that he was leaving in a congregation that eight years ago he had found weak and discouraged, were dwelt upon. Mention was also made of what he had done for the various mission funds, the successful establishment of the King Edward Settlement House, and the standard he had set for future rural deans of Winnipeg.

At the conclusion of the addresses Mr. H. B. Shaw, on behalf of the congregation, presented Mr. Heathcote with a silver casket containing eight hundred dollars in gold. The value of the gift was enhanced by the fact that it was the result of a simple card of notice without any personal canvass.

BELMONT

CHRIST CHURCH.

A Ruridecanel Conference was held here on Tuesday and Wednesday, September 16 and 17, and proved quite a successful one. The following clergy were present: Canon Matheson, Rural Dean Anderson, Revs. Halliwell, Lys, Martin and Mr. Woodward, Lay Reader. The Rev. S. J. Roch, Rector of Belmont, was also present. On Tuesday evening, Evensong was sung, the whole service being fully choral. The vested choir rendered an anthem entitled, "Lord for Thy Tender Mercies Sake," by Farrant. Canon Matheson preached. On Wednesday the Conference proper was begun, by the reading of a paper on "The Continuity of the Christian Creed," by the Rector; Canon Matheson also addressed the clergy on "Present Day Matters." In the evening a short service was held and other papers were read by the Rev. Mr. Martin on the "Dawn of Christianity," and by the Rural Dean "The Planting of the Church in Rupert's Land." The evening closed by the singing of a hymn and the blessing by the Rural Dean. Thanks were tendered to the people of Belmont for hospitality given and also to the clergy for the instructive papers.

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River, preached at St. Alban's on Sunday morning and Bishop Stringer of the Yukon, in the evening.

CHURCH OF THE RESURRECTION

At an organisation meeting held Thursday 18th, at which were present Rev. J. F. Rounthwaite, G. S. Bate and A. E. Lanning, of the Toronto A. Y. P. A. Presidents' Association, it was enthusiastically agreed to proceed with the formation of a branch of the A. Y. P. A. Registration to the Dominion Association will be made at once and under the able guidance of Rev. G. W. B. Jones, great strides will undoubtedly be made. Mr. Wm. Prior is the new president of this the newest branch in the city.

GEORGINA HOUSE

On Thursday last Georgina House was honoured by a visit from the following Church dignataries: The Archbishop of Ottawa, the Bishops of Niagara, Algoma, Ontario, Kingston, Huron, Toronto, and the Dean of Niagara. All were greatly pleased with the House, its high aims, and all that those so keenly interested in it are looking forward to. The new wing will shortly be completed, when a formal opening will take place.

W. A.

The monthly meeting of the Diocesan Board of the Woman's Auxiliary was held in the schoolhouse of the Church of the Redeemer on September 18th. The diocesan officers presented their reports. Some of the most important items in the corresponding secretary's report were that three new "life members" had been enrolled. That Miss Bennett, for many years a most able matron in St. Peter's school, Lesser Slave Lake, had resigned, her place being filled by Mrs. Kent, wife of the teacher in the school. That the General Board would meet in Toronto in October. Details of the programme will be given later. The treasurer's receipts from the first of June to the 15th of September were $778; disbursements, $918. From the Dorcas Department 46¾ bales had been shipped, 13 of that number being sent to the foreign fields. The latter contained 909 articles and were valued at $270.85. The Junior secretary-treasurer reported a new branch at Norwood. The secretary-treasurer of literature reported that several branches had sent gifts of books, as a memorial to Mrs. Davidson, to clergymen living in outlying parishes, and suggested that other branches might follow their example.

There will be no "Questions on Missionary Subjects" published in *The Leaflet* this winter, instead a letter will be sent to each branch suggesting three schemes for a missionary competition. It is hoped that by this plan that more interest will be aroused in mission study.

The P. M. C. amounted to $66.40 and there has been an increase of sixty to the number of subscribers to *The Leaflet*.

The E. C. D. fund, amounting to $137.73 was voted to "The West End Japanese Mission" in Vancouver, B.C.

Mrs. Taylor, who is secretary-treasurer of Junior branches in the Diocese of New Westminster, was introduced and spoke most interestingly about Junior work among the Japanese children in Vancouver. Miss Florence Spencer, who expects to leave very soon for Japan to undertake duties in the Canadian diocese there, was also introduced and told about her training at St. Faith's, New York, She very much appreciated the grants from the United Thank Offering, which have made it possible for her to pursue her studies.

As this was a morning session only it was closed at 12.30 p.m. The next meeting will be held in All Saint's schoolhouse on October 2nd.

PETERBORO

ST. LUKE'S

Rev. F. J. Somers has been elected president of the Ministerial Association of the city.

THORNHILL

The Rev. Ernest G. Dymond, L. Th., rector of Markdale, spent part of Sunday, September 14th in this parish. He preached in Trinity Church on Sunday morning, taking for his text Hosea 14: 15 and 16.

CHINA

In consideration of the deep affliction through which the Rev. Dr. Taylor and his wife have passed, in the death of their two children and also the delicate state of Mrs. Taylor's health after her recent operation, a special furlough has been granted to Dr. Taylor, so that he will probably be in Canada, with his wife, in the course of a few weeks to recuperate.

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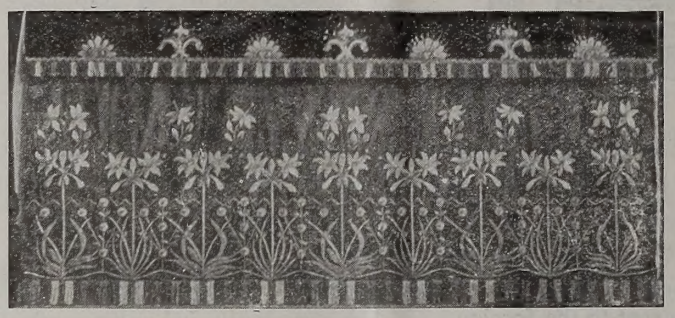

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